

THE
MANIFESTO.

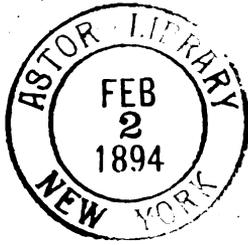
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VOL. XXII.

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

EAST CANTERBURY, N. H.

1892.



The Manifesto.

VOL. XXII.

JANUARY, 1892.

No. 1.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

Published in Albany, N. Y., in 1808.

No. 13.

A Letter written to Richard M'Nemar.

MY DEAR BROTHER RICHARD:—I never longed to see any person so much. If I was not confined in this clay tabernacle I should be with you in less than an hour. The floods of earth and hell are let loose against us, and me in particular. I am seriously threatened with imprisonment, and stripes I expect to receive for the testimony of Jesus. Kentucky is turning upside down. The truth pervades in spite of man. Cumberland is sharing the same fate. The young preachers, some of them, will preach Jesus without the covering put on him by the fathers. The scribes, the disputers of this world are gnashing upon us. Brother Matthew Houston has clean escaped the pollutions of this world, and he and his people are going on to perfect holiness in the fear of God. A few more will soon fol-

low. Come over and help us, is the cry made to us from every part.

Brother Purviance is gone to Carolina to preach the gospel, by the request of some there. In a few weeks I start to fulfill a long daily string of appointments to Cumberland; by request I go. I have appointed two communions among many Christians on the heads of Little and Big Barrens. Brother Dooley is among the Cherokees again. His last rout there was successful; some poor Indians received the gospel. He was solicited to return. He is truly an Apostle of the Gentiles. Some few are getting religion among us.

What shall I say? I know not: my heart grieves within me. Certain men from afar whom you know, inject terror and doubt into many; and now religion begins to lament in the dust among us. Some, as I suppose, will cast away the ordinances of Baptism, and the Lord's Supper, but not many as yet. Most dear Brother, inform me what you think of these men among us and you, from a distant region. Thank God he gave me his word. Letters show the substance and faith eats it. We all want to meet with you shortly; but by reason of my absence

to Cumberland, Brother Purviance to North Carolina, Brother Houston in Madison, we cannot meet on Turtle-Creek, nor sooner than third Sabbath in June, and that in Kentucky. Brothers Marshal and Houston parted from us yesterday. We administered the Lord's Supper at Caneridge the day before; many communicants; much exercise. I am pushed for time to write to you. We have five students of the Bible, all but one know the languages, full of faith and of the Holy Ghost, just ready to preach. They all fled from the Presbyterians, to their grief, pain and hurt. Brother Stockwell exceeds expectation, and is beloved and useful. Our Apology is yet living and working, and tearing down Babylon in Virginia. It was reprinted there to the great injury of Presbyterianism. It is also reprinted in Georgia. We are just publishing a short tract on Atonement, I will send you one. This truth has unhinged the brazen gates already. I am hurried. Pray for me. Farewell.

B. W. STONE.

Great prospects were presented according to the above letter, on the part of the revival; the truth pervading and turning the whole country upside down. The Macedonian cry sounding from every part. The Apology and tract on Atonement, tearing down Babylon, or unhinging her brazen gates. Some, full of the Holy Spirit, just ready to preach, and one among them all who had escaped the pollutions of the world, and was going on to perfect holiness. But all this appeared unspeakably short of the glad tidings

brought by the Brethren from New Lebanon, provided that what they testified concerning the church was true. It was well enough for those who were in Babylon to cry for help, and for such as were appointed to the work, to tear her down and un hinge the brazen gates; but something beyond this must be taken into the account. We have news of a Zion, and what if her foundations are already laid. May it be that God has sent down the New Jerusalem for the refuge of souls, before he began to tear down the old buildings?

The Lebanon Brethren paid their first visit to Matthew Houston. Perhaps he has believed and taken up his cross. How else can he have escaped the pollutions of the world? They have also been with Br. Stone, and opened the testimony there in part: perhaps he has taken hold of it, and means to make a final push for the kingdom through stripes and imprisonment. Or have these students of the Bible learned to appropriate Scripture phrases to false and inferior objects. Br. Stone and others may have received the name, Holy Spirit out of the Bible, but the thing must certainly dwell in the church. Admitting that they are blazing full of the spirit, burning and shining lights, this goes no further than John the Baptist, it is far short of the kingdom of God.

Those Brethren from the East tell us that their people have got the kingdom, that they have attained it, by taking up the cross, and doing the works of Christ, and overcoming sin by faithful and diligent combat, that they are of God and do not commit

sin; but walk even as Christ walked, and are righteous even as he is righteous. He that committeth sin, whatever his profession or gifts may be, he is yet of the devil. These things inject terror and doubt into many. John was full of the Holy Spirit, and for his testimony concerning Jesus, he was actually cast into prison, full of terror and doubt, whether this was he that should come or whether he should look for some other.

In fine, I could see nothing in the past work as a foundation to build upon. And what these strange Brethren testified, appeared plain Scriptural truth, and presented a way entirely safe for those who were able to receive it, and whether they were the people or not, who had actually attained this salvation, it was very evident they were far before us in light and understanding concerning the way; and it was no doubt the will of God, that those who desired to be saved should walk in it. Thus in the midst of reasonings, doubtful disputations, and close examinations, the testimony was investigated at Turtle-Creek publicly and from house to house until it obtained the full credit of a number who had been leading characters in the revival.

Malcham Worley was the first who embraced it, opened his mind and took up his cross. With this I confess I was at first staggered, from a deep-rooted prejudice that I had imbibed against some of his peculiar sentiments; but finally concluded that if Malcham had been more wild in his former exercises than the rest, he certainly needed salvation the more; be-

sides it appeared that his conflicts with the man of sin, the son of perdition as he expressed it must shortly have terminated his existence upon earth,* had not his expected deliverer come out of Zion to turn away ungodliness from Jacob. But I was not a little surprised, that these strange Brethren should come directly there, and he receive them with such cordiality, when I was well assured that no previous acquaintance had existed between them.

This, with many other singular circumstances that occurred, restrained me from attempting to judge the mysterious work of God's spirit, but rather labor to get a deeper and more practical acquaintance with it. Soon after Malcham set out in the narrow way, he was followed by a number, so that within three or four weeks from the first opening of the testimony, it had pervaded ten or twelve families. And from that period continued gradually to increase, and at Turtle-Creek

* It was necessary that a work which promised redemption from sin, should include a perfect revelation of the whole root and foundation of it. And as the subject of this revelation, God made choice of MALCHAM WORLEY; who, notwithstanding he was a man of unspotted character, of an independent fortune, and a liberal education; yet neither his learning, his estate, nor his good name, could have saved him from total distraction, and the wildest convulsions of despair, when he came to behold in the open light of divine revelation, the whole depth of human depravity. Nothing but the miraculous power of God, could have supported him through such a scene, and kept him alive in the cheerful hope of deliverance, amidst the violent conflicts of an inbred nature, and the outward rage of blind and superstitious professors.

the number of families which now stand in the faith of Christ's Second Appearance, may be stated between thirty and forty. I shall now consider the entrance and progress of the testimony more particularly, as it respects the individual who receives it. The first point of faith in relation to the testimony, is to believe that he who bears it is a true messenger and witness of Christ, in whom the spirit of truth continually abides; and that whatever instruction, reproof or counsel is ministered by such, it comes from Christ, who speaketh in him. Therefore all who are taught in this manner are strictly and properly taught of God, and in obeying what they are taught they yield obedience to Christ.

Upon this ground the believer has to make a final settlement with an old systematic idea, that the spirit of God speaketh invariably in the Scriptures. Upon an impartial examination he finds that all the contradictory spirits among the professors of Christianity, speak in the Scriptures, even the devil himself; so that the Scriptures are as liable to be spoken by an evil spirit as the good.

It then remains to follow that spirit which goes contrary to sin, and manifests its purity by its fruit, according to the Scriptures, and the inward test of conscience. This is the spirit of Christ, and it sets them immediately to work to do the righteous will of God. And first of all to confess before God what they have done contrary to his will and the light of their own conscience. In this work, the honest Believer might as well try to cover or conceal the most chafing mote in his

eye, as try to hide or conceal any thing which he has committed, contrary to the pure doctrine of the Scriptures, and the example of Jesus Christ, of which he stands convicted by the witness of the spirit in his own conscience. Here he has to combat the spirits of wicked men, who pretend to speak in the Scriptures, and say that it is idolatry to confess sin in the presence of man, and that God is to be found anywhere, in the fields, on the hills or under the green trees, and there we ought to make our confession in secret. By following the spirit of truth, he overcomes this wild pagan error, and discovers, that according to the Scriptures, God never accepted a confession of sin, which was not either made to those whom he had set in order in the church, or at least with the face toward that temple which was typical of his last habitation, man. But the greatest evidence the true Believer receives of this being the order and institution of heaven, is the divine light which he receives in consequence. Light by which sin appears more than ever hateful, and by which he is inspired with a growing zeal to roll out of his heart and practice the last remains of it; and by which he discovers with increasing brightness the succeeding footsteps of true gospel obedience.

To the sense of those who in the faith of Christ, have cleared their conscience from the deep-rooted stains of sin, and received his spirit as their ruling principle of life, sin is so exceeding sinful, so hateful and pernicious that I am bold to say they cannot commit it. He that is begotten with the divine nature of the Son of God,

keepeth himself in the element and works of that nature; so that he can no more commit sin than a fish can fly through the air, or an eagle dive to the bottom of the sea. But that abiding fervor and power of spirit which overcomes every motion of evil, belongs not to the entrance of the testimony, but a degree of progress in it. This degree all must attain who come into it, or fall off as withered branches for there remains no more room for either imputing their sins to Christ, or to a deceitful heart, or anything else by which they can be excused; but the soul that sinneth must bear its own iniquity, and burn under it without any mitigation or covering.

(TO BE CONTINUED.)

OUR ROLL CALL.

SOPHIA WAYNE.

LET us finish the work, we have nobly begun,
 Let us cling to our faith, till the victory is won,
 O Christian Believers, our work is not done,
 We must gather more into the fold.
 Lead forth in the march, raise our voices in song,
 Remember the order to which we belong,
 Let us show the right path to the one in the wrong,
 And gather more souls in the fold.
 Against 'caste and monopoly our conscience must fight,
 For in heart and hand labor we know we are right,
 Our leaders are trusty, they walk in the light,
 And will gather more into the fold.
 We own all our dwellings, we are not oppressed,

We labor with pleasure, and so earn our rest,
 From the north and the south, from the east and the west,
 We are gathering them into the fold.
Ballston Spa, N. Y.

SEVEN BAPTISMS.

A Visionary Dream.

CATHERINE ALLEN.

I WAS standing with a company of young Brethren and Sisters by the entrance of a magnificent white temple. Near us were Elders who beckoned us to follow them. They called in sweet and pleading tones:—"Come to the Baptism! Come and fear not; 'tis the love of God that calls you." We ascended the steps. At our approach the door of the vestibule swung open by some invisible power. Entering, we found basins in which water was upspringing, fountain-like. Here, as little children we were taught how to wash our *hands*. While doing this, we heard uttered as from a voice in the air:—"Yea wash thy hands in innocency before thou canst handle the Word of Life, or compass the altars of the Lord."

This done, other doors were opened where we found a flowing stream, and there, were shown that before we could enter further into the sanctuary, we must wash our *feet* from the dust of earthliness, which had clung to us while treading unhallowed ways.

Other doors were then opened to a more spacious apartment, where we indistinctly saw many things of which we knew not the meaning, and also heard deep and earnest tones, but

could not understand what was being spoken. Perceiving our confusion, the Elders said :—“Having eyes ye see not the glory of the Lord, and ears ye hear not the power of his word ; for ye have lent your eyes to behold the vanity and foolishness of this world, and ye have given your ears to hear, and your lips to speak of those things which savor not of the truth, nor of life everlasting. These must be cleansed from all ungodliness.” Then there came upon our faces a beautiful shining spray which seemed to penetrate to our memories, and bring forth as living objects, those things conceived by sight or hearing, that had taken shape in the mind.

This form of baptism was not accomplished in a moment, and it required true courage to endure its continuance, because of the mortification it brought, as one object after another came to our view. The Elders who stood by us with sustaining strength, rejoiced with us to see them borne away by the flowing tide. We pledged ourselves to turn forever away from all forms of worldliness ; to handle no unclean thing ; to walk only in paths of purity ;—to behold not, speak nor hear, of any thing shapen in iniquity ;—henceforth to serve God with our whole being.

We were then shown that to serve God acceptably, the gift of *hand-labor* must be sanctified by another form of baptism. Moving forward a few paces there descended bright and powerful jets of water upon our shoulders. We were told that in the shoulders were united the muscles principally used in labor ;—*there* must rest the yoke of Christ, if now we would bear the bur-

den of the Lord ; and this baptism was to cleanse us from all ambitious strivings, and self-centered motives, that had hitherto neld more or less sway in prompting us to action.

Leading us still on, our Elders said ;—“Now ye may enter the House of Prayer.” Curtains being drawn aside disclosed an altar, beneath which issued a stream that divided and coursed in semi-circular form, thus completing a circle around the apartment. To approach the altar we must walk upon our knees through this stream. We were instructed that this was to purify our devotions ;—that even in them had been mingled worldly elements ;—selfish desires and errors of thought, with unmeaning forms which we had received from those not illumined from the higher, resurrection spheres.

As we advanced, the waters deepened and flowed with increasing power and we heard a voice saying ;—“Arise ! plant your feet upon the rock, bend beneath the tide, wash, and wash again till your whole being is cleansed and your garments are sinless and spotless.” Here our Elders stood with us, and in their firm and loving grasp, held us till the work was done, (as we thought,) for we supposed we were then fully cleansed. Ascending we formed in circle around the altar, and spontaneously united in a song of rejoicing and praise, for the peace, liberty and sweet refreshing we had found.

Again we heard the voice calling us to another baptism. We were told that all our washings thus far had been comparatively outward, and only reached *effects*. As yet we knew not of that deeper baptism of “fire and the

Holy Spirit," which alone could penetrate with sanctifying power our inner life, whence spring all the motives and impulses that prompt to action. Until this were received, we would be liable to repeat the errors of the past, and could not be born into the Kingdom of God. All knelt, and as we silently breathed forth soul-petitions, the heavens seemed to open. Above our circle, we beheld one of glorified spirits, robed in gleaming vestments. We could not see their countenances, so bright was the aureola surrounding them, and still stronger the central light above them, whence descended upon us a radiant shower. It was neither fire nor water, but as kindled drops;—a penetrating fluid which left unconsumed only the pure and the true.

While receiving this baptism, from the inner spheres there burst upon us a rapturous song of melody, and we felt as if transported above earth; its brightest glories seemed only as dust. Every earthly desire had perished, and the holy purpose of living only for the truth, now fully possessed our being.

We had received *seven* successive baptisms. First, of hands. Second, of feet. Third, of the vision, hearing and utterance. Fourth, of the shoulders, (manual labor.) Fifth, of the knees, (spiritual devotions.) Sixth, the full water baptism and cleansing of garments. Seventh, one of "fire and the Holy Spirit," purifying the inner life.

The feelings realized, and the strong impressions retained, are of that deep spiritual nature which words can but feebly convey.

Mt. Lebanon, N. Y.

Correspondence.

FREDONIA, N. Y.

BROTHER ALONZO;—I have shown the things you sent, to a few members of our church, hoping to draw from them a hopeful forecast as to their reception. Such opinions as they have expressed to me, are given not with the fervor of souls hungering for truth but rather with the mind of the Greek, ready to hear or to tell of any new thing. Yet who can foresee how truth works? It is not so much our business to observe how we succeed, as it is to proclaim the truth always; first to persuade, and then to provoke others to receive it. Only so that we detract not from the truth, we may dress it in such language and parables as will attract the attention of our fellowmen.

Plain, sincere and concise expression carries the day, on the platform or in the pulpit. Christianity, or the Shaker interpretation of it, may be presented as the only complete life insurance, in which souls realize immediate results upon immediate death to the carnal life. It is the last and only discovery of rapid transit from the place of business, of turmoil, dirt and weariness, to the home of rest, cleanliness and kinship, where strange feelings are not permitted to live. Shaker Christianity is not only the school of study, but it is the highest and best equipped University on this round globe. Not in mathematics, engineering or disputatious theology which this world makes so much of, but in the athletic training of a soul to restored health, and in all knowledge

pertaining to ourself and duties to God and our fellow-beings, it lacks nothing in equipment.

Shaker thought is the telephonic and telegraphic means through which our Heavenly Father is quickening and enlightening the benumbed senses of seeing and hearing in his children. The systemizing of geology or chemistry or of knowledge in any other department of natural science, will not compare in utility and importance with the system of order displayed in a Christian Shaker life.

It has no need of a prohibition party. Each soul is aided by every other soul to prohibit itself from all hurtful ways. Is it the eye that is past saving? It is plucked out by its possessor. Is the hand gangrened past recovery? It is cut off by his consent. Is licentiousness his bane? He binds it to the daily cross till life is extinct. We rejoice that we are in the light of this Holy City which John saw coming down to us. Your brother,

HENRY HOLLISTER.

This is the Judgment age. Considerate people, those within and those without the churches, listen, to weigh, and to apply the tests of reason.

None can remain the same that they were before, after hearing the truth of the spiritual life rationally presented. Through the word uttered by the messengers of Truth, faith has entered consciously or unconsciously and cannot be dislodged if any are so unwise as to wish it. The beginning of faith is like the least of all seeds, and in every heart open to the Source of all life and light, it will find nourishment and

grow till ripe for the harvester; Therefore let us continue to sow in faith and courage, knowing that the harvest will be sure in its season.

"How canst thou claim the harvest,
If thou hast not sown the seed,
Or think the blessing will be thine,
In thy hour of need?"

ALONZO.

SYSTEMATIC ARRANGEMENT.

OLIVER C. HAMPTON.

"Behold all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire and in the sparks that ye have kindled, this shall ye have of my hand; Ye shall all lie down in sorrow." Isa. l., 11.

"And without all contradiction, the less is blessed of the better." Heb. vii, 7.

MANY have tried the experiment among Believers, of "kindling a fire and compassing themselves about with sparks." Not being satisfied with the bright purifying flame of the Altar they start a separate illumination composed of a strange fire. A systematic arrangement of spiritual fire and illumination is as necessary in the Church as in any department of its general system. Wisdom is extremely profitable to direct in this matter. Some honest individual thinks he has a special revelation, a new and important illumination. He is soon compassed about with the sparks that he has kindled. And then what? His fire and light are so dazzling he loses sight entirely of the great and vivifying Altar fire of the Church. He thinks his few sparks have quite ex-

tinguished that, and should be substituted in its place.

When this point is reached he is about ready to "lie down in sorrow." And he is dead sure to do this unless reclaimed from his state of separateness from the altar fire and light of the Church. I have been privileged to enjoy a membership in the Church for a great many years (sixty-nine) and have witnessed the "lying down in sorrow" of many from this cause. Our Church which we call, and which is, a second appearing of Christ's Pentecostal arrangement on the earth, has never ceased to be illuminated and warmed by the sacred altar fires of cleansing and perfect purification of all its inmates who calmly submitted to their renovating and cleansing influence. Those who are, or have been, called to conduct these sacred illuminations have never suffered them to go out day or night, for over one hundred years.

Those to whose care these sacred fires have been entrusted, have uniformly been chosen in accordance with a great and sublime law, which has flashed through the universe ever since its evolution from the mind of God. "Without all contradiction the less (experienced) are blessed of the better (or more experienced.)" This sublime law of the universe involves a systematic arrangement and organization of the Church of Almighty magnitude and importance, inasmuch as it has so far saved from guilt and sorrow every sincere spirit who has submitted him or herself to its elevating and salutary discipline. To this statement there is absolutely no exception.

If any one doubts thereof he can know of its sublime certitude and efficacy by doing the works therein involved.

The whole process of divine service consists in being saviors to one another in the different duties, orders, situations, places from highest to lowest, (if there be any highest or lowest, though there be less and greater according to experiences.) We who know by long experience and trial the blessedness of the gospel of Jesus and Mother Ann, feel almost like going forth and compelling others to come in and share with us the manifold blessings of such a life. You will not need to kindle little rush-light fires and compass yourselves about with sparks only to lie down in sorrow at last.

It is so good to enjoy the Eternal Now and not have to live on sickly hopes of the future. To know that present at-one-ment with God insures an eternity of present bliss and invulnerable peace and contentment forevermore.

O ye who have not so far found the peace Christ promised, give us a call and see if we cannot put you in possession of the same. You need not stay if you do not like it, but we cannot help believing many of you would like it who are disgusted with the sins and shams and sorrows of the rudimental plane.

Union Village, Ohio.

If life had no crosses and trials, we would be but weak and vacillating in character. We grow better, braver and stronger by the polishing process of abrasion. Difficulties help to develop and mould in greater perfection the qualities of mind and soul. M. J. A.

LOVE.

LUCY S. BOWERS.

LOVE born of God! what power is more divine?

Transcendent excellence! oh what compares
With this great sovereign good? What soul
declares

A holler power? it will all hearts refine;
Unlimited, no boundaries confine.

Possessing all, the light of truth it wears,
Unceasingly, surpassing gifts it bears,
In it all true and sacred things combine.

Pure love is watchful, tho' it slumbers, does
not sleep,

Fatigued, but not exhausted, long endures.
Who sows to love, the fruit of love will reap,
And treasures which its blessedness insures.
Expand O heart, its power transforming feel,
God's love in thee will God alone reveal.

Mt. Lebanon, N. Y.

WEST PITTSFIELD, DEC. 4, 1891.

BELOVED ELDER HENRY:—The summer is past and the harvest ended. Now, if our souls are not saved whom can we blame? Surely, not our heavenly Father, who has so abundantly provided for all our needs, both spiritual and temporal; neither can we say, we lack the teaching, for even the dying year echoes the sound of kind words, instructive lessons and earnest solicitations which oft have been given by the teachers in our Zion home.

Among these is our venerable father, Elder Albert Battles, having a countenance aglow with love, extending the hand of Charity to the erring, and never, never tiring of giving counsel to those who need spiritual instruction. May the good Lord lend him to us for years to come, is the sincere prayer of each and all of his little flock.

Now let us make a good use of the lessons we have learned. Strive to retire within our own souls and find the

Christ there. Look to the Father, in faith, for whatever we may want. Simply believing that Jesus died on the cross to appease God's wrath, never did and never can save any one from present sin or sickness, and this doctrine was not what Jesus taught. There must be something more soul-searching than this; a living touch; an inspiring of our souls from the Divine Source of all good.

We are to have faith in the Christ, believe that the Christ dwells within the soul that has been thoroughly cleansed by the gospel fire; has power to save and to make whole; aye, more, that it has made us whole, already. Did not the Teacher say, "Whatsoever ye desire when ye pray, believe that ye receive and ye have it already?"

This matter of trusting the Christ within to do all things for us, is not that which comes to any of us spontaneously; it comes by persistent effort on our part. No habit bursts full-grown into our lives, but every one comes from a succession of little acts.

Now my dear young friends, let us enter the NEW YEAR with a firm resolve to make an effort for a greater baptism, a pentecostal baptism of the Holy Spirit and fire. This will destroy every element that hinders the Christ from entering the soul and filling us with his divine Spirit.

All will please accept a New Year's greeting and true gospel love from

Your Sister,

LOIS WENTWORTH.

Active in duty and prudent in all things
becomes a member of community life.

THE NEW YEAR.

AMELIA J. CALVER.

SINCE earliest childhood the opening of the New Year has seemed a sacred time. It was with almost bated breath that we thought of the departure of the Old Year, and the incoming of the New; and with our little notebooks in hand in which to mark our merits and demerits, we stepped with awe over the threshold into a new and enlarged chamber, which many earnest resolutions had converted into an elysium of perfection. And it is even so to-day. These childhood impressions have strengthened with age and we dread to step from the Old Year until we are prepared to tread with a firm and free step upon the weedless path of the New.

But Experience has taught us many lessons during life, the sternest of which is "Only the *present* moment has actual being;" and if we impress upon each as it passes a well-learned lesson of self-denial, time is well spent; and we can feel at the close of the year a consciousness of spiritual strength.

Together we all now stand waiting for the golden gates of the New Year to open which reveals to us an unmarred future. We all have the same privilege to right all our past wrongs, cancel all debts, and with white robes take up the sacred duties of the New Year, remembering that this grand New Year is made up of 366 new days, each of which should be begun with a clear understanding that there is no victory without a conflict.

A sad ending has that year, the balance sheet of which shows more losses than gains; but even then we have a hopeful New Year before us; but sad, sad indeed must that life be whose closing year finds no victory over sin nor self; where remorse steals the peace of mind, and selfishness the friendship of life; for we "pass this way but once" and there is no returning track over the paths of time; eternity alone, offers the only hope of salvation.

Mt. Lebanon, N. Y.

(Contributed by Hamilton DeGraw.)

THE FUTURE OF RELIGIOUS THOUGHT.

IN a new magazine of considerable promise issued from Boston and called *The Arena*, the Rev. J. Minot Savage concludes an unusually able and brilliant paper on "The Agencies that are Working a Revolution in Theology," with the following words:—"Such, then, are some of the causes of the great theological changes the world is passing through. What is to be the outcome? Is religion dying? No more than it means death for the life within to burst the chrysalis, to take to itself wings and be at home in God's upper sunshine and air. No more than it means death for childhood to put away childish things and enter man's estate. A grander faith in God, a larger trust in man, a higher type of religious thought and life, a nobler outlook for the future—these are some of the things it means. It is not faith, but the lack of it, that is displayed by those who dare not fearlessly face the search for truth and take the consequences of investigation. The real infidelity to-day is to be found with those who stand with back to the sunrise, and see no reality except in the shadows of the night that is passing away. God is in the power that is wheeling the earth into a new day; and that day is one of such promise as the weary old world has never seen."

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JANUARY, 1892.

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All communications should be addressed to

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Editorial.

THE GLAD NEW YEAR.

WITH this initial number we are pleasantly introduced to the opening of a new volume of the MANIFESTO. Since the beginning of the last year to which we now bid a long and loving adieu, the days, weeks and months have flitted away as on the swift wings of the wind, and brought us safely to the place of new thoughts, new resolves and new aspirations.

With these beautiful treasures we are making some choice, welcome gifts for all our many dear friends, through hope for unbounded peace

and prosperity to dwell in their hearts and homes, during the incoming auspicious year.

Abundant blessings have been with us during the past twelve months which have far more than compensated for all the time and care that has been expended in obtaining them. God's protective Providence has signally held us, unharmed, through all the many perils that may have transpired.

All have reason to give thanks and rejoice, while they open their souls to accept a deeper and holier inspiration and a more resolute determination to walk in Wisdom's ways of pleasantness, and in her paths of peace,

The MANIFESTO accepts a liberal share in all these good and choice gifts, and while returning thanks that abounds so fully in the heart, for all who have, even in the least degree, either by writing or speaking, contributed to the success of our little paper, would kindly solicit a continued remembrance for the present and the many days yet to come.

It is the living word that is to accomplish the good and saving result. Without this word of God and the inspiring influence which accompanies it on its mission among men, there would be but little chance to circulate our voice of truth and gospel experience beyond the borders of our own home.

The acceptance and the disburse-

ment of this gospel testimony is, agreeably to our Christian faith, quite necessary for the salvation of the soul. It is God's great gift of knowledge to those who are the children of the spiritual resurrection, and without knowledge, or for the want of this special truth through God's love, the people may perish.

Above all other classes, a Christian Community should be zealously active in presenting that light which God has vouchsafed to their charge, before those who may have been less fortunate.

It is not through any special merit on our part that we have become heirs to these heavenly treasures, in preference to others, but God's free gift of love through the kindness of his accepted sons and daughters has reached us, and to-day we inherit the multiplied blessings which others have earned through faithfulness to the cross of Christ.

To consume these treasures without making every effort possible for the accumulation of more, and insure the temporal and spiritual prosperity of our gospel home, would make of us, in very deed, a class of unprofitable servants in the Lord's vineyard.

OUT & IN.

☞ "LA GRIPPE" entered the Printing Office, and hence the enforced delay of the January number.

IN MEMORY OF ELDRESS KATIE FERGUSON.

ORRIN BEAVER.

OUR souls are filled with sorrow, as we chronicle the very sudden departure of our well-beloved Eldress from the shores of mortality, to don the shining robes of purity and holiness in the beautiful home of the angels, on the evergreen shore.

During an acquaintance of nearly thirty years with our deceased Sister, I had learned to love her as a true, devoted mother in Israel, for such she ever proved to be to me, as well as to all her surrounding Brethren and Sisters. True to her highest convictions of Christian duty and right, she labored hard at all times with every faculty of soul and body she possessed, to sustain the glorious cause of gospel principle and virtue, as exemplified in the life of a true Believer. Kind, loving and affectionate to all of God's creatures with whom she came in daily contact, even the poor dumb animals seemed to realize this in a great degree, while in her presence.

In all my long acquaintance with her no one, whether friend or foe, who came to her in want or suffering of any kind, was sent away uncared for, if she had it in her power to assist them in any degree. Honest and square in all her dealings with others, I have had many not of our order say to me they had rather trade with Eldress Katie than almost any one they ever dealt with, as they always found her fair and honorable in all her dealings even to the last penny.

Possessed of the noblest patience and forbearance, even under most trying circumstances, I have often seen her when assailed by harsh and bitter words spoken perhaps in the heat of passion, stand calm and firm as a rock till the angry storm passed by; then she would effect a reconciliation if possible and if she proved to be at fault in the matter, was ever ready to acknowledge it when convinced of the fact. She often remarked that she had not an unkind feeling toward the least

child of the infinite Father, but loved and wished them all well. What more, dear Brethren and Sisters can any of us do than this? I feel that in this respect our Sister has set us a beautiful model, which we cannot imitate too closely.

One little circumstance that occurred just before she left the form, I will here relate.

About two days before the decease of Brother James Langridge, on Sunday morning I think, she came into the room where James and I were and asked how he was, and on my replying that he seemed to be slowly sinking, she said she had a singular vision just before she awoke and thought he could not last long.

She thought she met Br. George Price in spirit-life and he showed her his residence there, also another mansion, the most beautiful one she ever saw in her life, full of the most gorgeous colors and on his asking her how she liked them, she replied, "Oh they are so lovely, just the ones you know I always admired in earth-life;" then she awoke and informed a Sister that she thought Br. James would not last long, as she thought she had seen his future residence in the higher life. Alas, how little did any of us imagine that it was her own future glorious home and not his; her inner spirit had caught a faint glimmer of it, ere it took its final transition from scenes of time, to dwell with loved ones in the fields Elysian; but all this was wisely hidden from her sight.

And now in conclusion dear Sister, we commend thee to God and loving guardian angels, knowing thou hast gone to inherit a glorious harvest reward of "Well done, good and faithful servant," trusting you will not forget us poor pilgrims on the shores of time, but extend thy spirit strength and blessing, to sustain us amid the fierce trials and temptations that beset us here below.

Waterollet, N. Y.

The thought that lives and burns, is drawn from the blazing forge of truth and shaped on the anvil of experience. M. J. A.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.
November.

<i>Thermometer.</i>	<i>Rain.</i>	<i>Snow.</i>
1890. 36.36	15-16 in.	12 in.
1891. 35.98	3 in.	1 in.

Geo. M. W.

Dec. 1891.

SINCE so many are responding to the earnest invitation to send Home Notes, interesting brevity becomes us all: so I add my rose-leaf to the brimming glass knowing as of old, that it will not overflow.

Since last writing our weathers here have changed; more clouds out and fewer in. Gentle and dashing rains have added to our water supply and still more would be beneficial.

In our home, blessings have followed sacrifice, for our dear Eldress Ann is restored again to as good health as her advanced age will permit, and she is still among us, a ministering angel of love, blessing and peace.

Sister Fannie Tyson, who removed from the North Family into the Church Family during the recent changes, is another of our home blessings, an exemplification of the beautiful fruits of the spirit; while our dear Eldress Dorothy, successor to Eldress Augusta, and our loved companion from early childhood, is a treasure.

We have also many more in our home whose light is quietly yet steadily shining out over the sometimes troubled waters of life whose aid has guided us over many reefs and breakers, and with such strength have we not the hope to say A Happy New Year to all.

A. J. C.

South Family.

Nov. 1891.

DEAR EDITOR;—Not long since, the writer was privileged to call on our dear mother, Eldress Ann. While conversing with her, and noticing how quick were her perceptions, how bright her eyes and how alert her ears, at her advanced age

and feeble bodily state; Yea, while drinking in her motherly words and beholding her Christ-like spirit, I thought,—Surely I am sometimes too silent in giving honor where honor is due.

We love, deeply, our sainted mother, as has often been expressed. I think all who have known her as a Teacher in our gospel order have known her to love and bless her as a mother in Israel. While thinking of her blessed existence, of her beautiful character and her almost supernatural disposition, I was prompted to send you the little poem entitled, "Too Late." (See page 20.)

I trust it will not be too late as others may find truth in it. I do not know the author, though for a long time I have prized the lesson it conveys.

We see by the papers that New York is making a move now in the right direction; if they can have plenty of water to drink to help on the work, we shall look for a better state of things in the future; the best thing we have heard lately is the Union move among the Ministers. God be praised!
S. A. C.

North Family.

Dec. 1891.

"O my kind, loving friends
In the gospel so dear;
Let us greet one another
With a Happy New Year."

Yea, and I wish *every body* could have a happy new year: but alas! they will not. Why? because of selfishness and sin. Even though crops in some places have failed and the people by the million, as in Russia, are crying for bread, if it were not for greed, and the wrong system of things that prevails in the external order, those people would not cry long; one dispatch across the ocean would be enough to fire the hearts of those who had plenty and start the vessels laden with food to the hungry ones, if nations would all as brothers greet and each seek the good of all; but we have not got there yet; hence *all* will not have a happy new year.

We had a very pleasant gathering at the Church Family on Thanksgiving day. All the young people, and some older

ones of the Church and Center families, recited, read and sang, very much to our entertainment. Sister Amelia Calver was the leader, and deserves great credit for the training of those young people, and the pupils showed a good deal of ability. It was held in the meeting room of the brick house, which was very appropriately decorated; nuts, candy and lemonade were served in profusion which made a feast to both the inner and outer senses. I thought what a profitable season we could have if every Society should turn their attention in that direction, in a centennial celebration.

Are now engaged threshing. We find the use of the binder quite an advantage in threshing, the bundles being all of the same size, and no straw knots. The threshing machine can be fed very uniformly. Have had some very nice rains, and hope for more. Beautiful weather just now. Happy greetings to all.

In kindest love,

D. O.

West Pittsfield, Mass.

Dec. 1891.

DEAR EDITOR:—As the present year is nearing its close, perhaps it will not be amiss to recall some of its incidents.

Our broad, fertile country has been wonderfully productive in the past season; the cereal crop has been large, and the various kinds of fruits have generally been plentiful. We have, like those in other localities been threatened with a water famine; but the long wished for rain finally appeared, and our fears have somewhat abated, but more rain is needed.

Weather is remarkably fine for this season of the year. Have had only one light snow fall and that quickly disappeared.

The Old World seems to have met with a reverse in regard to food supplies, what may have been the cause of the failure is to us unknown. Some attribute it to their forms of government, but whatever may have been the cause, it is pleasant to contemplate that our country is blest with a surplus and can assist in providing sustenance for the starving millions of Europe.

Rightly estimated it has with us been a year of prosperity and benefits.

Sickness has prevailed to some extent in our community, and a few are still in an enfeebled condition. An occasional mishap has also occurred. A few days since, as Br. Oliver was driving in the city of Pittsfield two teams that were left standing untied became frightened and ran. One of them ran against the carriage in which Oliver was seated damaging the vehicle considerably, and causing him to be thrown over the dash-board upon the ground. He however with remarkable presence of mind retained his hold on the reins and escaped serious injury.

May the coming New Year be a happy one to all our Dear Friends. J. L. S.

Shaker Station, Conn.

Dec. 1891.

A HAPPY NEW YEAR.—The happiest year of our lives. Let us welcome it with the brave purpose to be more true and virtuous, asking God's blessing on our efforts. May every one of its three hundred and sixty-five days bring to us some joy of service, some added blessing of gratitude from a fellow pilgrim guided heavenward by us. The service we render may seem to us to be small, but if the purpose be in our souls, there will come the blessing. So many souls need Christian help all over this broad land. Let us give of our gospel, strength, joy, affection and peace. Ah! this soul-wealth is just what we can give. We can spend it freely and not impoverish ourselves. May our hearts be full of sympathy and our hands full of help. And as the new year offers us a time for growing better, let us see to it that our Christian kindness is inexhaustible, and that we are liberal in using it.

2400 spaces of cream were sold in Nov. A large crop of corn and of good quality. Several buildings are improved by new shingling.

The most important feature of poultry-growing is the financial basis. We do not claim that there are millions in it for a

single individual, but it is certain that properly managed, poultry raising is a paying business. To all, who faithfully attend to the needs of their hens, their efforts are crowned with success. A variety of food is necessary to secure eggs. No one ration will furnish all the needed elements.

D. ORCUTT.

Ayer, Mass.

Dec. 1891.

DEAR EDITOR;—It has been said, that a hero is one who in an emergency would do that which would be a shame for him not to do. Doing duty at any cost, is heroism. In judging of the acts of our friends let us accord to them the meed of true heroism, if faithful in duty.

"Hands at work and heart to God," was the testimony of Mother Ann. This shows the necessity of gaining a gift for manual labor. "Conviction, were it never so excellent, is worthless until it converts itself into conduct."—*Cartyle*.

Let each one improve the talent with which God has blest us. One faithfully improved is more acceptable than five neglected. In the days of Israel, all were not hewers of wood and drawers of water, each had a place to fill to make God's temple complete.

Home duties are being done as fast as possible, and we are making preparation for winter.

Thanksgiving afternoon was spent in adjusting the premises about home.

A. D. B.

Enfield, N. H.

Dec. 1891.

As the year draws near its end, without doubt the "Happy New Years" will be exchanged thicker and faster than the snow-flakes come down, if all are enjoying the serene, sunny weather we are having in our locality; so we will be satisfied with wishing one big Happy New Year for 1892, for all our brothers and sisters, at home and abroad, knowing just as well as we are permitted to know anything,

that some of the days will be hallowed with the sunshine of joy, and some shadowed by sorrow; yet, if it all brings a discipline on the unregenerate disposition, and carries us one step nearer the kingdom of heaven (within) what matter is it?

We like the "Notes from the Diary of Eldress Nancy Moore," and hope she was a model in this line, so they may be long continued, for two reasons:

First, that we may learn how our foremothers disposed of their precious time, and second, that those now forming habits may acquire this one, of keeping a daily record; system, even in small things, gives tone to character. If a diary cannot be procured, make one. "Where there is a will there is always a way." We know of those who made diaries more than one year, of brown paper, and they served a good purpose. If nothing worthy of note occurs through the day, then pencil a good thought or resolution, or quotation from some good author, and it will help to keep the "soul on top" as one little one said in Sunday School. At least this is our experience, and it may be others have similar needs. What are we here for if not to aid each other in the little ways that daily opportunities afford; but few are born for great conquests; the mass must work in the lowly walks of life, and these are what keep the ship moving.

A few weeks since we were standing in the door-way of one of the mammoth stores in Boston, waiting for a chance to run the gauntlet and take a horse car, when an elderly lady who was watching the surging crowd of humanity pass, said to us, "Do see them rush on, and God knows the motive of every heart there." She was evidently a conscientious, thoughtful woman.

We jot down this thought, as a profitable one for reflection the coming year. The spirit of God recognizes the motive that actuates each word and deed; no trouble about the outward issues, if the heart is pure and kind.

We have not written much about home

affairs this time, for we are all doing just the same as we were before, perhaps we should have said, a little better. E. B.

East Canterbury, N. H.

Weather Record, for Nov. 1891.

Highest Temp. during the mo.	44	.
Lowest	"	" " " " 5.
Mean	"	" " " " 43.2
Total Precipitation	"	" " 1.76 in.
Snow fall	"	" " 1 in.

N. A. BRIGGS.

Alfred, Me.

Dec. 1891.

It is the 13th. of December and no sign of winter yet. This year we can truly sing, "December is as pleasant as May." The Brethren say there is no frost in the grass ground. The drouth, which has been a long one, has not ended yet. The water in the springs and wells is unusually low.

Harvesting being over we can say no more of the goodness of God in that line, but we will never cease to feel thankful for our many spiritual blessings. It is easy to count up our temporal blessings as shown in our store-houses. But what do our spiritual store-houses contain? Is it not well, at the close of the year, to examine them, and see what the year has done for us? Our Elders often remind us that life is made up of such periods, and unless at the close of the year we can see that we are nearer that angelic condition to which we are aspiring, than when it commenced, it is a lost year to us, and can never be recalled. It shows that we failed to sow the good seed in spring-time, but instead have been cultivating the tares which so readily spring up in the unguarded heart. How sad! how very sad at the close of life to find we have "nothing but leaves" to show for the time given us.

On taking the census of our little Society we are pleased to find that we can count as many in the Society as when the

year came in, notwithstanding some changes and the loss of one who has gone to her spirit home. How I wish our houses could be filled with faithful souls, striving to become clean by a daily washing in the blood or life of the Lamb.

We would count such a harvest as much more to be thankful for than any mere temporal harvest.

Health of Society generally good. Beloved Ministry now with us, comforting the afflicted, blessing the strong and strengthening the weak. "God bless our faithful Leaders who keep alive the altar fires in Zion, the sharp and quickening testimonies of eternal truth," were expressions of our aged father, Hiram Tarbox, in our meeting last evening. Every earnest, honest soul will strive to bless Zion's Leaders.

To all our gospel kindred far and near, we extend the kindly greeting, A prosperous New Year. F. C.

Sabbathday Lake, Me.

Dec. 1891.

THE pages of the New Year lie before us, every one of which is clean and white. Let the record that will be engraved upon each as we turn them from day to day be as clean and as white.

There does not seem to be much that is new going on here now. The Sisters have lately been filling orders of their work for parties in Chicago, Buffalo and Washington D. C. We have also been sending Shaker Apple Sauce to the markets of Lewiston and Portland.

Thus far the month of Dec. has in our state been very fine, much warmer than Nov. No snow on the ground and but very little rain. It has been interesting to us to read the notes in the MANIFESTO describing the weather in different localities.

We anticipate the coming week, the pleasure of having our good Brother James Pinder of Alfred with us. The communion of worthy and tried souls always brings an increase of gospel love.

Our dear Sister Mary Ella Douglas has returned from Alfred and is spending the

winter months with us for the renewal of her health, which blessing we very much desire in her behalf.

We close by wishing all our dear friends a Happy New Year. A. S. C.

Sonyea, N. Y.

Dec. 1891.

'Tis time to remember
Our notes for December,
The last of the year ninety-one.
The moments we're noting
Away they are floating
They scarcely arrive ere they're gone.
'Tis losing and grasping,
Our time so unlasting,
The time no mortal can stay;
Time's onward flowing,
Forever 'tis going,
'Tis here, then away, far away.

FARM work, generally, seems to be advancing as effectually as is consistent with time and circumstances. We meet in the various conditions of life the class who believe in letting their moderation be known to all men, such a type of beings dot this planet from pole to pole.

The wells drilled during the past month are not finished. Well No. 1 contains sixty feet of water with an odor of gas every thing but agreeable. Well No. 2, records seventy-five feet of water with gas in abundance, (Groveland must be noted for its natural gas.) Mr. Dixon is in favor of shooting the wells with dynamite cartridges, arguing that this method will produce a greater and better flow of water. The wells will not in any case be flowing ones, as Mr. Cook was so sure they would be. It would be well for him to visit his flowing well.

Plowing and soil preparing for another year's crops continues. Work of some kind must ever be the motto of the laboring community. One hundred and twenty-five acres are now in readiness for the growing of future fruit, a few more days will find a larger territory of newly turned soil. The summer days of December are just delightful, work indoors and out can be conducted with no concern for cold contracting, the tax on fuel and raiment is much lightened since the wonderful moderation in our winter weather.

Perhaps the seasons are becoming mixed, a little of all in each. G. D. G.

Dayton, Ohio.

Dec. 1891.

AN interesting Thanksgiving Service was held at Watervliet, Ohio, on Thursday forenoon Nov. 26, which consisted of responsive readings from appropriate portions of Scripture, interspersed with singing of familiar hymns, together with recitations, singing, and physical exercises by the children under the personal supervision of their teacher.

After congregational singing of the piece, "I know that God is Love," the following recitations were given.

"My Pledge."

{ Singing, By the Scholars.
 { "When rum shall cease to reign."

{ Congregational Singing,
 { "I will rise and go to my Father's house."

"Jehediah and his vote." By a little girl.

{ Singing, By the children.
 { "Jesus bids us shine."

"Watch your lips and ears."

"Cuckoo Song." By three girls.

{ Recitation, By a little boy.
 { "What shall we do with the Saloon."

Exhibition of Physical Exercises.

{ Singing, By the Children.
 { "The Lord's Prayer.

After feeling and appropriate remarks by Elder Stephen Ball and Eldress Hester Frost, the Families separated to their respective homes, all doubtless feeling to exclaim. "O give thanks unto the Lord for he is good, for his mercy endureth forever."

M. S. M.

Pleasant Hill, Ky.

Nov. 1891.

THE swift flying hours remind us of the passage of time, and now that Thanksgiving has passed, we will soon celebrate Christmas. We had our society meeting at 9.30 A. M. which was well attended. After singing a hymn, our Elder, in a brief discourse, touched upon the day, as it was a National one, and also that we should give thanks every day, and especially at this time; others of the Brethren and Sisters

responded to the thanksgiving sentiment, and a good feeling of harmony seemed to pervade throughout.

We have indeed been blest in "our basket and store-house," also with good health, and reasonable prosperity; we have good Brethren and Sisters, and should, each one, pray that the same blessing that we are enjoying, may be accorded us in the future, and that we may be able to make each other's path brighter, and their burdens lighter. May we ever be able to say with the poet,—

"Teach me to feel another's woe,
 To hide the faults I see,
 That mercy, I, to others show,
 That mercy show to me."

Our Brethren have secured a fine crop of corn, also an extra crop of Irish potatoes, with plenty of wheat and other cereals. The West Family are actively engaged in the manufacture of "staveless wooden ware," and it is thought it will be a source of revenue. We trust they may find it a successful enterprise, as what is profitable in one part of Zion, should be the interest of all. This will promote union and that is what we desire.

Our Sunday School, has about forty-five members, and we trust the seed sown in that part of the vineyard, may spring up and yield a hundred-fold. We keep trying and leave the rest with our Father, and look to the future for results. As the "Yule-tide" approaches we feel glad and rejoice that our lives have been spared, whilst many have been called into eternity. We think too of the angels that sang,—"Peace on earth, Good-will to man."

Our hearts overflow with gratitude, that we in our peaceful homes, may worship at the shrine of the meek and lowly Jesus, and follow his example. Let us remember those for whom the Christmas holidays bring no joy, no happiness, and let us at this time bless one another and keep "the prize of the high calling of Jesus Christ" before us. Wishing the MANIFESTO, and its readers a "Merry Christmas and a Happy New Year," and our prayers for its success as a missionary, we bid you adieu.

[Contributed by S. A. Collins.]
TOO LATE.

WHAT silence we keep year after year,
 With those who are most near to us and dear;
 We live beside each other day by day,
 And speak of myriad things but seldom say
 The full sweet words which lie just in our reach
 Beneath the common-places of common speech.
 Then out of sight and out of reach they go,
 These close familiar friends who loved us so,
 And sitting in the shadow they have left
 Alone with loneliness, and sore bereft.
 We think with vain regret of some fond word
 That once we might have said and they have
 heard.

For weak and poor, the love that we expressed
 Now seems beside the vast, sweet unexpressed
 And slight, the deeds we did, to those undone,
 And small the service spent, to treasures won,
 And undeserved the praise for work and deed,
 That should have been overflowed the simple need.
 This is the cruel cross of life, to be
 Full visioned, only when the ministry
 Of death has been fulfilled and in the place
 Of some dear presence is but empty space;
 What recollected services can then
 Give consolation for the "might have been."

Selected.

Eldress Nancy E. Moore.

No. 2.

South Union, Ky., 1863.

MY DEAR YOUNG BRETHREN AND SISTERS;—It would be well for us to examine, carefully, the foundation upon which we stand. Let us with willing hearts make the sacrifice that those dear friends have made who have gone on before us. Let us be interested in putting our hands at work and our hearts to God, that we may obtain a gospel treasure for our own souls and be able to provide something for the generations that may come after us.

Is there not too much of an inclination to consume all we can make and then draw upon that which has been obtained by our older Brethren and Sisters. Let us not spend too much precious time in talking over

their faults, but rather do the work in our hearts for the justification of our own souls. We shall certainly be rewarded for all we may do for the upbuilding of the habitations of our Zion home.

Let us examine ourselves and keep busy in doing good. Do not let a high sense creep in to make us selfish in the management of our beautiful home. We had better subdue this spirit by an honest confession. Instead of finding fault with others, we will imitate their good examples, and be a comfort to the aged in their declining years. We will learn while we have the full power of mind and body to govern our feelings and do better as we advance in years. We should watch that nature in ourselves and subdue a fretful, peevish disposition, by laying the axe at the root of the tree. In this way we may be a comfort and strength to all around us.

Then my dear young friends, let us sow that which we may joyfully reap, with peace and justification, and assure our aged friends that they will leave their inheritance to true and worthy heirs, who will be able to appreciate its worth, and after adding thereto, hand it down to others, as our ancestors have to us.

In the spirit of love,
 NANCY E. MOORE.

MY THANKFULNESS.

I was greatly favored in my childhood, and I wish to manifest my appreciation of the blessings that fell to my lot. The dear friends with whom I lived spared no pains, day or night, to teach me of God's love and care. I am thankful to my natural and to my

spiritual parents. To all my older Brethren and Sisters who have given me words of encouragement in my hours of trial.

I am now fifty-eight years of age, and am thankful that in childhood I was endowed with a heart that was willing to receive instruction, and that had confidence in my instructors.

I am particularly thankful to my guardians that I was early impressed to know that God and his holy angels knew all my thoughts, words and actions. That I could hide nothing from his all-seeing eye, and that the time must come when I should be called upon to render a strict account of all my doings.

I do not wish to boast of my goodness, but the spirit of an eye servant or of a hypocrite has always been detestable to me, and as I look back over my life, I am thankful that it has been no worse. I know full well that through carelessness and ignorance I have made many mistakes, but on seeing what I had done, my conscience brought me to an honest confession. I was early taught by my dear friends that I must not wantonly cruelize any living thing. To be prudent and not let any thing be wasted or lost through my carelessness or neglect.

That I must not deceive nor take what was not my own. That I must not be a mischief-maker and carry stories from one person to another, nor let hatred, envy or malice ever find room in my heart. That I must do unto others as I would have them do unto me in like circumstances.

I was taught that there were three things which were sure to meet every

one, Death, Judgment and Eternity.

I received the impression that no external goodness would profit me, and I wished to be known as I was, that I might give an account of the deeds done in the body.

Now, as I have given heed to these good impressions, I have enjoyed true peace and heavenly comfort, through my whole life.

(TO BE CONTINUED.)

PHILADELPHIA, 1891.

BELOVED ELDRRESS MARION:—We feel thankful for this opportunity to answer your kind letter. We feel doubly thankful to realize and sense the ever-progressing and increasing power, from that ever-flowing fountain, that quenches the thirst, and feeds the famishing soul, in this life of trials and tribulations. It enables us from true thankful hearts to say, Father and Mother, we are thankful for these blessings, and for the power of feeling, seeing and testing, that we be not deceived by those in the body or out; and thus made able to draw from that never failing fountain that keeps our souls aglow in love and duty and spiritual light; that guides Mother's children in this life, and points to the marvelous increase and progressive power which unfolds beauties for time and eternity.

Dear Sister, knowing as we do your great interest with us in striving to spread our precious Gospel, whether we live to reap the fruit of our labors in this life it matters not to us, we ever feel the love and blessing of the dear fathers and mothers of our precious Zion Home. We have been over the river to a place called Pensaukin to fix the time for holding meetings and the lady said, The people are anxious to hear the gospel. She also called in her minister to converse with us, and he was deeply impressed with the truth, and drank in every word. He said, "Some fourteen years ago while passing through Mt. Lebanon: one Sabbath, we stopped to

rest our horses awhile, and we saw the meeting of the Shakers, but not one Shaker even turned his head to look at us, but all seemed so earnest, that we thought they must be the people of God. We heard some of the words spoken, and felt the power of the spirit at the time, and have loved them ever since."

It was Elder Frederic who was speaking, and when we gave him his name he was delighted. Brother William explained to him what he heard. He seemed surprised beyond measure and said he would attend our meeting to hear more about the "Inner Court." A friend said to us last Sabbath, "You have a living, present power that we do not have and I must come to you for it."

May we not see clearly that God has a spiritual people on the earth. The way of the true cross-bearer is the road to salvation from sin, and in no other way. Our frequent communications to each other of the things given to us, helps the strong and strengthens the weak and adds fuel to the flame of love in the hearts of Brethren and Sisters, in our Zion Home, to those who care not for the things of the world, but for the constant unfolding of the gospel of Christ that is willing to be led whithersoever He wills. We can write only a little at a time, but are thankful for that. If we are hindered, O praise the Lord, our love goes in advance.

We know that you are here in spirit for we feel, sense and see you. We held our meeting and had a glorious time. People are anxious to hear the gospel. We will tell you more in our next. We send you our kindest love. Your Sister,

REBECCA JACKSON.

HAIL THE NEW YEAR.

FLORINA HARDING.

O RING ye bells! ye merry bells,
Thy harmony we love full well;
We know the joy thy music tells,
And welcomes in the glad New Year.
O ring ye bells of love and cheer,
Let roll thy echoes far and near;

O welcome, welcome, welcome here
The grand, the bright and glad New Year.
O chime ye bells, O chime again,—
Until we learn thy joyous strain;
Let peace on earth, and union reign
Throughout the happy, coming year.
We'll strive the seed of good to sow,—
The way of life, the erring show;
Thus friendship's links will stronger grow,
Throughout the glad and bright New
Year.

The errors that have dimmed the past,
We'll from our vision ever cast,
And with a courage that will last,
We'll toil throughout the coming year.
Redemption's hill though steep to climb,
We'll strive to reach while here in time;
And step by step those heights sublime,
We'll gain some bright, some happy year.
As tender buds in spring expand,
Well nurtured by a Father's hand;
So will our souls in grace expand,
And grow throughout the happy year.
Then ring ye merry, merry bells,
Thy harmony we love full well;
Still louder let thy music swell,
And welcome in the bright, New Year.

West Pittsfield, Mass.

[Contributed by Harriet Shepard.]

A GENTLE GUIDE.

A HEART by Jesus gentle made and meek,
Has power to rule his people few and weak,
Won all the world by true love's gentle might,
By words said tenderly, and deeds of light;
A gentle voice makes obedience sweet. . .
A happy captive, all his actions prove
The power there is in gentleness and love. . .
"Love one another," try the gentle way;
Think not rough words and savage blows pre-
'Tis not the waterspout, the raging hail, [vial
The thunder's bellow, nor the lightning's sheen
'Tis the soft shower that makes the valley
green,
When thou art tempted roughly to respond
To him who hates thee, choose some phrases
fond,
And breathe them out in accents kind and low
So shalt thou find a friend in him who was
your foe.
Selected.

Heavenly gifts descend like showers.

THE "LANDING."

"Ye are my friends, if ye do whatsoever I command you."— John, xv., 14.

CANTERBURY, N. H.

Andante.

I shall meet the brave souls at the "Landing," When shore unto shore shall re-

spond; Where kin-dred and guardians are joy - - ful, To

wid-en the spir-it-ual bond. I shall meet them as friends of the

Saviour, Who vict-'ry in earth-life have found; Where he

triumphed they al-so had conquest— Togeth-er they reign, and are crowned.

Books & Papers.

THE JOURNAL OF HYGIEIO-THERAPY. Dec. Contents. Treatment of the Sick; Chronicles of Ruth; Dress Reform; Anti-Vaccination; Physical Culture, etc., etc. Dr. T. V. Gifford & Co., Kokomo, Ind.

In the December PHRENOLOGICAL we find Sir Edwin Arnold on the first page. A very well-written article on Ideality and Imitation comes from a careful thinker. How the old Chaldeans buried themselves is illustrated freely and suggests an improvement on the common practice among us moderns. Baron Hirsch, the millionaire philanthropist, is sketched very appropriately when so much is heard of Jew persecution. The editor evidently thinks it is time that Jerusalem was reoccupied by the sons of Israel. A very full and interesting report of the late Banquet of the Phrenological Institute Alumni occupies a dozen or more pages. This will be appreciated highly by the regular reader. As it includes addresses by the Rev. Dr. Deems, Dr. H. C. Houghton, Mr. G. G. Rockwood and several others. The services that were rendered to phrenological science by the late Andrew Boardman, well known as a jurist in New York are detailed entertainingly. Dr. Boardman was a man who should not be forgotten soon. The departments of Health and Child Culture are filled with good things, and so also are Editorial, Correspondents and Book Sections. The closing number of the year, is uncommonly large and packed with such interesting substance that every subscriber will doubtless think or say more emphatically than ever "Must have the PHRENOLOGICAL for another year." It is published at a price placing it within the reach of all, only \$1.50 a year or 15 cents a number. Now is the time to subscribe. Address the publishers, Fowler and Wells, 777 Broadway, New York.

DICKENS'S DAUGHTER.

The Great Novelist's Favorite "Mamie" to write of Her Father.

PRETTY "Mamie" Dickens was already considered by those who knew Charles Dickens best to be his favorite daughter. To none of his children, perhaps, was Dickens more affectionately attached, and the "Pet daughter" saw much of her father under all circumstances. When even the dogs were chased out of the novelist's study, Mamie was allowed to stay. The daughter is now a full-grown woman, living quietly just outside of London. For the first time since her father's death, Miss Dickens has been persuaded to write of him whom she knew

so well. During 1892 there will be published in THE LADIES' HOME JOURNAL, of Philadelphia, a series of articles by Miss Dickens under the attractive title of "My Father as I Recall Him." Fortunately for the thousands who will read what she writes in this series, Miss Dickens has a retentive memory, and she made copious notes during her father's lifetime. She will tell in this series everything she remembers of her father; how he educated his children; his family life and his personal habits; how he wrote his famous books; his love of flowers and animals; how Christmas was spent in the Dickens household; how the novelist played with his children; the famous people who came to the Dickens home, and his last years and closing days. No articles ever published have in them so much promise of telling the world things which it has never known of Dickens, and Miss Dickens's story of her father's life will be eagerly looked for in thousands of homes where the name of Dickens is like a household word.

HALL'S JOURNAL OF HEALTH. Dec. Contents; Habits of Eating; The waste of the Household; Oatmeal as a Food; Overstrung Nerves; Food for Dyspeptics; Celery; The Medicinal value of Onions; An Insect worth Millions; A Hint on Economy; Cleaning Windows and Paint; Contagious Diseases; Care of Clothing, etc., etc. Office 34 West 59th St. New York.

Deaths.

Harriet Burgess, at Second Family, West Pittsfield, Mass. Nov. 21, 1891. Age 80 yrs. 2 mo. and 6 days.

Sister Harriet came into the Society when fourteen years of age.

In the soft twilight of morning
Her freed spirit passed away
To behold the glorious dawning
Of a bright, eternal day.

J. L. S.

Harriet P. Hart, at Harvard, Mass. Nov. 24, 1891. Age 57 yrs. 10 mo. and 27 days.

Sister Harriet was called our artist Sister, and has lived in the Community for three years. She was an educated nurse and since being with us has given her life to the interests of our religious home.

L. E. G.

The Manifesto.

VOL. XXII.

FEBRUARY, 1892.

No. 2.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

Published in Albany, N. Y., in 1808.

No. 14.

Explanations.

WITH an inward sense of the power, protection and presence of God, the Believer travels out of the use of shadows and signs, ceremonies and forms of worship to which he might have been strongly bigotted while in bondage under the law. There is no more occasion for calling upon God afar off when he has taken possession of his body and lives and walks in him, nor of calling to his memory a departed Savior by signs and shadows of his dying love, when the only Savior that ever redeemed a lost soul, is formed and living in him, and executing every branch of his office. Water applied to the body appears a beggarly element compared with the baptism of the spirit. As one baptism is sufficient to purify the conscience, he takes that and travels away from the superfluous shadow. Bodily exercises,

dreams, visions and ecstasies which had but a momentary effect on the blind and obdurate heart and furnished at best but a fleeting joy, gradually gave place to the sun of righteousness that shines continually the same without cloud or eclipse. Hence, in the progressive work of the testimony, a blessed reality, an enduring antitype is wrought in the Believer which fully answers to all that he could possibly have conceived of, while longing, praying and hoping for the kingdom to come.

As Believers become more and more leavened into the nature of Christ, they discover with increasing accuracy the latent corruptions of a fleshly nature, and the secret wiles of Satan in injecting his poison into the heart. As they discover, so by the cross they overcome and gain an increasing victory over that which is death to the soul by dying to it; the spirit of the testimony runs through all the department of a Believer, in public, in private and in secret, so that in no circumstances is he released from the work of self-denial, or at liberty to defile his conscience with any act of injustice or uncleanness, contrary to the spirit of the divine law, or the nature of the

Son of God who first fulfilled it. To the lusts of the flesh, in which the selfish nature of man is formed, the followers of Christ stand in a peculiar manner opposed, and count it their great privilege to preserve their bodies in sanctification and honor.

In the death of that in which all men by nature are held, they find deliverance from every branch of evil, such as pride, covetousness, anger, and hatred, so that by crucifying the flesh, its affections and lusts wither, and they grow into a peaceable, gentle, kind and loving spirit in which they can live together from one year's end to another without thinking a hard thought, much less expressing a hard word one against another. Such a spirit and deportment cements them together in one fellow feeling, and promotes the peace, purity and happiness of the whole, and the progress of the testimony.

All who receive the testimony in the spirit of it are taught thereby to be diligent and faithful in things temporal as well as spiritual, and to serve God with the body as well as with the spirit. The testimony has a proportionate progress in the frugality and honest industry of Believers, whereby they lay a good foundation, not for their own pleasure and aggrandizement, but for the honor of God, and the relief and succor of him that needeth.

By faith in the testimony and the influence of that spirit which accompanies it, without any other stimulus, Believers at Turtle-Creek began with the confessing of their sins, forsaking them and taking up the cross, and by the same faith and spirit they came

together and received one common gift, united in one common worship, and without murmuring or caviling have continued in it, increasing in love and union, peace, joy and harmony and every good word and work, unto the present day. By this I am emboldened to testify that the kingdom so much prayed for, is come according to the promise of God, and the order which divine wisdom laid out, and the saints have begun to possess that enduring substance which prophets and kings desired to see and died without the sight.

The same faith produced by the preparatory work of God, began also to break out at Eagle-Creek, which gave occasion to the testimony being opened there. A few at first embraced it with full purpose of soul, as the only way of God. In the month following, Br. Dunlavy stepped into the ignominious path and began to preach the faith, which for a time he had labored to destroy: and from thence forward the same work, worship, and spiritual travel went forward there as at Turtle Creek, and exists at present in twenty or thirty families in the bounds of the meeting, through the faith and light of Matthew Houston, Samuel Henry, John Bonta and Elisha Thomas.

The testimony entered and was received on the south side of Kentucky, and continued to spread until it embraced as many as were willing to receive it in Mercer, Shelby, Paint-Lick and Long-Lick. In each of these places there are a number of families, who have denied ungodliness and worldly lusts, taken up the cross, live together in the unity of the spirit and

bond of peace and while with open eyes they are traveling from death into life, they shine as lights in the world.

A few families at Beaver-Creek set out in obedience to the testimony in the Spring of 1806, who were numbered with the faithful. The testimony is one and the same wherever it is ministered; is received into one and the same honest and good heart, and wherever it springs up and bears fruit to perfection, that fruit is one and the same.

Having given a short account of the entrance and progress of this religious element according to the sense of those who have embraced it, I shall proceed to exhibit it in a more external point of view, in which I shall consider some of the errors with which it was branded, and the unreasonable treatment which it received on that account. Not that I wish to inspire the reader with the least degree of resentment against those who may have taken up the matter in a false light, and through a misguided zeal, acted an unreasonable and unlawful part in opposing it. Confident I am that if Shakerism is properly understood, there is no man in his senses could persecute it. Nor do I suppose that the religion of Christ, under any name, would ever have been persecuted by the men of this world, but through the instigation of a wrong-headed clergy.

The government of Christ has nothing to do with the government of this world, and can therefore offer the citizens of this world no provocation. But through the false insinuations of those who have wished to incorporate

the Church with the world, and sit at the helm of civil and ecclesiastical affairs in conjunction; those who have marked and kept up the distinction, have been represented as the enemies of mankind, and treated as such. If it is true that none of the princes of this world knew Christ Jesus, otherwise they would not have crucified him, what conduct might be expected towards those who walk in his meek and lowly footsteps, from the enlightened sons of Columbia, provided their judgment was not warped and twisted by that wild and voracious beast, which long ago made war with the lamb, and overcame him.

Herod and Pontius Pilate would never have molested the harmless Jesus, but for the false accusations of the priests and high pretenders to religion, instant with loud voices crying,

“Away with him, He says he is the Son of God! He makes himself equal with God! He said he would destroy our temple, and build it again in three days! Away with him! away with him! If you let the deceiver go, you will not be a friend to Cæsar.”

It was not the peaceable citizens of the Roman government that characterized him a blasphemer, a malefactor and a wine-drinker, but those who professed to have all one father, even God. It was the same characters that pursued the saints as “pestilent fellows, movers of sedition,” enemies to the commonwealth, wore out the patience of the civil magistrates with their clamors and finally interested the secular arm to extirpate them from the earth. These things were written for our learning, that when we see any

people persecuted for their religion, we may know it is not primarily by the commonwealth, but by the instigation of some ecclesiastical judge, and of course it is not really the religion itself that is persecuted, but something in the room of it, which the false judge has the assurance to palm upon the multitude while he demands their credit to his false coloring.

That Shakerism has been grossly misrepresented in many instances, very few will pretend to doubt; and the source from whence these misrepresentations arose, must be peculiarly worthy of notice. It is easy to perceive that the spirit of the revival had a peculiar tendency to put down that ministerial authority by which creeds and parties were supported, and set the people at liberty, each to follow the dictates of his own conscience. Upon this principle, the jurisdiction of the Synod of Kentucky was renounced, and the Presbytery of Springfield resigned their supposed authority.

Though Dagon fell before the ark, yet the Philistines set him again in his place, the generality of the members of the Presbytery, notwithstanding their professed resignation, continued in the full possession of their reputed authority; and in that capacity stood ready to judge of any increasing light that might be manifested, whether they were able to comprehend it or not. Having shook off their former reins of government, and attained but little mortification of that pride natural to man, and being carried along in a high gale of the spirit, they began to form imaginations of an universal kingdom, in which they would fill the first rank.

As the ground work of this vast kingdom, which must include the whole earth, they proposed to seize upon the sacred name, CHRISTIAN, exclusive of all other names; and so draw into union and one grand communion, all who wished to be called by that worthy name. The plan of this great kingdom was drawn up by Rice Haggard, and published in the year 1804; which proposed as the leading foundation principles, simply to worship one God, acknowledge one Savior, Jesus Christ, have one confession of faith, and let that be the Bible; one form of discipline and government, and this to be the New Testament, and be members of one church.

(TO BE CONTINUED.)

GOD'S ORDER.

CECELIA DE VERE.

THE cruel monarchies in conquest grounded,
The Altars reared for tribute and for show,
The Young Republics shattered ere half
founded,
Are separate from God's government below.
And they who would confound the holy na-
tion,
With aught that man hath built in pride
and will,
Are blind to progress that brings forth sal-
vation,
Or they are enemies who bode of ill.
The world hath haughty officers appointed,
In all the countless forms of church and
state,
But lowly-minded are the Lord's Anointed,
Administering the plan, profound and great.
Not trained and trammelled for a creed pro-
fession,
Not voted for in throes of party strife,
But taken at the Altars of confession
And in the paths of consecrated life.
Chosen by angels to conduct through trial,
From out the burning bush they hear the
call,
Answering with fervor born of self-denial,
And with the sacrifice that is their all.
Not counting coldly like the hireling preach-
ers,
The stipends and emoluments outspread,

But searching, praying, like the holy teachers,
 For hidden riches and the daily bread.
 Thus as they pass the crucial tests before them,
 Proving a travel in the life divine,
 The wings of holy cherubim are o'er them,
 And Shiloh's glory from their souls doth shine,
 The insincere see not the oil of healing
 That reaches even to the garment's hem,
 Nor can rebellion know parental feeling,
 That clothes their spirits like a diadem.
 They have the substance, types and shadows vanish,
 For earth's advancement is their hope, their aim.
 From all their service every pomp they banish,
 But minister the word in burning flame.
 So come the psychic orders evolution
 Unfolded from the history of the race,
 For every phase of peace and revolution
 Hath had its meed of spiritual grace.
 The earthly eyes may be awhile withholden,
 The dawn may crouch 'neath starless wall of night,
 Yet shall its portals ope with splendor golden
 Upon the virgin banner gleaming white,
 Then falling o'er the saviors on the mountain,
 Who faithfully that standard kept unfurled,
 Above the crystal waters of the fountain,
 The soul's Bethesda, last hope of the world.
 And when that world shall see the quenchless shining,
 Feeling the death robes that their souls enshroud,
 Will they not cry "'tis more than silver lining,"
 God's Order manifest behind the cloud.
 That knowledge will the yokes of bondage sever,
 And they who dwelt in shadow shall arise,
 They shall accept the light of life forever,
 And stand before its shrine without disguise.

Mt. Lebanon, N. Y.

A CHRISTMAS OFFERING.

ALMA I. SHATTUCK.

ONE year has swiftly passed since last Christmas; can we review it with comfort, with a satisfaction that it has been well spent or, do we look back upon it with regret that it has not redounded to our benefit as we wish it

had? if so, do we realize that it is ourselves that have formed the picture which we see before us, do we once think, that we, individually, could have made the picture one that would daze our eyes to behold the brightness thereof, and could with gratification know this picture was showing how well we had improved the last year?

These reflections have certainly awakened my thought to a sure and full determination to be more careful, prayerful and faithful, and to be forming a picture, the ensuing year, with a sky bright and the sun shining, instead of a cloudy horizon that the sun can scarcely peer through.

At the closing of the year, I hope I can, with all, behold in retrospect the scenes of the first given picture. It will be a comfort and pleasure, to know I have been successful in carrying out my determination.

This can only be done by taking up a daily cross, accepting pleasantly, reverses as they come, making the path of others smooth according to my ability, helping the weak and feeble, and setting an example of uprightness before all, while patterning the good life of my Savior.

I certainly have great cause to be thankful for the many blessings I am partaker of, and my earnest prayer is, that I may so live the passing year that I can at its close receive the reward of a justified conscience.

I wish you all a Merry Christmas and a Happy New Year.

Mt. Lebanon, N. Y.

Judge not that ye be not judged.—Matt. vii., 1.

LECTURE.

ELDER F. W. EVANS.

My text consists of the words of George Washington, when making a treaty with Tripoli, a Mohammedan power:—"This is not a Christian government."

The word "Christian," here used has become a synonym for "inquisition." It means torture and death to heretics, infidels, sceptics and materialists, all secular people, by church and state religionists, who think they are God's agents to compel all people to believe, by authority, as they believe, in "doctrines of devils," civil and ecclesiastical. The priesthood of the Greek church is driving out of Russia, under the most horrible tortures, men, women and children, by the thousand and million, as Catholics drove Moors and Jews out of Spain.

Our Christian priesthood is acting contrary to the Constitution, which forbids all religious legislation, declaring that all men are created equal, and are endowed with inalienable rights to life, liberty and the pursuit of happiness; that governments derive their just powers, not from God, not from a priesthood of any of the thousand religions of earth, but "from the consent of the governed."

I hope that my friend Robert G. Ingersoll, provided that he will become "temperate in all things," and cease to kill and eat animals, or use tobacco and alcohol, will be the next president. "He that killeth an ox" is "as he who slayeth a man," a murderer; the same as he is an adulterer who "looketh upon a woman to lust after

her." "In those days, it shall come to pass, that I will pour out of my spirit upon all flesh; the old men shall dream dreams, and the young men shall see visions; and upon my handmaidens I will pour out of my spirit." We want a secular president, so long as one can be found whom the spiritualists have not converted by their rappings, table-tipping, and incontrovertible physical manifestations and demonstrations (as they converted President Lincoln) by evidence which can alone induce belief.

The mark of the beast and his image, Catholic and Protestant, Greek, and all sects, is: that human beings can be made, by authority, by war, to believe in a trinity, atonement, vicarious sacrifice, the blood of Jesus, or even in the absurdity of a physical resurrection: whereas belief is not the result of authority, but of evidence. The Inquisition tortured people, as Tennessee is torturing a man named King, to make them believe "doctrines of devils." Did they succeed?

We want to keep our government secular, with no theology or priestcraft, in it; a government for all humanity, from the man who knows no God, to the man who says he knows of three Gods. They both err, as I think; and they both have a right to err, as long as they let each other alone; it is nobody's business. The gods of Greece and Rome are no more imaginary and non-existent than is the male trinity. What of it? Suppose that materialists, like Ingersoll, should outnumber the religionists of all kinds in America: would they do right, to do as Russia is doing by millions of Jews,

because they are not Christians? All have equal rights to plow on any day that they choose, as did King, of Tennessee, whom the priesthood have now in prison, away from his plow, his land and his family, and away from the people, his people.

◆

Farewell Sermon of the Venerable
Head of the South Union Shakers.

—

"Spirit and Intellect."

—

ELDER H. L. EADS, of the Shaker Society at South Union, Ky., on Sunday last delivered his farewell sermon before a large audience. Elder Eads is now in his eighty-fifth year, is one of the purest and best of men, a teacher of recognized ability, and the full text of his discourse, which we now publish, will be read with general interest. The Elder said:

Being impressed once more to come before you, and wishing to make this my farewell sermon, I may be somewhat tedious, and will have to ask you to clothe yourselves with a little patience. The text I have chosen is a rare one, and may be found in I Cor. iii., 18-19, as follows:—"Let no man deceive himself. If any among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God, for it is written, He taketh the wise in their own craftiness." It is my purpose to hew to the line, even though some of the chips should fly into my own face. I am not like the man who came into the court-room weeping, and the Judge told him not to take it so hard, that he should have justice. He replied, whining: "Judge, that's just what I am afraid of." Nay, give me strict

justice, and I will call it mercy. The most difficult thing that all professors of religion have to deal with to-day is to distinguish between spirit and intellect—between God and the Apocalyptic beast—the great deceiver of the human race, "going about as a roaring lion, seeking whom he may devour." At the present time the whole world seems dazed, looking outward at his material greatness; while God, enthroned on his kingdom within, is ignored and forgotten. Now, were I to ask this assembly to tell me the difference between spirit and intellect, who could tell? None. It is now as it ever has been, the deep and hidden mystery of the world, that neither chemistry nor philosophy can reveal; and yet, I unite with the philosopher who said: "I adore the God by whom I think without knowing how I think." I have examined the lexicons of several languages and fail to find a satisfactory definition; and hence feel justified in giving you my own. One thing is certain: It can not be a part of the spirit, nor a faculty of the spirit, as some affirm; if it were, it could not antagonize the spirit; therefore, the rational conclusion must be, that it is a material faculty of the brain, which, being vitalized by the spirit, has understanding, and the power to compare, reason and direct in the manipulation of material things, but not in the spiritual. It is a great blessing, as is the eye and ear, if kept in subjection to the spirit, as Christ did, but if not, it is the great curse of the world, because it is supremely selfish. Christ seemed to have the least use for it of any person that ever walked

the earth; as he said: "The words which he spake were not his own, but were given of God," who was enthroned within him, and if all would do in this as he did, this would be an angel world. He says: "Ask and ye shall receive." You need not look up to the rings of Saturn for an answer, for there is no one who, if he will turn his face to the throne of God within his heart, and ask, that will not receive an answer, in which, if obeyed, no mistake will ever be made. It is the province of the Spirit always to say what shall be done; and that of the intellect to say how it shall be done. It not being an entity, but merely a vitalized brain faculty, although endowed with understanding and reasoning powers, it has no responsibility, no conscience, and being material, it is always on the side of the passional, material body, and will excuse, assist and direct in the commission of the most infamous, beastly and heinous crimes. It has caused all the mistakes and blunders of the world, beginning with its serpentine arguments in the garden of Eden, and on to the golden calf—to the rejection of God's laws by typical Israel, and their scattering as a consequence, and on and on through the world, up to Christ's temptation on that imaginary mountain. It was not an external cloven-footed monster talking to him and carrying his body around as some suppose; but it was the intellect trying to persuade him to worship material greatness instead of the Spirit: but his answer was to the purpose: "Get thee behind me, Satan, for it is written, thou shalt worship the Lord

thy God, (instead of the kingdoms of this world), and Him only shalt thou serve.—Matt. iv.,. 10. Right here, when this intellectual devil was disposed of, angels came and ministered unto Him, and then and there his ministerial work began; and I would ask where is the man, from Pope Leo to Talmage and Sam Jones, who could or would resist such a tempting offer? Echo answers, where? It takes Christ and his true followers to resist such temptation; but a thorough follower of Christ in this most important thing, that of keeping intellect in its place, is hard to find, either in or out of Zion. I make no exception of myself, though I have had many tempting offers, both material and intellectual. Were I to relate them you would wonder how I withstood them. The first two lines I ever read in my childhood were in Webster's spelling book, and they struck me with such force that I committed them to memory and have never forgotten them. They were: "To be good is to be happy—Vice, soon or late brings misery."

My first reading book was the New Testament, in a log cabin with oiled paper for window glass. There I studied the life of Christ. So when I grew up and temptations came I could but think of what He rejected and his further words: "What shall it profit a man if he shall gain the whole world and lose his own soul?" This enabled me to say as He did: "Get thee behind me, Satan," which I could not have done without his example before me. I relate this for the benefit of you that are young. Many tell me

that our anti-typical Israel shows signs of decadence, and must soon die out; while other religious bodies are increasing, and cite me to a late meeting at Round Lake, where, to further missionary purposes, many took from their persons much fine jewelry and laid it on the altar. This would seem to be a good beginning, but what next? Keep your intellect in subordination to the Spirit. What next? Give up all houses and lands. What next? Put off all your finery and lay down all your gold at the Apostles' feet. What next? Give up your generative lives, take up the cross and follow Christ. This is the Spirit's demand, while intellect says give up a little and keep the balance. These are the ones that deceive themselves and seem to be wise in this world, whom God will take in their own craftiness, and the same with those who go around and preach for money, or occupy a pulpit for the same. God will take them in their craftiness. The Gospel is free and should be extended to all without money or price—but intellect says go and preach where you can get the most money and this is obeyed by all outside of Christ's fold—all such deceive themselves and seem to be wise in this world, but will be taken in their own craftiness. I am asked by those without and those within the fold if I can tell the cause of our apparent decline, as there is no effect without a cause, and say any one who has been a teacher for more than sixty years should be able to show what it is. In answering this, I will be guided by God's dealings with his typical people, of which we are the

anti-type. Intellect caused them to set aside God's laws and they never prospered any more until they returned to God, accepted and obeyed his laws. Then they prospered as never before, and as we are human, we have allowed intellect to do the same thing and need not expect to prosper as of yore, until we also fulfill the type by returning to God, accepting and obeying his laws. Then we shall "blossom as the rose and flourish as a well-watered garden," for God is the same and unchangeable.

(TO BE CONTINUED.)

In Memory of EMMORY C. BROOKS.

—
GENEVIEVE DEGRAU.
—

It is finished, it is finished,
The last work here is done,
And our faithful, loving Brother
Has found a restful home—
In the many pearly mansions
In our Father's house on high;
There he'll wait and watch our coming,
For we're going, Bye and Bye.

He who spent his life in service;
In the service of our Lord,
Now is reaping richest blessings,
'Tis "the honest soul's reward."
Clothed in raiment bright and shining,
Crowned with jewels from God's hand,
Dwells our Brother with the angels
In the blest "Sweet Beulah Land."

Now he's living, more than ever,
And his living is more real,
Since his spirit hastened onward
To the upper land, the "Leal."
With the Angel choir singing,
With the ransomed throng to blend,
Unto him it now is given
Glory and power forever, Amen.

Sonyea, N. Y.

Correspondence.

7 WALMER ROAD, BIRKSDALE,
SOUTHPORT, ENGLAND, SEPT. 1891.

THOMAS J. STROUD, MY DEAR FRIEND:

—I have to thank you again for your letter and the "History of the Millennial Church," also for the numbers of the MANIFESTO. I have indeed taken your advice, not to answer too quickly, for some months have passed since I received your communications, except the two numbers of the MANIFESTO to which I got recently. I see that you have printed my last letter in the July number. I did not think that my remarks upon the Shaker System would be deemed of sufficient weight to merit insertion in your proceedings. Since further study of your Society, I am convinced the more of its appropriateness to this period of the world. Everywhere we find large numbers of men and women whom the circumstances of life, disposition, spiritual or social tendencies determine to celibacy. These persons, often the very best of their species, find that they can live, work and serve humanity more fully in the single than the married state. In this country, as the recent census shows, we have almost a million more women than men. Few of these will marry, the vast majority will live and die celibate. The difficulty of providing this great section of British society with homes, sustenance and careers is very marked; and amid the perplexities and anxieties of the age, the question of woman alone and dependent upon her own exertions in a rapacious and luxurious

community, is one of the most pressing importance. We have all kinds of philanthropic machinery for aiding and protecting them, but very inadequate to the needs of the women. Happily the best of the sex are bestirring themselves to defend their poor sisters from the vile, the exploitative, and the negligent. Hence some women of the higher and richer classes find careers that are a blessing to them, otherwise dependent for occupation on the frivolities of society and the effete sectarianisms of the time. Many young women of great intellectual force turn aside from marriage and devote their best years to study and travel, art, or other concerns than those of domesticity. Some of our "revolted" women openly oppose marriage as a subjection of their sex to the rude and spoliatory dominion of husbands.

A remarkable episode of a woman refusing to live with her husband has recently been before our law courts. The final decision was that a married woman is a free agent and can dispose of her person as she pleases. This case has quite amazed our British folks, and it is among the most significant signs of the times that women are entering into new relations to men and to society. You have doubtless heard of the last great part that woman has taken in our country by the action of Mrs. Bessant who for many years has been a leader of the Secularists. On Sunday last she bade farewell to her former friends and to Atheism, because she has adopted Theosophy as her religion. You have some acquaintance with this eastern

philosophy, I presume, for it has many adherents in the United States where it was propounded by Madam Blavatsky and Col. Olcott in 1875 I think. Now it is certainly remarkable that Madam Blavatsky, a woman, has founded a religion on your continent, and that a woman of wonderful intellectual energy, Mrs. Bessant, has succeeded to the headship of that religion for such she practically has, though Col. Olcott is the nominal leader.

The community of Theosophists, I understand favor celibacy as leading to the higher possibilities of our humanity. They seek spiritual progress also by a vegetarian diet, and by devotion to their fellow mortals.

Among the men of this country there is a disposition to defer marriage to a later period than formerly, and it is said that celibacy is becoming a symptom of the time among that sex. In Europe generally, there is something similar discernible though it is not possible to make positive statements. All these matters upon which I have dwelt in the hope of interesting your Community seem to be indications of fundamental changes in the destiny of mankind. At present we see the growing segregation of the sexes in the homes for single women workers and single men workers. Both are at a disadvantage by these isolations, economically, socially, morally and spiritually. Either sex, it seems to me must suffer by separation from the other in social work and human effort. The greatest outcome of the system appears to be a distorted individualism; a ranker selfishness; the spiritual nature withers, and that is

the supreme calamity for individuals and communities. Studying these developments of mankind and speculating upon them, I can not resist the belief that they will finally result in something approaching the Shaker system of the family bond. The compulsion to be social and friendly is so tremendous in this period of unbridled competition and society formation, that a time must soon come when these discreted aggregations of men and women workers will unite under higher conditions. What is needed to produce this amalgamation of efforts is the religious principle. Until the old views are further modified and partly eliminated this will not be possible. But these are taking place so rapidly that I am amazed at the speed.

I have acquaintances in many ranks of society, among the learned and the ignorant, the rich and the poor. Everywhere I find the decay of the old creeds and the instinctive search for a something that will dispel the dread darkness of the human fate. This aspiration for light will be followed by the dawn of the new day in which the principles of Ann Lee will certainly be applied. Your leaders, I see from perusal of the literature you have kindly sent me, are progressive with a sympathetic touch of the mighty movements going on in the stormy world outside your placid homes. I hope they will continue to be thus knitted to the huge millions that know not the peace you enjoy and for which so many sigh and seek but can not find. As missionaries in the great time which is coming, your Society can not but have immense influence for good. In

the Middle Ages the Catholic church was the refuge for the world-weary, for the contemplative, for the spiritual. In the near future I believe your Community will be the haven to which many will go. The roar and vain struggle for egotistic enjoyment is giving place to a sob for loving rest. The savage trampling of the weak by the strong, to a tender pitifulness that is the harbinger of a gentler and wiser age. You are the pioneers, God bless and help you in the work you are doing, and for the greater work you are preparing.

Yours sincerely,
WM. G. FLYNT.

REPLY.

SHAKER STATION, OCT. 1891.

DEAR FRIEND:—I received your interesting letter dated 4th ult. in due course, and now take pleasure in replying to your thoughts. I certainly hope that our faith and principles, may be accepted by many; and I have a sufficient confidence in it to give my best efforts to further the cause of truth as we understand it. The Believers in Christ's Second Appearing commonly called Shakers, have for a long time seen the fact you mention of the increase of population over the means of comfortable subsistence, also of the preponderance of females over males, and also of the unequal distribution of wealth. These evils as we think, are caused by the unbridled indulgence of the sexual propensity. Where are we to find a remedy for these evils which are more keenly felt in Europe than in America where sur-

plus land at present mitigates some of the burdens existing in more populous countries. Now the Shakers' idea is that voluntary celibacy for a religious purpose is a more natural check to population than periodic destruction of large numbers by wars and pestilence. The so-called orthodox religionists suppose the earth will be destroyed by fire in an external sense; how much more rational the idea that the inhabitants of the earth will be eventually harvested in celibate communities, the fire being the fire of truth which will work in each soul to burn up the worldly elements therein. Again a standard political economist, Malthus, has gravely advocated mutilation of a proportion of the male inhabitants of the earth in order to keep population at its proper rate. The Shakers propose to do this by the means above stated. You will of course perceive that the evils you speak of, unless some means be found to counteract them, will continue to increase. The remedies you speak of can only meet the evil in a very partial manner, and the efforts put forth by the Salvation Army must, we fear, be very inadequate to meet the gravity of the situation. We can not live on the earth without perceiving that all the relations of life are increasing in intensity; where will the end be? The pressure in business, pleasure, and social life increases. All seem absorbed in the struggle for wealth, pleasure or fame. It is a source of consolation that a few like yourself can stop and think whither they are tending, and what will be the final outcome; would that the millions would stop and think! There is a pa-

per published in Chicago by J. B. Caldwell 104 Franklin St., which shows that some are stopping and thinking. This paper publishes views in relation to sexual purity that are so plain that the impure find them only a subject of scorn, and I believe the editor has been arrested by the authorities for advocating purity in the married life. At present men and women are very gross creatures. The nineteenth century prophets who are moved by the Divine Spirit to protest against evil are as liable to persecutions as were the ancient Jewish, but this is our inheritance left by the founder of our faith, when he said, "Ye shall have a hundred fold of fathers, mothers, houses and lands, with persecutions for my sake." That is for the sake of protesting against making marriage legalized prostitution. You speak of our leaders being progressive and this reminds me that James Burns when speaking in the Medium and Daybreak on the Shaker system says that a more progressive theology might be adopted by our people. How little can any understand us when they apply the term Theology to the Shaker Faith. We believe in a progressive revelation of the will of God to man which is manifested constantly in man's continued spiritual growth, and in his ability to deny himself of wrong. I send you by this mail the last No. of the MANIFESTO in which you will find a piece by H. L. Eads page 225. He very clearly touches on two points, Theology and the second coming of Christ. Another piece headed "The Shakers and the cause of Peace" page 221, shows our relation to the princi-

ple of peace. The Quakers have been very powerful witnesses to the incontrovertible fact that a Christian can not fight with carnal weapons to destroy life, either in self-defense or for aggrandisement. The great complaint the Jews made against Jesus was if the people accepted his testimony of peace, the Romans would come and take possession of the country because no one would fight. The spirit of Christ says "My kingdom is not of this world" there is nothing to fight about. The place for each individual to fight is within, to contest the selfish sensual desires of the human heart. We are not called on to look at consequences, but to do right. In regard to Theosophy I have several acquaintances who have adopted its teachings, but I think it as a singular proof of the mingling of truth and error in the mind of man. The celibate and vegetarian idea, as a means of self-improvement, I regard as good. But the re-incarnation idea does not commend itself to me; I think this idea will gradually fade away. Now in respect to the fading away of old creeds, I think there is no doubt they are doing so. The Spiritualist movement, I believe, has done a most beneficial work in this respect. But it is needful to build up as well as to destroy, the fact that we live forever is of but little value, unless we grow better as we live on, and in regard to the increase of celibacy from choice by both men and women, some people here not interested in our Community have remarked the same to me.

Sincerely your Friend,
THOMAS J. STROUD.

THE MANIFESTO.

FEBRUARY, 1892.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,
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Editorial.

If it is the truth that is to make the soul free, then the truth should be presented in the most acceptable manner and an effort made to secure the greatest amount of good. The Apostle has left sufficient on record to establish him as a minister of God's free word, in his testimony of right over wrong. See what he says to his brethren in Christ.

"If a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

It is an easy thing for a selfish

man to deceive himself and through this to be disappointed. The false position which he takes, makes him unreliable, and his assumed love for God is of no value to himself nor to any other person.

The position for the Christian to occupy, is to love to do good, to walk humbly, to deal justly and to be active in making the world better while living in it. A fearless testimony against the sins of the world, is a redeeming Christian attainment. It brings forward the blessings of new light, new life and impresses upon the mind new truths, which are to aid in building up a Kingdom of God upon the earth.

"Many argue that the Bible is in every part infallible and quote St. Paul to sustain them. But this citation from Paul as read in our churches, is very misleading. Comparing the original we find that it is not written:—

'All Scripture is God-inspired and profitable,' but

'All God-inspired Scripture is profitable.'" DR. RYLANCE of N. Y.

No one would care to dispute the point that all God-inspired Scripture was profitable for admonition and instruction in righteousness. The Scripture received from that source must inspire the soul with heaven-born truth and make of those who accept it, sons and daughters of God.

Dunlavy says:—"The belief of the existence of God, of his charac-

ter and the revelation which subsists between God and man is the foundation and spring of all religion."

It would be expected of a religious Community to accept this belief in order to promote harmony of thought and action. To be godly, means to be like God: good, pure and true. The aim should be to reach the Apostle's conception of God when he says;—"God is Love, and he that dwelleth in love, dwelleth in God, and God in him."

The simplicity of the formula is readily accepted and supersedes the necessity of all the more modern theological combinations. It is quite consistent for a Trinitarian to advocate the Trinity, and equally as consistent for a moslem to advocate the divine mission of Mohammed, but those who have accepted the faith of Believers in Christ should be careful to teach that faith and no other.

Fifty years in the past, one of our Brethren published this statement:—"It will be generally granted that the history of the world does not furnish a single instance of any other religious order which has stood fifty years without a visible declension of its principles in the general purity and integrity of its members."

After the passing of another fifty years, the same statement may be advanced with a corresponding assurance of the truthfulness of the remark. The moral character of

the Society is established and its progressive movement toward higher spiritual attainments must be through the blessing and protection of an over-ruling Providence.

The general prosperity which has attended the united efforts of the Community, as a whole, has been sufficient to provide all the blessings of an earthly home, and to contribute largely to the comfort of many not of our order.

As the temporal and spiritual interests of a Community must receive corresponding attention to insure its success, it devolves upon every member to consecrate his life to the cause that all gifts may be utilized for the peace, prosperity and happiness of the whole household. *

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.
December.

	<i>Thermometer.</i>	<i>Rain.</i>	<i>Snow.</i>
1890.	20.09	1¼ in.	20 in.
1891.	32.50	7 in.	¾ in.

For exactly twelve months our Brother, G. M. Wickersham's name has stood at the head of Home Notes, giving evidence that he possessed that admirable charm of elderly people—an interest in life. Such never grow old, and we can not fully realize, that one who took note of all animate and inanimate nature, from the bird, the bee and the squirrel, to the mighty laws which rule the Universe, could have seen his four-score years.

But like the level and the plumb-line he so often used, so were his last days. His regular and abstemious life, caused him but a brief prostration; the vibrating

plummet of earth was soon quiet, and as the merry Christmas bells of all Christendom were ringing their matin chimes, his spirit arose, as the little girls prettily expressed it "one more angel, a beautiful birthday present for Christ."

Thus our dear ones depart, each strengthening the magnetic cord which is drawing us to the "grand beyond," of which even Plato could "reason well."

But with all these changes the tireless wheels of life cease not to revolve, and it is "busy business" everywhere. If idleness is a temptation to evil, goodness must reign supreme here. "Labor is worship," if consecrated to worthy purposes, consequently our whole lives are an oblation of praise. But in these well filled moments "What is crowded out? That is the test of life." A. J. C.

◆

North Family.

Jan. 1892.

NOTHING of any importance moving on our hillside that can be discerned with the natural eye. The weather makes considerable talk but our talking will not change it and we have to do the best we can. No sleighing as yet and no ice.

On Christmas we had a lively company of some sixteen Sisters from our neighboring Society of Hancock, drawn over the mountain by a four horse team. The roads were in such an awful condition, it took an hour and a half to get here, only four miles.

I doubt if the roads were in a worse condition one hundred years ago, when the ancient Believers traveled from place to place to visit the Church and get a renewed baptism of spiritual zeal. Few, if any, (except Sisters) would have thought it possible to have crossed our mountain when the roads were so bad. I hope before we pass the next century-post, we shall have a very different condition of things in the line of public roads and conveyances.

Health of our family generally good, though there is a great deal of sickness and many deaths in the neighborhood.

What is life without health? Is it not more or less a living death? Few fully appreciate the value of health, till they begin to lose it. Let us all be wise and make a right use of our knowledge. D. O.

◆

Center Family.

BELoved EDITOR:—We wish you a joyous and prosperous New Year. There is very little going on in our family calculated to disturb its equilibrium; once in a while an order comes for medicine and is promptly filled, this is all we do to bring in any money except the raising of some cattle and making butter, of the gilt edge variety. At Christmas we departed from the usual and time-honored custom after having morning meeting. The Dining Hall was tastefully decorated by our Br. George Ogden with evergreens festooned with wreaths, stars and crosses, also an anchor about the center of the room. In the evening nearly all of the family gathered in and had a nice time, exercises consisted of songs, reading, speaking and recitations interspersed with lunch in place of supper.

No inquiry from outside as to Shakerism in any form unless a stray letter once in a while. Have gathered in two children a boy and a girl whom we hope will do well,

Please accept our thanks for your kindly greeting in last **MANIFESTO**, we were a little apprehensive by the delay, that you had laid down the Editor's pen for some other occupation but am pleased to see we were mistaken. T. D. R.

◆

South Family.

Jan. 1892.

As the January No. is before us we are impressed to pen a few lines for the New Year. The winter work is being done, at present we are engaged in sawing wood by steam power. We have much to be thankful for as with the prevalent disease now raging our family has been, as yet, exempt.

Our duty towards God, includes love, reverence and steadfast faith in trial, as

well as sunshine. If we fail in none of these, our daily conduct will prove a blessing. A New Year is budding into resplendent beauty before us, opening new avenues of thought and wider range of action for each individual; thus causing us to pause, on the threshold of the coming year, for quiet reflection and sober and earnest action. Our every thought and deed, should be with the desire to merit God's grace; to him all things are known. May our utmost desire be to gain his approval and love. A. W.

Shaker Station, Conn.

Jan. 1892.

WE are experiencing a very mild winter. Some parties lately come from New Brunswick report a similar condition there, so that a moderate winter seems to prevail quite extensively. We are improving the mild, open weather to clean up scattering wood in woodlots, and also in repairing buildings. The fear of a short supply of water has passed, and now our thoughts run on ice. Two years ago a similar condition prevailed and we were able to cut but very little ice.

We made 2872 spaces of cream in Dec. from 20 cows. This leads to the inquiry whether it is not more profitable to make more cream in Dec. and Jan. when cream is worth 4 cts. a space than in May and June when it is worth about 2 cts. Several questions enter into the debate: We have to feed roots and rich nitrogenous food and must study out a properly balanced ration; but on the other hand we get a great increase in the dairy products, and also in the fertilizing constituents that tend to keep up the farm. Some feeds, like cotton seed meal, which are highly concentrated and must be fed with judgment, lose only a small percentage of their fertilizing constituents by feeding. It seems quite clear we must leave the old ruts both in farming and religion, and on this point a passage from Dr. Tarbox in *Christian Science Magazine* may be appropriate. "Whether we wish it or not, we shall have to meet the inevitable fact,

that the people of this and coming generations will not rest content with theological systems constructed centuries ago. The Bible is a book which will abide unchanged in all essential particulars. But theological systems are made by men; and if we are not in a better condition to judge of these systems than were our fathers two, three and four centuries ago, we certainly have not improved our privileges and opportunities. At any rate let us try ever so hard to keep those old standards unchanged, we shall fail. Truth is always better than error. The things which are just and pure and righteous are to be carefully sought for and cherished. Who can tell how many generous and noble natures have been repelled from our religious systems and kept from our sanctuaries by those arbitrary and cruel features in our ancient creeds which were meant to honor God, but served only to dishonor Him?" T. J. S.

West Pittsfield, Mass.

DEAR EDITOR:—Our hearts were once more made glad on receiving the Jan. No. of *MANIFESTO*, for we had feared its life had become extinct, and that its wholesome teachings would no more be ours to share and cherish. But thanks to a kind Providence, an able Editor and a brave band of willing workers, it has again started on its yearly mission and comes to us robed in tasty apparel, well laden with messages of truth and wisdom. We are surprised to learn that La Grippe should have been so daring as to venture within the precincts of the Printing Office, although we had before been convinced that it was no respecter of persons or places. Would that it might be driven into exile to the fathomless depths of oblivion. The seasons seem to have become as strangely mixed in our section of the country, as in Sonyea. It has rained almost incessantly for several consecutive days, and now we are having a lively snow-storm.

Wonder if Grippe is interfering in the weather department? Christmas came to us rich with blessings; for on that day our

beneficent friends of the North Family at Mt. Lebanon, (ever ready to dispense blessings) extended an invitation for a company of our people to come to their home and share the benefits of an entertainment, which they had prepared expressly for the occasion. The invitation was readily accepted, and the season of refreshing there enjoyed will ever be remembered. Speeches, dialogues, recitations, rich vocal and instrumental music were listened to with deep interest for a space of time, then followed a royal banquet consisting of unleavened bread, cakes nuts candy etc. We think no one there will be found guilty of having hidden their talents, for it was all home production; even the confectionary was of home manufacture. Great credit is due both to those who planned and those who executed. Those who remained at home were also kindly remembered, as evinced by the toothsome dainties received.

"Honor to whom honor is due." Love and kindest thanks are extended to each and all.

J. L. S.

Ayer, Mass.

Jan. 1892.

How beautifully Br. Daniel Offord wishes us all a "Happy New Year" and then he gives some reasons why all cannot enjoy the happiness of a New Year. Selfishness is one among the many things that is a peace destroyer in society.

"Consistency is a jewel," and let us have this jewel in all things. It is a valuable acquirement to obtain that moral stamina that we may be able to speak the truth, and if need be say, I cannot afford it. As there is no honor in riches there is no disgrace in poverty. Indolence may incur debt, and debts may sadly mar the peace of society. To do our duty and make the best of life should be the aim of each one. We may not reach the highest standard of a Christian character but our trials for perfection will no doubt help us attain unto a much better state.

We have passed from the old into the New Year, and would gladly have passed

from all the burdens of the old year, but unfortunately the "La Grippe" is bound to bear us company and there is more sickness at the present time in Harvard than has been known for the last ten years. We trust, however, that we shall all come through safely and be able to render kind thanks for constant care.

Our first snow storm came on the fifth of January and made it much better for the drawing of wood and lumber. We have had a short call from Elder Joseph Holden of Mt. Lebanon. The mantle of our beloved Elder Giles now rests upon him, and we rejoice in his faithfulness, as a representative of the gospel work who manifests so clearly before the world the fruits of a life of self-denial. A. D. B.

Shirley, Mass.

Jan. 1892.

BELoved ELDER HENRY:—Well, there are still a few souls striving to keep alive to the duties incumbent upon them, not for their own sakes alone, not from the hope of reward that will surely result from the faithful adherence to those duties; but rather that the gospel testimony be kept before the people; that faith fully lived out in daily life is a panacea for very many, if not all, the ills of which we hear so much said outside, Socialists, Nationalists, Knights of Labor and others. Truly many are called but few are chosen, or are willing to choose for themselves the "self-denying way," which yields so much in return of peace and inward justification.

The year that has just passed out has been marked by much temporal blessing and bountiful crops. Steam has just been introduced into our laundry which will materially reduce the burdens of the Sisterhood. Large additions of new fence have been made. Further improvements of stock provided for. Seemingly what is most needed is a greater appreciation of the good we have by those now here, and of honest faithful souls to assist, who are willing to put their hands to work and their hearts to God.

J. W.

Enfield, N. H.

Jan. 1892.

WE see the busy finger of time pointing to present date, which reminds us if we are to be duly represented with Home Notes in **MANIFESTO**, must hasten to send in our report. The first month of the glad New Year now numbered with the past, was one of uncommon mildness. The first snow that mantled hill or dale with a purpose to stay, came on the fifth of present month. We have been favored with a good degree of health this season thus far; a few are afflicted with colds, slightly bordering on influenza, so wide-spread throughout the country.

On the eve of Dec. 30th. we had a little scare of fire; the alarm was sounded that a fire had broken out at our North Family, but it proved to be only the burning of a chimney which was soon under control, giving us reason to be thankful for our great preservation.

Old Mascoma closed in silence her proud majestic waves for a winter's rest, on the 5th. inst., many days later than has ever been known before by "the oldest inhabitant." At this writing we are having a touch of winter weather, with prospect that ere long we shall hear the merry chimes of the sleigh bells.

Brethren are at work on corn planters; have a contract for five hundred present winter. Sisters who have made linen bosomed shirts for a Boston firm so many years, have orders very infrequently, betokening a failure for us. Heavy knit goods (better known as sweaters) are at present date in great demand. So while toiling for the daily bread that sustains life, may we not forget that the growth of the Spirit, which is more than food or raiment, should be the first consideration.

J. R.

Alfred, Me.

Jan. 1892.

BELoved ELDER HENRY:—I see by the Jan. **MANIFESTO**, which came to us to-day that "La Grippe" has visited your home

as well as ours. We sympathize with you and hope by the time this reaches you that all may be restored to health. Many in our Society have been afflicted and some are still suffering with it, but hope it will soon leave us. Wish it would go to the North Pole and there stay never more to return.

On the 5th of Jan. we were blest with the privilege of meeting with two Sisters from Enfield, Conn. Eldress Sophia Copley and Sr. Emily Copley. They stopped with us over the Sabbath and we enjoyed their presence very much. Their chief object in coming was to see our dear Sr. Eldress Mary Vance once more. We all knew she could not stop with us but a short time. But to our loss and her gain, her time with us was shorter than we expected. "La Grippe" must have attacked her. A week ago she was able to dress herself and go from bed-room to sitting-room. Thursday the 7th she began to fail and went down very rapidly. On the 13th at one o'clock she passed very quietly to her Spirit home. How we shall miss her! Yet we could not wish to call her back to earth to suffer. We know she has gone to a beautiful Mansion which she faithfully earned by a life of true consecration. She has been a member of Society twenty-seven years. None knew her but to love her. She has been an example of godliness and every goodly virtue. In her we have lost one of the truest, noblest and most loyal members in our little Society.

As yet we have had but few days of winter weather. No snow to speak of and the ice in the pond not thick enough for cutting.

F. C.

Sabbathday Lake, Me.

Jan. 1892.

AT Christmas time there were six Brethren and four Sisters sick with La Grippe though it came in a lighter form than two years previous. Those who were the sickest were confined about a week. But all this did not hinder us from

having our Christmas festival. In the evening at 7 o'clock the bell called all who were able into the meeting room. The Committee of Arrangements had all things in readiness. In the floor was a beautiful fir tree lighted with wax candles and its branches laden with tokens of love for each Brother and Sister, not one forgotten. We also had recitations from the school children and a spiritual as well as temporal blessing was enjoyed by all present.

Thus far the winter has been very mild. Sabbathday Lake remained open until the night of the sixth, when a cold wave froze it over and brought a slight snow-storm, which covered the bare ground making it white and clean. As it now appears we are likely to have a light ice harvest, but it may be that February will be favorable and bring us all the cold weather we shall need. In closing we send a loving greeting to all our Brethren and Sisters.

A. S. C.

Sonyea, N. Y.

Jan. 11, 1892.

THE Russian La Grippe has planted its two ugly feet right down in the midst of our family. Never before were such ills so wide spread. Only a few have escaped its terrible touches. We are now having snow in abundance, eleven inches on the level marked the record Wednesday the 6th. inst. Lovers of sleighing are out, with bells making music in the air.

Our dear Br. Emmory has left us. Tuesday evening the 29th. ult. he received the welcome which to him was "glad tidings of great joy," for he had "fought the good fight, finished his course and kept the faith." Br. Emmory united with the Society of Believers at Sodus, N. Y., Feb. 15, 1827. He was one of the first company of Believers who came from Sodus in 1837 and purchased of Dr. Fitzhugh, the tract of land now occupied by the Community. Nov. 28, 1838 he was appointed associate Minister with Elder Jeremiah Tollcut, filling the position with faithful-

ness. May 12th. 1851, he assumed the office of presiding Minister of Society, acting in said capacity till the Ministerial order dissolved, which was in the year 1859. Again he was elected to spiritual burden, officiating as novitiate Elder at the West Family and many years found him serving in that capacity always striving for the greatest good. He would frequently say to the children when meeting them in a group. "Be good children, you are all mine, you are my interest and treasure." Now that he has gone from our vision we still have his goodness before us, a monument reared to his memory that time can never efface.

G. D. G.

Pleasant Hill, Ky.

Jan. 1892.

As the Jan. number of MANIFESTO failed to come as early as usual I did not send my few items in time for Feb. number, so I will now tell you that our mutual enemy, La Grippe, entered our home at Center family and sought for victims the choice part of the flock. Our good Eldress Adaline succumbed to the foe but she gained the victory and is now convalescent. Elder James at the same time was ill and had to remain in the Infirmary. There were twelve persons sick at once, but thanks to a kind Providence, all are slowly recovering.

We have had winter in earnest, and as, for three years past have very little cold weather and no ice, we began to think our climate was to be like Florida, but the illusion is dispelled, and now the ground is covered with one mass of ice, and to the luckless pedestrian who is not careful, the scripture is apparent, that "sinners (and saints) stand on slippery places." We had our usual social on Christmas eve at our school house. A tree laden with fruit that made glad the little ones, with music, songs and recitations by the junior classes. Truly "it is more blessed to give than to receive." After New Year the seniors gave an entertainment which was carried out very successfully; good order and thorough mas-

tering of the subjects gave those who managed it great pleasure.

Trusting all are now on the way to recovery, we send love to all. M. C. S.

East Canterbury, N. H.

Weather Record, for Dec. 1891.

Highest Temp. during the mo.	50.
Lowest " " " "	4.
Mean " " " "	27.1
Total Precipitation " "	3.60 in.

N. A. BRIGGS.

ON Dec. 1st. we entertained a visitor in the person of Cyrus R. Teed, M. D. of Chicago. Dr. Teed is the Publisher of the "Flaming Sword" and the spiritual head of "The Koreshan System" which has its headquarters in the city of Chicago, Ill. As a spiritual guide he is known only as "Cyrus the Messenger," and "comes at the end of this dispensation as the embodiment of the wisdom principle in its scientific degree."

Those who had the privilege of conversing with the Dr. during his brief visit, were much interested to learn of his system of religious experience. With kindest of wishes we bid adieu to our new friend.

Since our last writing we have also had other visitors. Elder Hiram Baker of Enfield, N. H., who called on us Dec. 1st. and although brief, the visit was quite pleasant.

Dec. 29, Elder Joseph Holden of Mt. Lebanon, arrived at our home and remained till Jan. 5th.

Jan. 4, Br. William Wilson of Enfield, N. H., made us a short call. While in our Village, Br. William is always at home and among friends.

Jan. 14, Sr. Caroline Whitcher of Enfield, N. H., is with us. After a ride of twelve miles in this cold, winter weather, I have no doubt she was right glad to reach a home as humble as our own. Sister Caroline is a mother in Israel, and although enjoying a beautiful home in Enfield, by rightful, consecrated inheritance, she is no less at home in the hearts of her

gospel relation who dwell in Canterbury.

If "short visits make long friends," we may be assured that our friendship will still hold good, and in this we extend the kindest of welcome for others to call. *

To the Memory of Eldress MARY P. VANCE.

THE Reaper came at noonday
And took from our embrace,
Our patient, worthy Sister,
To dwell in holier place.
Yet still we feel her presence,
Although no form we see—
An Angel near in guidance
As earthly friend can be.
We seem to hear her whisper,
"Faint not, beloved few,
The Comforter is promised,
And God hath watch o'er you.
In sacrifice I'm with you,
In burden, and in prayer;
Your fondest hopes and interests
Are still my trust and care.
Oh precious gospel kindred
Accept a Sister's love,
This hallowed bond of union
O may we e'er preserve."
We've heard the Spirit message.
Its import we will keep;
May you, dear Sister, Mother,
Blest fruits of labor reap.

Alfred, Me.

In Memory of our Brother GEORGE M. WICKERSHAM.

AMELIA J. CALVER.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 Cor. v., 1.

THE Master-builder from the heavens, came
To view the handiwork of one to which
In early life, he gave a contract, thus:
"I give thee here a building site; thou must
Erect thereon, an edifice, which will
Defy the storm of time, and nobly stand
A monument of skill without, and all
Within, shall prove that love and faithful trust
In my employ, have made a home complete,
Where virtues rare shall find abiding rest.
I only give thee tools; materials
Shall come to thee, as recompense for each

Day's faithful toil. If wise thou art, no lack
Of brick nor clay, nor wood, nor wire shalt thou
E'er know; and as thou buldest here in time,
A counterpart is reared eternal in
The heavens, which thou shalt find when here
Thy tolls are o'er. So faithful be and I
Will oft return to view thy work, unseen
By thee. But when 'tis finished then I'll come
And place my seal divine upon thy work,
And it shall live for aye."

Thus read the contract which the Master held.
And satisfaction beamed in every glance
As o'er and o'er he paced the spacious halls,
And with his "Well Done" seal stamped every
room;

And beckoning to the weary toiler, hand
In hand they passed from sight. And we are
left.

But O how sad our loss; yet may we hope
That his example, an impetus strong
May be, to others blest with talents rare,
To use them ohly for the Master's work.
Dear Brother thou shalt ever live, within
Our hearts and home. Where'er our eyes may
rest,

Thy consecrated toll shall meet our gaze.
And still we hope and trust that thou wilt oft
Return, to aid, to bless and comfort those
Who've loved thee here in time. Farewell,
Farewell.

Mt. Lebanon, N. Y.

[The following beautiful letter was received at this Office from the very kind-hearted writer and appreciative friend, who, although a stranger to us, has formed a more or less intimate acquaintance with some friends in the Community and has the generosity to present her gift of thankfulness, to the readers of the MANIFESTO.

While there are many unthankful hearts who have shared bountifully of the blessings of God, and the communion of earnest and dearest friends, who are ready at a moment's notice "to turn and rend you," forcibly reminding one of the words of Jesus, and warning us to have special care of the distribution of blessings, it is soul-cheering and refreshing to make records of the overflow of thankfulness that wells up as a spontaneous gift to bless those from whom we have received those treasures that make our inner life more pleasant and which the spirit of the world can neither give nor take away. ED.]

ST. LOUIS, MO., JAN. 3, 1892.

EDITOR MANIFESTO:—The memory of some friends I have among the Shakers is unspeakably precious to me. George Eliot says, "It is easy

to say how we love new friends, and what we think of them, but words can never trace out all the fibres that knit us to the old." It might be better to reflect while we are with true friends that nothing in the wide world can fill their place when we have gone out from among them. I have treasured up some wonderful blessings laid upon me by saints who are now gone, and I bear in mind pure teachings of some who are still on this side. Among Shakers one finds friends for all experiences.

Some there be who lift one into the realms of spirituality far above the petty trials of life, with whom one forgets to worry over dish-washing and dinner getting. There are those who supply cheerfulness on washdays, and others who bring one to repentance of irritability and rebuke only by their even, gentle lives. There is quaint wisdom, valuable information, wide experience and pure Christianity to be found in the hearts of those who have faithfully lived out their belief, as Shakers.

Nothing this world has ever given me has been so satisfactory as the associations of the Shaker Village. The plain, practical living, the atmosphere of sincerity, the sturdy faith and endurance of those who believed what they lived, has been a tower of strength to me and on which I have leaned many times when buffeted by the world. I revere Shaker doctrines; I love the Shakers. L. D. W.

So long as wrong opposes right
The cross must well be borne;
And duty ever kept in sight.
Till felt and fully done.—*M. Whitcher.*

FAREWELL VAIN WORLD!

"Set your affection on things above, not on things on the earth."—Col., iii., 2.

GABRET K. LAWRENCE. 1835.

Mt. LEBANON, N. Y.

1. Fare - well! fare - well vain world, farewell! I find no rest in thee;
 2. Fare - well, vain world, I say once more, I'm bound for Canaan's land!
 3. He can command the roar - ing tide And si - lence all my foes;
 4. Tho' shin - ing mil - lions sailed be - fore, Who gained the port a - bove;

Thy great - est pleas - ures form a hell Too dark and sad for me.
 I see a hap - py world be - fore Pre - pared at God's right hand.
 With cour - age safe - ly I can ride Thro' ev - 'ry wind that blows.
 Found nothing in old Ba - bel's store, That they could prize or love.

A - las, a - las! I have too long Pre - fered thy sin - ful crowd,
 On life's tem - pest - uous sea I sail, While countless bil - lows roll,
 Then as I dai - ly homeward steer, To - ward the land of peace,
 That ev - er - last - ing glo - ry bright, Will tar - nish all be - low,

I lis - tened to . your si - ren song, While mer - cy called a - loud.
 But Christ, my pi - lot will not fail, With Him I trust my soul.
 This world does less and less ap - pear, And all its charms decrease.
 Just as the sun's me - ri - dian light, For - bids the stars to glow.

Books & Papers.

THE January number of the PHRENOLOGICAL JOURNAL, etc., has for its first subject, General Schofield, Commander of the U. S. Army. The portrait shows the veteran in his uniform, and the sketch by the editor is appreciative. Next a summary of the work accomplished by the World's Fair Commission is accompanied with views of several of the great Exposition buildings. Mrs. Wells brings her interesting account of Dr. Boardman to a conclusion, and following that is the portrait of an octogenarian farmer of Canada who has done notable service as a teacher and writer. Dr. U. E. Traer discourses well on the utility of phrenology, and a California lady puts in some good points on practical mental science. Florence Hull Brown talks on governing children most sensibly, and there are two or three other good things in the Child Culture department that will be read carefully. Science of Health has a leading article entitled "Health: What Is It?" "Good Advice in Helping the Wounded," a sketch of the centenarian Mrs. Deborah Powers and a good portrait. Notes from anthropological sources discuss interesting facts in human life, and the various editorial comments touch upon live questions. For its cost no other publication gives as much as the PHRENOLOGICAL. This number closes the ninety-second volume, and a new one commences with the January number, 1892. The price is but \$1.50 a year; 15c. a number. Now is a good time to subscribe. Address Fowler & Wells Co., publishers, 775 Broadway, New York.

JOURNAL OF HYGEO-THERAPY. Jan. 1892. Con. Treatment of the Sick; Thanksgiving Contributions; Food; Heredity; Progression; Silk Sponge; Bread; A warning to Over Eaters; etc., etc. Dr. T. V. Gifford & Co. Kokomo, Ind.

HALL'S JOURNAL OF HEALTH. Jan. 1892. Con. How it seems to be Struck by Lightning; The Work of the Rain Drop; Ants in Africa; An Affectionate Lion; A Strange Vision; Story of Theodore Parker; Exercise for Elderly People; Destroying the Nerve in teeth; Is the Sun a Magnet; The Hair; Prayer made her whole; etc., etc. Office 340 West 59th St. New York City.

MR. EDWIN D. MEAD, treats of PHILLIPS Brooks in his Editor's Table in the January *New England Magazine*, and makes a pleasant supplement to Mr. Julius H. Ward's article on Boston's great divine.

WALTER BLACKBURN HARTE writes of sons and daughters in literature in the January *New England Magazine*.

WE obtain patents for protection, not for ornament. Send for our valuable pamphlet, DuBois & DuBois, Inventive Age Building, Washington, D. C. Mention this paper.

President Harrison's daughter, Mrs. McKee, has written her first article. It treats of "The Training of Children," and will be printed in the February issue of *The Ladies' Home Journal*.

KIND WORDS.

FAYETTEVILLE, TEN.

BROTHER HENRY:—I enclose postal note for subscription. Best love to you. I am very anxious your MANIFESTO will get a good circulation. I like it very much.

Sincerely

J. L. Berne.

PENRITH, ENGLAND, Dec. 1891.

I AM much interested in the MANIFESTO, regularly received, and always look for something from Shirley.

ISABELL HELSTONE.

Deaths.

Mary Shepard, at Watervliet, O., Dec. 22, 1891. Age 56 yrs. 11 mo. and 20 days.

Sister Mary has been a faithful worker among Believers for fifty years. She came to the fold when she was but six years old and has been a good Sister to the cause. She will be very much missed by all, for we can see her no more. When well, we could see Sister Mary every-where; she was always faithful at her post of duty.

H. W. F.

George M. Wickersham, at Mt. Lebanon, Church, Dec. 25, 1891. Age 80 yrs.

He bid farewell to earth to celebrate Christmas with his gospel relation in the Spirit world.

No more on earth will he take notes of the weather,

Nor state the fall of rain and snow forever; For he has gone where it's supposed to be Calm as sea of glass through all eternity.

C. G. R.

Emmory Brooks at Sonyea, N. Y. Dec. 20, 1891. Age 84 yrs. 6 mo. and 1 day.

Moses Clement at South Family, Mt. Lebanon, N. Y. Dec. 31, 1891. Age 67 yrs. 7 mo. and 17 days.

Br. Moses left us at 8 P. M. on the last day of the old year, to begin his new journey on the introduction of the New Year.

W. A.

Mary P. Vance, at Alfred, Me., Jan. 13, 1892. Age 46 yrs. 1 mo. and 28 days.

The Manifesto.

VOL. XXII.

MARCH, 1892.

No. 3.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

Published in Albany, N. Y., in 1808.

No. 15.

Explanations.

THESE high imaginations served for a season to amuse the people, but their eccentricity from the leading light of the revival is easily perceived by a little attention to the "Observations on Church Government." While the work of God continued in any degree of purity, it was not a sacred name the subjects of it were in quest of, nor was it the communion and fellowship of the millions who assumed the name of Christ, that they sought. It was the power of God unto salvation, and that living spirit of Christ in the heart, by which they might grow into a holy temple in the Lord. A scheme of human imagination, which proposed to organize all the denominations into one great body of Christ, was very suitable wherewith to confront a little testimony, which simply encouraged souls that were seeking salvation to confess and

forsake their sins and set out to follow Christ, in a life of new obedience.

For the distorted features of Shakerism, the erroneous sentiments and wicked practices of those called Shakers, mankind in general are indebted to those who by way of eminence are called Christians.

In perusing an account of this distinguished profession in "Brown's Western Calendar," written at Springfield, O., the following sentence particularly attracted my attention.

"They are not so vain as to think that all their thoughts, words and actions have always been exactly right; and they will thank any, who in the spirit of meekness, will point out to them wherein they may be wrong, that they may amend." This concession and request from one of the first ministers in this new Christian society, in behalf of the people in general, although I conceive it furnishes me with no authority to accuse them with ought, yet in reason, it must prevent their taking offence, should they know that a number of their words and actions are recorded in a spirit of meekness, which are conceived to be essentially wrong.

When the testimony was opened at

Turtle-Creek, what was spoken by the brethren could not reasonably be condemned by those who heard it. Others at a distance, tossing about with the wind of imagination, and conjecturing things that had no reality, imbibed a spirit of prejudice against this doctrine of the cross; and especially as it bore an unfavorable aspect toward the great body of Christ which they had in contemplation. Therefore, the first words which I conceive were not exactly right, came forward in a letter from Springfield, dated April, 1805, a few of which words were as follows;—

“It matters not to me who they are, who are the devil’s tools whether men or angels, good men or bad. In the strength of God I mean not to spare. I used lenity once to the devil, because he came in a good man. But God respects no man’s person. I would they were even cut off who trouble you. I mean in the name and strength of God to lift his rod of almighty truth against the viper.”

Admitting that these were the most wicked men on earth, I am far from thinking that such menacing words, from one unprovoked, could be justified; and how much less when on the same sheet, this concession appears;

“I do not say that they are not good men, or that the body of their sect are not such; perhaps they have more light than any other sect; perhaps they have had more power.”

Where then could be the propriety of crushing them, or cutting them off, even upon the generous Christian plan of a coalition of sects?

In a foregoing letter it was explained that through faith in the testi-

mony, the ordinances of Baptism, and the Lord’s Supper, were likely to be cast away. In the epistle from which I have just been quoting, are the following words:—

“These men have turned the gospel into a law of commandments contained in ordinances.”

Now from these two Christian ministers, who could learn the true account? Their words could not be both exactly right, for they stood in pointed contradiction. Considering that brother T. in the same letter acknowledged that he was far behind, not only in the light and liberty of the revival, but on every important subject, I conceive it was not exactly right for him to form such hasty resolutions to combat the testimony, even before he had properly heard it; and with that resolution, to come up to the camp-meeting at Turtle-Creek, raise a sudden and passionate outcry against these peaceable men, assume the authority of leading the meeting, enter upon a public investigation of their doctrines, and in the close of it, pronounce with a loud voice, they are liars! According to the fable, “A liar is not to be believed even when he speaks the truth.”

Although it was readily granted, that these men spoke the truth, yet there remained this pretext for not believing them, that they were declared to be liars; and upon this principle it was, that they were debarred by many from speaking at all in public. A man may be under an error, or he may be mistaken, and yet merit some degree of respect from his fellow-creatures; but a willful liar, a deliberate teller of lies, who can away with. Therefore

under this opprobrious character, a bold Christian could curse Issachar Bates, and while a wicked man followed John Meacham from place to place, spitting in his face, and crying aloud to make a great fire and burn these false prophets, some of the foremost who professed the worthy name Christian, were at his back, laughing at and encouraging him.

This and such like treatment, appeared so far from being exactly right among a people who aimed at monopolizing the name of Christ, that I am confident similar treatment from the wildest savages towards any men of civil deportment, must have merited severe reflection.

At a succeeding meeting at Salem, in May following, I have no doubt but Br. Thompson may have justly reflected, that he was not exactly right in debarring from the privilege of speaking, one whom he had long acknowledged his equal, and his guide; excluding all who believed the testimony, from any further communion or fellowship with the Christians, especially as it was in pointed contradiction to their general Christian plan;—

“Let none be excommunicated but for a breach of the divine law.”

Setting his own prejudiced spirit to speak in the Scriptures, as if it was the spirit of God. Thus asserting that the Holy Spirit had made him overseer of the flock, and that these Shakers were false Christs, false prophets, wolves in sheep's clothing, deceitful workers, transforming themselves into the Apostles of Christ, creeping into houses and leading captive silly women, dumb dogs, and ev-

ery hateful name and character which the Scripture could furnish.

In consequence of which, they were railed upon by the Christians under these names wherever they went, and henceforward these members of “the great body of Christ,” conceived they had good authority from the word of God, to impeach them with everything that was erroneous, wicked and base, and not only palm upon them every filthy character named in the Scriptures, but treat them as they supposed such characters deserved. If it was not exactly right to take the private interpretation of John Thompson on those occasions, and upon the strength of that, refuse any personal acquaintance with these men, it will follow that all the rough treatment they received in consequence was exactly wrong.

I further conclude it was exactly wrong for my kind brother Stone, after inviting me by letter to attend the general meeting at Concord the second Sabbath in August, to forbid me to speak on the occasion or even to come to his house, and by a council of the Christian clergy, to impose upon brothers Dunlavy, Benjamin Youngs and Malcham Worley, the injunction of total silence through the whole of the meeting, and at the same time that many were soliciting us with tears to preach, and we thus pointedly forbidden on pain of being prosecuted as disturbers of the meeting, to propagate among the people that we were the dumb dogs spoken of in Scripture; with which title we were often taunted. On the last day of the meeting, six of the Christian brethren, J.

Thompson, R. Marshal, B. W. Stone, D. Purviance, J. Stockwell and A. Brannon, alternately delivered each his opinion of the Shakers in an address, in which some of them were named out, pronounced liars, defamed by many slanderous reports which they could have proved false, had they been allowed to speak.

If such treatment was right, the spirit of the revival, which allowed every man liberty of conscience, must have been wrong. As I conceive it to be right for every man to hear and believe whoever he pleases, the above conduct appears not only subversive of the liberty of conscience, so warmly contended for a little while before by the same brethren, but of the very spirit of a free government. In all those places the people were anxious to hear the Shakers, and considered themselves as much related to those who were forbidden to speak, as to them who forbade them; until by the din of false reports and misrepresentations of their faith and practice, they were frightened into a spirit of prejudice.

(TO BE CONTINUED.)

Farewell Sermon of the Venerable
Head of the South Union Shakers.

"SPIRIT and INTELLECT." No. 2.

INTELLECT is the spirit's servant and profitable in its place, but when it usurps that of the spirit, God's work is reversed and what is done cannot receive his blessing and will not prosper. It was not the gift of the Ministry to set aside God's laws; but they yield-

ed to the intellect and external pressure of others, and wrote to me some years since that "it was not intended to set them entirely aside," as has been done, but said there were some corrections needed. It is true there are some verbal inaccuracies, but the spirit and substance of every law is spiritual and necessary to Zion's prosperity; for "where there is no vision, the people perish." It is now plain to be seen that every movement in all Zion, differing from them, has been one step more toward the world, until all Zion now stands naked before them, as did typical Israel when marching around the golden calf. You may consider this a voice from the tomb, while I feel compelled to ask all the spiritual minded in Zion: Is it not time to remove the pressure so that the gift of the Ministry may be carried out by our return to God in obeying the spirit and substance of his laws? I hear the general response, yea; but intellect is persistent, and will still oppose it, and would do so until we should see "her walls all broken down and the wild boar of the forest passing through and eating the grapes." "The fear of man is a snare, but whoso putteth his trust in God shall be safe." "Every word of God is pure" and the laws are his word, and such as oppose them will be found fighting against God and the prosperity of his people. So, let no man deceive himself. If any among you seemeth (or thinks himself) to be wise, let him become a fool, that he may be wise; for the "wisdom of this world is foolishness with God." It has been my teaching, public and pri-

vate, for half a century, to follow me as I follow Christ, and wherein I fail to obey and follow him, you need not obey nor follow me. But one thing I have learned, and that is, no one can be both Christ and Judas at the same time. The conflict between spirit and intellect is too great—one cannot maintain the spiritual gift of God for himself and people, with the burden of trade and commerce, and all temporal things resting on him; it will follow him into the house of worship and weaken his ministrations. I have had some experience in this line. Intellect will always say: "There is no love in trade: get the best of the bargain; cheat rather than be cheated." While the spirit says: "Don't take something for nothing. It is better to be cheated than to cheat." I will here give you one instance, to show you what real, true Shakerism is in trade. It was in the leading Society in early days: A neighbor came to the Trustee to buy a horse, and described the kind he wanted, and said he would give one hundred dollars for him. The Trustee, not having him, but knowing where he could get one for half that sum, told the neighbor to come on a certain day and he would furnish the horse. The Trustee went and bought the horse, paying fifty dollars for him and sold him to the neighbor for one hundred dollars. Thinking he had done well, he reported the transaction to the Minister expecting praise; but instead of that, he condemned the proceeding and severely reprovved the Trustee, and had him go and return the fifty dollars to the neighbor, reserving only enough to

pay himself for his trouble; this shows the difference between spirit and intellect, and the necessity of a spiritual leader to say: "Get thee behind me, Satan." As I am still speaking, as it were, from the tomb, I will state some of my past observations and personal experiences for the edification of younger persons. I have been a close observer ever since my call to the ministry, more than sixty years ago, and am compelled to say, with no ill-feeling toward any, that I have never known prosperity and God's blessing to follow any gift where intellect had the ascendancy over the spirit; nor has any one who gained promotion by selfish intellectual intrigue ever been prospered. Such, God cannot prosper; for He is unchangeable and no respecter of persons. This should be a lesson for all. I will say further, without boasting, that in all my appointments as teacher (by me unsought,) I have been greatly blessed and prospered in every sense of the word, and the same also of the Society or families under my charge, up to the day of my final release. I humbly give thanks to God for this. It did not come from any superior intellectuality, but more from my faith and trust in God, and personal obedience to his Holy Laws, though not permitted to require it of others. I never allowed myself to be drawn off into any worldly fashion, nor could I now feel justified in so doing. Some intellects think all that is now necessary is the celibate life and property in common, when this existed, and was lived by thousands before Christ was born, and is only a begin-

ning in his work; and millions are living it now. Christ set the pattern of something far superior to this, by never allowing intellect to dictate what should be done, and all his followers should do the same. Could we be satisfied with celibacy and property in common, we would follow in the footsteps of the Catholic Church that drove out of Jerusalem all the true followers of Christ. Every one that clung to Matthew's Hebrew Gospel was purged out and the Church allowed intellect to take the ascendancy over the spirit and has kept it so to this day, and in material greatness has eclipsed all others, and it is now the head and shoulders of the great Apocalyptic Beast, which is worshiped, and if we are content with the same, we will only be a pig's tail to that anti-christian church. O nay, we must return to God's law, says the voice from the tomb, and become fools that we may be wise, for "the foolishness of God is wiser than men." Any person or number of persons are far wiser and better off without houses or lands or earthly goods, having spirit guidance, than they would be under intellectual control with all the kingdoms of the world at their service. Christ, though in poverty, knew this, when He said: "Get thee behind me, Satan." He knew it was better to have spiritual than mortal life, which he afterward gave to maintain the spiritual. I am now asked: Is it right to obey a leader when we know he is moved by the envy and aspiring intellect of others? Answer—Certainly. Implicit obedience is obligatory upon all, unless the requirement is

sinful. It is as necessary in the spiritual army as it is in the material, and should always be rendered, if physically and mentally able, without question or evasion. The words, "I will not obey, should never pass the lips of a consecrated soul; but as all are liable to err, when any one knows a leader to be in the wrong, he may be as free as Paul was with Peter and no harm will follow. But whoever is appointed leader all should obey, for "Obedience is better than sacrifice" and "Order is Heaven's first law." I have put this in practice in all the changes of my long life, which have been many, nor did I ever ask the reason why, and have always had God's blessing. When some intellectual arrangements did not prosper, I heard a leader in the West say: "If God intends to let his work run out, we must be reconciled, for we can not help it. Can not help it! We are the very ones to help it." Rise up, obey the Spirit, and cast the net on the spiritual side of the ship and we shall have all we can take on board, then let the Spirit do the assorting, and keep all that are fit for the Father's use and let the rest go back into the ocean from whence they came. If we, his chosen people, will not obey Him, a scattering will be the consequence, as was in the type, but this need not occur. The intellectual wisdom of men has taken the Ship of Zion far away on the tumbling billows of the wide ocean, until we scarcely know our latitude, and "she has sprang aleak," and all our prayers, tears and cries will avail nothing until we will listen to the Spirit and resolve to re-

turn and obey God. Then angels will appear and God will cause a wave to stop the leak; then all hands to the pumps and we are safe. Then, instead of being cold, formal, artistic and world-like, God's inspiration will flow in like a mighty river, and then we shall sing and dance and leap for joy, and shout and clap our hands and praise the Lord, and go on rejoicing evermore. Amen.

CLOSING THE WORLD'S FAIR.

FREDERICK W. EVANS.

It is stated that fifty thousand gospel Ministers have been served with blank petitions for their respective flocks to sign; praying Congress to enact unconstitutional "religious legislation" to close the World's Fair upon the Constantine—Heathen—Sunday.

If the American government, were a Church and State government, which it is not; and if all the world, who are invited to the Fair knew that this was a *Christian nation* and had a "Christian Government," which its father, Washington, declared it was not; and that, if they came from India, from South America, from Spain, China, Africa, Turkey, Russia, France and England, they would be compelled to lose one seventh of their time in the observance of a Sectarian unscriptural Sabbath, in addition to their own Sabbath, coming upon another day; and they still choose to come. Well! but they are being invited to come, not to an Infidel, an ecclesiastical, Christian, nor even to an American Fair, but to a **WORLD'S FAIR**, open to Anabaptists,

Jews, Buddhists, Mohammedans, who have their own Sabbath days, to say nothing of the millions of nonsectarian or the religious people, who, like Shakers, regard all days alike, and to be kept holy by ceasing thereon to do evil, and learning to be and to do good.

Infidels to Church and State governments, like Paine, Franklin, Washington and Jefferson, wrote and signed the Declaration of Independence, and framed a constitution that expressly forbids all "religious legislation."

The "Age of Reason" had arrived, the "Rights of Man" were boldly set forth, and when "The Crisis" came, the truth and "Common Sense" prevailed. All men were legally equal and had inalienable rights to entire liberty of conscience, even down to the Priests of Balaam, who, for their salaries, seek a union with Balak.

Religious freedom, perfect exemption from Priestly rule and domination is the great honor and glory of the secular government of these United States. But "eternal vigilance" will alone maintain it. Under God, we are all indebted to the Skeptical classes for our Secular government. The anti-Christians ought to be thankful to them for they have returned good for evil, and do not persecute their persecutors.

Paine was the master-spirit of the American Revolution. Washington, whose private Secretary he was, declared that Thomas Paine had done more with his pen for the ultimate success of the American Revolution than he had done with his sword; the Infidels never persecute. The Priesthood have white-washed Washington,

who would very seldom go into a Steeple House—a Church—and have black-balled, belied and vilified Paine, as the Rebels in our Civil War, slandered, contemned and finally killed Lincoln.

By what the Church and State Christians have done in Tennessee without law we may judge what they will do when they have the law in their hands. They tore a good American citizen from his home and family, imprisoned him, worried, brow-beat and tortured him to death. His soul in the Spirit land, is “marching on” to vengeance upon his Inquisitors. He was doing what he, and all of us, have a perfect U. S. constitutional right to do, plow our fields whenever we choose. Where is the Ecclesiastical Court to determine upon which of the seven Sabbath days we must not plow? Could there be a greater absurdity than the stamp upon our coin, “In God we trust,” when thousands of good citizens do not believe in any God at all? Yet their inalienable rights remain intact, as do the rights of those who profess to believe there are three Gods, all masculine, ignoring woman. Are there any Christians except Shakers? And are there any human beings in the Spirit World, in heaven or hell, or upon this earth, who may not become Christians? “A great company of Priests were obedient to the faith.” And if the Inquisition-Clergy may become Christians, who shall despair of being saved? Belief is the result of evidence. There is no virtue in it, nor is there any vice in unbelief. It is want of evidence; having evidence, belief is the result.

Jesus said: “My kingdom is not of this world, therefore my servants will

not fight.” If the Chaplain is a Christian, what is he doing in a secular, worldly, masculine legislature, that is spending the principal revenues of the country in manufacturing *war material*? And what place has he in the Army and Navy, or on the bloody battle field. Is it not fifty thousand Balak Priests who are going to move heaven and earth to fill their Churches and increase their incomes?

Lincoln was an Infidel and became a Spiritualist; so, according to “Free Thought” the Jesuits killed him. Let us have peace, but not the “peace of Warsaw.” Let Infidel, Jew or Turk be left in perfect liberty of conscience to do by others, as they would be done by. Did Jesus ever denounce the skeptical Sadducees as he denounced the believing Pharisees?

For untold ages, the wise of this world thought that the earth was flat. One man arose who said it was round, and that it turned around. The Christian Priests arrested, imprisoned and tortured him to death, just as they have arrested, imprisoned and killed King of Tennessee who kept the true Sabbath—Saturday and plowed his field on their Sabbath. Either open the World’s Fair upon the seven Sabbath days, or close it upon the seven Sabbath days and tax the Church and State “fifty thousand Balak Priests” to pay the outlay and all losses to the Exhibitors.

Mt. Lebanon, N. Y.

THE “Home Notes” from three Societies were received too late for insertion. Ed.

ENFIELD, N. H., Dec. 1891.

AGREEABLY to the suggestion in the "Home Notes" of our MANIFESTO, I have taken down some of the testimonies given in our Sabbath Morning Service.

Here is one given in our last meeting by Sister Isabella Russell that I deem too valuable to drop just where it was uttered, and am sending it to you with the idea that perhaps some extracts from it may be worthy a place in the MANIFESTO.

Your Sister,

MARINDA KENISTON.

"WE read in the Oct. No. of the MANIFESTO that a meeting had, recently, been held at New Lebanon, during which, Elder Frederick spoke upon the fundamental principles of our institution; first of which he claims is the Communistic principle.

Second, the Celibate or Virgin Life principle.

Third, the principle of Peace and good-will toward all mankind.

I am a believer in just these principles, because they meet the needs of my spiritual being. There comes a time in the life of every person, no doubt, when he must realize that he has outgrown the period of childhood and youth, spiritually, no less than physically, and this condition does not depend altogether upon the number of years he has lived.

Speaking from my present standpoint it would seem like indulging a spirit of indolence to depend upon others to do my thinking for me. The advice of Elder Giles to us was, not to be content to subsist merely on what had been done, but to be producers of those elements that constitute intelligent, spiritual beings. We have inherited a noble birthright; our parents have given us a good start in life,

and it becomes our duty to make the most of ourselves by improving our opportunities which did not exist one hundred or even fifty years ago; always bearing in mind that the present time is the most acceptable for service. This view of the subject answers in some measure a question which perhaps we have asked ourselves a great many times.

Why is it, that so many young people lose their union, and fall from our ranks? Some of whom, we have known all through the period of their childhood and youth were morally good, honest and obedient to the advice of their teachers and best friends, as we ourselves have been, but after having consumed all the food which had been prepared for them, and reached that stage of development when it became necessary to earn their own living, do their own thinking, reasoning, wrestling, praying and working, in the direction of maintaining the faith that had been given them by their spiritual teachers, they chose to take a different course to find happiness and peace of mind, and possibly in some instances they find what they seek, simply, because they have never known the enjoyment of a life of purity and true consecration to the highest principles of truth, by the exercise of their own God-given powers. They have never sought it by incorporating these graces into their own lives, until they became a part of their very being, which is the only way to obtain that immortal treasure which the world can never give nor take away.

After we become sufficiently enlightened to realize the difference between

a vital principle, and a mere form, habit, or custom of society, we shall be able to accept the truth which will make us wholly free; we shall find within the limits of our own Church ample scope for the development of our best thoughts and our highest aspirations. To illustrate this,—

Let us take the first Communistic principle of our Church and see if it is possible to live a perfect Christian life by ignoring it. It is one of the grandest subjects ever presented to the human mind.

We sometimes hear the remark that this principle is running out from our Church. Admitting this to be true to some extent, we can but see that some of the best minds of our day, are giving this subject consideration.

If any individual holding in trust the consecrated property of the Society is taking advantage of his position, and selfishly appropriating for his personal interest the funds in his keeping, then that individual is running this principle out of his own life, and if every other member in the Society is doing the same thing to the extent of his opportunities for acting, then indeed we may truthfully make the statement that the communistic principle is running out from our homes.

Let us bear in mind, however, that principles founded on truth are eternal and although the forms and customs of our communistic life may change in the progress of time, the result produced will be the same. Whenever we are convicted that the one thing lacking to perfect us in the Christ-life is to sell all and give to the poor, to

share equally with our fellow-beings of whatever we may possess, whether earthly treasures, or kind deeds, pure thoughts and earnest prayers, thus making a full and willing sacrifice to become useful in our Teacher's service, or, as was remarked in our meeting last Sabbath "enjoy the gospel by coming into it with our whole souls."

Whenever this conviction reaches us individually, or as a Church, if, instead of obeying it, we "go sorrowfully away," then we shall lose the blessing, and others more worthy will take our crown and our birthright."

Eldress Nancy E. Moore.

No. 3.

SOUTH UNION, FEB. 1864.

MY DEAR COMPANIONS:—I am impressed to write the testimony of my unswerving faith in the gospel of Christ, and my desire for the prosperity and honor of our gospel home.

We should feel that it is our home, and watch over it with a devoted interest, as our parents have done before us. They gave their lives to God and laid a foundation upon which we may build. Every one should realize that he has a work to do, a home to protect, and a religious interest to sustain to ensure a lasting happiness to the soul.

It is a gospel requirement for each one to be prudent and careful of every good thing that is entrusted to his care for the benefit of the Community. To study a wise economy becomes a matter of great importance in the prosperity of our home. There should be

an interested feeling to save the property from waste, deeper and stronger than in those who work merely for self. In this way we may look for prosperity to crown our efforts as it formerly has done, and for a blessing to be upon all our labors.

This is our home, and each one should feel himself to be an active member of a living body of Believers. "Waste not," is an important lesson to learn. After the Brethren and Sisters have toiled faithfully through heat and cold, and with the help of an over-ruling Providence have provided a good supply of food for the support and comfort of all, we should see that none of these things that come under our notice or care, are left carelessly to be wasted.

It is a heavy tax upon the family to obtain the fire wood, and we should be thoughtful and saving and not burn it needlessly. A special care should be taken of the utensils and machinery used on the farm, and everything should have a place where it can be secured from thieves during the night. The mechanics have many costly tools under their charge and when not in use should be returned to their proper places, that they may not be lost or stolen.

We should remember that it takes our time and labor to earn these things, and if we are prudent much may be saved. To be industrious, neat and cleanly and to maintain good order is also a visible mark of a true Believer. This outward manifestation is quite a sure index of the spiritual work that should have its proper place.

In this way we rise from the low

estate of a selfish life, and are enabled to stand in the light. Yea, to love the light for the peace and joy which it brings to the soul. Never be willing to be dishonest, nor to act the hypocrite; it will harden the conscience, but rather let us bear in mind that every thought, word and action must be brought to judgment, there to be approved as righteous or condemned as wicked. Let us work for this reward; "Well done, good and faithful servant, enter thou into the joy of thy Lord," and enjoy the blessed fruits of our labors. These are the blessings that are worth more than all this world can give.

(TO BE CONTINUED.)

In Memory of **ELDRSS MARY VANCE.**

BY **MARGARETTE BENNETT.**

METHINKS the joy of the Angel band
Is heightened—aye, renewed,
For Mother is safe in the Summer Land,
Has passed the mystic flood.
We've often prayed, dear suffering one,
This bitter cup might pass,
That thou with us might longer dwell,
As guide through righteousness
And though thy voice be silent now,
Thy willing hands at rest,
Thy children should no murmur know,
Since they through thee are blest.
Ah nay, for thou art still with us
In sympathy and prayer,
Thy spirit presence oft shall bless
And bring us heaven near.
By faith we see thee robed in white
Upon thy head, a crown
Encircled with celestial light
Reflected from the throne:
And hear thy promise to return
In some glad, future day
To take thy loyal children home,
To live with thee alway.

Alfred, Me.

THE MANIFESTO.
MARCH, 1892.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

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Editorial.

THE article which we publish from the pen of our venerable Elder F. W. Evans, having reference to the so-called Christian Sabbath, and to the opening of the "World's Exposition" on Sunday, leads us into a more extended thought on the subject.

It seems that a wonderful representation of names has been brought forward by a class of petitioners that the first day of the week may be regarded as God-ordained for a special purpose, and that all nations be forced to regard it.

The foundation for the keeping of

this day has been embodied in the Mosaic regulations. It reads, "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

That Moses found this to be the best thing for his people is evident from its rigid enforcement during the wilderness journey to Canaan. If a man was found gathering sticks or even chips that he might comfort himself by the warmth of a fire, he was by the unsympathetic law of Moses, to be stoned to death.

No burden of any kind was permitted to be carried on the Sabbath, and hence the trouble that arose among the Scribes and Pharisees when Jesus said to the sick man, "Take up thy bed and walk." Even the healing of the sick was an infringement upon the law and those who unfortunately fell victims to some malady on that day were obliged to possess their souls with patience till the dawn of a more secular day.

Restful Sabbath! It was a panacea for many of the ills of both soul and body, and equally comforting to both man and beast. Moses did not frame a code of laws in the interest of man and leave out the care and kindness that should be extended to the faithful beast of burden. At the close of the six days of unremitting labor, under the lash of the cruel driver, the poor beast could have twenty-four hours of un-

disturbed rest, and eat and drink or chew his cud with perfect composure.

No Jew would dare to touch the yoke or lift the goad stick on that day. Moses had no special fear of being disturbed by the exhibition of a "World's Fair" on Sunday and hence the marked silence on that subject; and we may venture to entertain the belief that the first world's fair on record, so fully illustrated by the Preacher, was also closed on the Sabbath, or some Scribe or Pharisee would have a special note of the sad departure.

Jesus, it seems had but little sympathy with this one day religion, and we incline to think that he took every favorable opportunity to illustrate his views on the subject. The plucking of corn and rubbing it in their hands was sufficient accusation against the disciples to warrant their death by stoning. It was working on Sunday. To rub the grain was work, and the liability of dropping a few grains on the ground would be a process of sowing, and this would be a criminal act. The healing of the withered arm on the Sabbath was enough to set the whole synagogue in an uproar. Such audacity proceeding from a laboring man was not to be tolerated. The Sabbath must be respected!

Jesus, however, who says of himself,—I came not to do my own will, but the will of Him that sent me, was evidently impressed with

the fact, that every day was God's holy day, in which he must work for the good of mankind. His mission was to preach "glad tidings" to the poor on every day of the week, and he often found occasion to manifest his faith by his works.

My Father, said he, works hitherto or has worked up to this time and now "I work." It is in accordance with his love and law. "The Sabbath was made for man, and not man for the Sabbath." One writer on this subject remarks,—"No rules for the observance of the Sabbath are ever given by the Apostles; its violation is never denounced by them. Sabbath breakers are never included in any list of offenders!"

The Christian Sunday of modern times is not the Bible Sabbath, but rather a Roman Catholic Sunday, officially established by the edict of Constantine A. D. 321. In heathen Rome the same day was used for religious observance and dedicated to the worship of the sun. The Emperor advised those in the cities to "rest on the venerable Sunday, but in the country the husbandman may freely and lawfully apply to agriculture, since it often happens that the sowing of corn and planting of vines cannot be so advantageously performed on any other day."

But there were other nations in existence who held religious observances and had a "Holy Day" as well as the Christians in heathen Rome, and these may be teaching

us as others have, that God is no respecter of persons. That every nation may have a special holy day and that every day, throughout the whole year is God's holy day. The sacred day of the Egyptian or of the Turk is equally as valuable to them as is a Sunday to the Christian, and may work in their hearts a corresponding amount of righteousness.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

January.

	<i>Thermometer.</i>	<i>Rain.</i>	<i>Snow.</i>
1801.	26.03	4½ in.	22 9-16 in.
1892.	24.64	3¾ in.	19 in.

Center Family.

Feb. 10, 1892.

BELOVED EDITOR;—Sisters of Center Family do not complain, only they are not quite satisfied with our last "Home Notes" though good so far as they went. Thought we would just step in and tell you how it is.

Besides making gilt-edge butter, Sister F. S. improves her spare moments stitching on cloaks to sell. Two or three Sisters work on fancy pin-cushions to sell. Thousands of paper boxes for sending out the medicine, are made by the Sisters, with Brethrens' help. The small paper wrappers for thousands of bottles a year, for "Narwood's Tincture," are made by the Sisters; (said wrappers are made on a form just large enough to slip in a four-ounce bottle.) Preparing fur yarn and knitting gloves to sell, is the daily employment of one Sister, when she is not making said wrappers or doing something else. Since Jan. 1801 she has knit forty-seven pairs of gloves. Fur yarn is nearly used up. Sister Mary will have to get some more dead Coon-ropes for us; then

we shall have a great bee, or a small wasp! and every Sister who can or cannot (seemingly) must go to pulling and picking, until the coarse robes are made soft and fine enough to manufacture into glove yarn. This part of the business is not quite so pleasant as it might be, so we "hurry up" and finish the job in a jiffy. Have not told all that we do; let this suffice.

Our Society has been fortunate in escaping thus far that fatal scourge, La Grippe. Have secured a good crop of ice for use next summer, and have our winter's work mostly finished such as hauling wood, threshing, etc., etc.

With heart-felt love and best wishes to all, we close.

H. R. A.

North Family.

WELL at last we have some sleighing. Have not secured our ice yet.

We have had to renew our ice house, which was completely decayed. We think we have somewhat improved it, but experience will tell the tale. When the house was first built the door through which we drew the ice was put in the lower side; so we have for the last 25 years been drawing our ice away below the level of the house, then drawing it up with a horse. In repairing we have put a door in the upper side so that the ice would go in of itself. This set us to thinking and we have discovered that the ice will slide directly from the pond into the house if we only give it a chance. So we have been figuring away on this for some time, to have it slide in and not knock the house over. The pond is more than one hundred feet above the house and only a few hundred away from it. Well we thought of a slide and endless chain, with a break &c., &c. Finally we erected a slide which has about 4 in. to the foot grade, (on the average.)

We have automatic scratchers hinged above the ice on all the steep part; and at the lower end just outside the ice house door we have a large screw, so we can close the lower end and let the ice in-

to the house just as we need it. The slide will be kept full of ice, and let out only as fast as it can be supplied at the upper end.

We have now a company of eight boys; and we have plenty of music, not all in harmony, or perfect unison. One good Elder is reported as saying, that, agitation was better than stagnation: and so we think. We take children among us, and we try to make good, noble men, and women of them; and if possible permanent members of our order. Blessed be the children and the kingdom of heaven will never be without them.

In kindest love, D. O.

Shaker Station, Conn.

KEEPING the heart is spoken of in Proverbs as worthy "of all diligence," because "out of it are the issues of life." All that makes life truly noble depends upon the heart being kept or guarded from evil. The heart is the seat of principles, and is the center of thought and feeling. If the fountain is impure the stream will also be impure. If the heart is sinful the life must be wrong. Jesus teaches that all sin proceeds from the heart. (By nature) "the heart is deceitful above all things." This being the natural state of the heart, the first thing must be to cleanse it by a life of purity. But even a purified heart must be kept with all diligence. The Apostle's injunction, "Watch ye, stand fast in the faith, be strong," is wise counsel.

2417 spaces of cream were sold in January.

To have early garden tomatoes, seeds may be sown in a box now, and when two or three inches high, they may be transplanted into flower pots or fruit cans. Those who live some distance from green-houses can do this with little labor and it will pay well.

A large poultry house presupposes too many fowls in one enclosure. To have a warm house for every 40 fowls and a separate yard is much better. Too large poul-

try houses have caused poultry growing to be a failure. Unless fowls can be kept warm, winter eggs are an impossibility.

D. ORCUTT.

Feb. 7, 1802.

THE wheels of time fly around in quick succession, reminding us that another month has gone with others to return no more, and in the past one winter has given us one or two earnest touches, enough to show what he could do were he to awaken. but these have enabled us to secure some very fair ice from ten to eleven inches thick. We have found out that an ice-plow is a great saving of time, money and labor in securing the ice crop; also we have tried a patent ice creeper on our horses' feet, to save sharpening their shoes and thus far they work well.

3277 spaces of cream made in Jan. from 20 cows. We have witnessed what to us was an interesting natural phenomenon on a small scale. Some potatoes having been frozen were placed in a tub of cold spring water in the morning; by night the water was frozen nearly solid. The potatoes were scraped from the ice and placed in another tub of spring water; the top of that water was lightly frozen, after several hours. The potatoes on being removed from the last water were cooked and eaten, and proved excellent.

We truly believe that Providence is a good power to trust in. We find all our wants well supplied if we reach out to take the gifts that are offered us. It is unnecessary to attempt any illustration of this, and but little discrimination to see it, and we constantly admire the beauty of that system which indicates universal benevolence. A general time of health prevails at present. M. W.

Ayer, Mass.

Feb. 1802.

DEAR EDITOR:—As we enter upon the last winter month, we find our zeal for labor has not entirely diminished, although we have had but little snow. 125 cords of wood have been hauled to the door-yard, for sawing and 80 tons of ice housed.

Our herb and broom business have been ably managed.

Good and faithful Sisters have had more than their share this winter, of the burdens of life. Not only the common duties of the family have demanded attention, but there has not been a week without sickness, and this has received their willing attendance. With all this we have not suffered from Winter of the Heart.

Our pathway may lead us among trials which for a time would seem to impede our progress, and shut out the very light of heaven; but if we have the love of heaven in our hearts we have a solace that will support and give strength and enable us to meet every trial. We have no need to fear the future while our trust is in God, our heavenly Father and Mother. Winter days will be changed to summer days and our pathway will be made pleasant in the sunshine of God's love. Heavenly flowers and fruits will abound and make of life an eternal joy.

Let us extend this sunshine to every one as there is nothing that will do so much good as the spirit of kindness, administered in a cheerful spirit. "Kindness is the music of good-will to men and on this harp the smallest fingers may play heaven's sweetest tunes on earth."

Of all blessings there is nothing better or more desirable than a cheerful, happy home, and it should be our duty to promote these blessings in our own home circle. A. D. B.

East Canterbury, N. H.

Weather Record, for Jan. 1892.
 Highest Temp. during the mo. 48.
 Lowest " " " " 8.
 Mean " " " " 18.4
 Total Precipitation " " " 3.78 in.
 Total Snowfall, " " " 10 in.

N. A. BRIGGS.

Feb. 5, 1892.

Just now we are rejoicing through hope of having a few days for good sleighing. Up to this date the farmers have indulged largely in speculations about the work that must be done on runners before spring. Now the horses and oxen may be used to advantage in the hauling of wood and timber.

One paper says: "Now is the time for revivals;" and the sleepy boy says at an early hour,— "Now is the time to go to bed," and the last remark is about as spiritual as the first.

The ice harvest has been secured and it is said to be of excellent quality. It was fifteen inches thick, but being cut into cakes with the aid of horses, it made the work comparatively easy, and at the end of the second day the house was well filled, and 150 tons had been secured for the warm season of 1892. Even this quantity of ice is insufficient to supply the demand.

Referring to an old record we find that in 1840 a boy with a wheelbarrow could take the needed supply of ice to the kitchens and dairy, while at the present date it requires one or two men and a span of horses several hours during the day and this not less than twice each week. The drinking of iced water becomes a habit the same as does the drinking of tea and coffee and is probably quite as injurious to the system. *

DEATH.

WE have just received notice of the death of Elder Harvey L. Eads of South Union, Ky., which occurred on the morning of the 13th. inst. His age was 84 yrs. and 10 mo. Of his virtues we need not speak for they are known wherever the true principles of the gospel are planted.

J. C.

Sonyea, N. Y.

Feb. 10, 1892.

WINTER at Sonyea is marching on, snow continues falling, and winds continue blowing, farmers are busy in the logging business, while the woodmen are active hewing forest trees for home repairs and home comfort. Our ice harvest was completed in good time and its quality quite satisfactory, as it measured eight inches in thickness; several tons have been secured from the pond, enough for practical purposes, which is sufficient for the coming days when the hot rays of the summer sun come to abide with us.

The majority of La Grippe patients have lost their grippe, which we are thankful for, too much Grippe is worse than no grip; a few still hold to it or it holds to

them, but they will recover in time (or eternity.)

The Bible teaches us that sinners stand on slippery places. We find this is the season when saints as well as the former class stand on the same platform, that is, when the highways are covered with all that makes a path slippery. If caution is not exercised by the walking public, we daily hear of a great fall in dry goods.

Now all beware and practice care, wherever you may roam and with open eyes see the path that lies away and near at home.

G. D. G.

Pleasant Hill, Ky.

ALREADY two months of the year 1892 have passed, and soon the swift wings of time will bear us away to the other shore, where we hope to find one of the "many mansions" prepared by our Father. We have had real winter weather, which is preferable to the mild winters previous, yet how utterly unable are we to change one of the inimitable laws of our Creator. We think we are very fortunate to have our ice-houses filled. The "La Grippe," has not abated, but our dear aged ones are selected as victims, and although many of the sick are those who have passed the allotted three-score and ten years, we are loath to give them up. We have had some bright, beautiful days since Feb. came in, but are not sure that the winter is gone. We have much to be thankful for temporarily, and although but few seek to be saved from their sins, we know if we are faithful laborers in the vineyard we shall surely find a blessing.

The few warm sunshiny days were improved by the gardeners and farmers, in enriching the ground and plowing but these days are few and far between. The epidemic that has opened, has spared neither patrician nor plebeian, has attacked both East and West families, as well as the Center. Happily so far we have lost no one. "Not my will, O Lord, but Thine be done."

We have heard from our gospel friends at South Union of the extreme illness of

our venerable Elder H. L. Eads, whose very name is a house-hold word. We know he is beyond the eightieth mile-stone, yet when we see the aged pass away to their rest, we feel sorry to know that there are few who are of the pioneer stock, who paved the way and laid a foundation for succeeding generations. Let us in life not withhold the kind words and deeds that flow so readily from our hearts when we know they have gone from us.

M. C. S.

South Union, Ky.

Feb. 9, 1892.

DEAR BROTHER:—The weather is very warm, but the health of Society is quite good with few exceptions. Elder Oliver C. Hampton arrived at this place from Union Village on the 3rd. inst. J. C.

West Pittsfield, Mass.

Feb. 12, 1892.

DEAR EDITOR:—Winter seems to have finally become disentangled from the other seasons, and has asserted his supremacy. We can scarcely realize that the second month of the New Year is so nearly spent, but our reliable calendar gives indisputable evidence of the fact, and we hasten to forward our meagre offering for the columns of your valuable pamphlet.

In the past few weeks the roads have been in excellent condition for sleighing; which has been well improved by all classes. Teams have been busy in all directions securing the ice crop.

Our people have harvested their supply which was about nine inches in thickness, but of good quality. The usual routine of winter business is being closely pursued.

Hauling and sawing logs, preparing wood for a future cold winter, and the daily necessary duties that come, serve to occupy our time and keep us briskly moving. While performing these manifold duties may our hearts each day be drawing nearer to God and our future home in the world supernal.

Our meetings abound in spiritual blessings and heavenly ministrations.

A fair degree of health prevails at present in our Society.

J. L. S.

I will not speak against my neighbor.

A Synopsis of Discourses Delivered by

Dr. CYRUS TEED

of the Koreshan Unity, on Dec. 11th and 17th, at
Mt. Lebanon, N. Y.

On the evening of Thursday, Dec. 10th, we were quite surprised by the arrival at our home of a distinguished visitor, no less a personage than Dr. Cyrus Teed, the leader and founder of the "Koreshan Unity and College of Life" in Chicago. He had made a day's call at our sister Society in Canterbury. If our minds had been biased by slanderous newspaper reports, the Doctor would have been an unwelcome guest; but, knowing from experience that false representation and defamation of character is the portion of those who deviate from the common course of the world, we were disposed to give the stranger-friend a fair hearing, and were favorably impressed with his honesty and sincerity of purpose from the first interview.

The Elders decided to call a family meeting on Friday evening to which the Ministry and Elders of the first families were invited. The Brethren and Sisters convened at quarter past seven. The choir sang an anthem entitled "The Day of the Lord," after which Dr. Teed was invited to address the meeting. At first he showed some embarrassment, but soon warmed up to his subject, and spoke most eloquently for an hour and a half on the faith and principles of the new order.

His views in most respects coincided with those of our Society. He believes in the Duality of Deity—a grand truth expressed throughout the kingdom of nature, but preferred the term Bi-unity, as meaning two in one, this idea also was manifest in some forms of life, which was clearly illustrated from known facts. There was one God including Father and Mother; one Christ embodying the masculine and feminine principles, revealed through Jesus and Ann Lee, emphasizing the text, "He that hath the Bride is the Bridegroom," as proving bi-unity in the baptism of both.

Celibacy is the corner stone of the kingdom of righteousness. Equality of the sexes is based on the law of justice, and in the College of Life and Communal Home, woman has an equal share in all places of honor and trust.

Christianity, as expressed by modern churchianity, has proved a failure, it is a gigantic system of selfishness and pride, creeds, and not the spirit of Christ rule the members of the great sectarian denominations. The churches hold the power of persecution and inquisition; they are ever ready to torture and put to death any prophet of God that may arise whatever their testimony of truth may be. He dated his spiritual illumination back to eighteen hundred and seventy, just one hundred years after Ann Lee received her divine revelation; and he claimed, that the light and truth emanating from this Society, had a potent influence in his baptism. All through these twenty-one years of mental struggle and outward persecution, he had turned for strength to the spiritual center, but never until now was he permitted to meet face to face, and commune with those whom he believed were living out the vital truths of Christian life.

He explained the astrological signs in the heavens as pointing to a new and glorious dispensation. The entrance of the sign Aries into Aquarius, of Leo into Libra and of Libra into Virgo, marks the second coming of Christ, the execution of judgment and the emancipation of woman.

Koresh means the sun of being, and the system of religious and secular truth called Koreshanity, purposes to deal with all the facts and questions relating to human life, both natural and spiritual; to establish communistic homes, where by equal distribution of labor all shall be fed and clothed, and there shall be no more want, and no great accumulation of riches.

He had lately visited the society of Harmony in Pennsylvania, had been cordially received and heard, without feeling the venom and contumely of sectarian bitterness: in fact, the celebrate societies were the non-persecuting organizations, be-

cause they abstained from the lusts of the flesh, which stirred up the warring, fighting propensities in human beings, while the opposite elements of peace, love, justice and toleration were engendered in those who lived the true Christ-life.

Between these Christian fraternities he would establish friendly intercourse and a system of commerce that would do away with the use of money, which is the root of all evil, for out of it grows the sensuality and degradation of humanity, extremes of poverty and wealth and all their concomitant evils. He clearly elucidated his views on the systems of exchange, and said that commerce as it existed in the world, was like the fishes in the sea, the larger were continually devouring the smaller ones.

Much more was said that might be chronicled, but a short space must be left for our second meeting.

On Sabbath afternoon at two o'clock, the whole Society convened in the Church family's large meeting room to hear our friend and brother; for he had simply accepted our rule of initiation into the order, that of confession of sin, and felt strengthened in a spiritual union with the body of Christ.

A thorough knowledge of physiology, the science of astrology, psychometry and chemistry, with an intuitive perception of the interior spiritual sense and meaning of the Scriptures, makes him an able exponent of esoteric cult. There seems to be no limit to the resource of his knowledge. The second lecture was no less interesting than the first.

He gave us a sketch of his experience. Told how he studied medicine from the age of ten years; had taken degrees in three colleges, and had a thriving practice in the city of Utica, which he lost because he undertook to give to the Baptist church the benefit of his spiritual illumination; they not only did not accept his testimony, but actually froze him out, and put a boycott on his business; a few would have patronized him, but he would not go in their back doors, as he believed in being frank and open in all he did. He came

from a long line of Baptist preachers, and his friends were anxious in his younger days that he should enter the ministry, but he could not feel that it was the call of God to him, hence he chose the other profession, although in his childhood days he made three prayers; one was that he might be an orator, another, that he might be a minister, and lastly, that he might be a publisher. All along through the years he had been bold to promulgate his ideas of the true Christian religion, but like the good Master, "his own received him not."

Not until five years ago, when he went to Chicago did he get any reasonable hearing; and in that wicked city, the true representation of Babylon the great, he had been bitterly persecuted by the churches. One Baptist minister said in the pulpit, that he would head a mob and raze the College of Life; and he would be the first one to throw a stone to dash out the brains of Dr. Teed. Right in the heart of the city, a Koreshan society was established that grew in spite of opposition. It now numbered one hundred and fifty members sixty of whom lived in the communal home. When they hired a double house of thirty-two rooms, they had nothing to furnish them with; many of them slept on the floor and lived on the most meagre fare for several months, in fact they were often very hungry, yet were not discouraged, but kept on working and praying and fortunately some persons came to their aid.

One young Jew, whom he converted to Christianity, gave succor in the time of dire necessity, by placing his funds in the common treasury. Their small printing office had grown to the proportions of a publishing house; they edited and printed a paper called the "Flaming Sword," and other Koreshan literature, besides outside work. They contemplated buying some land outside the city limits, where they could pursue agriculture besides their other business.

Though their discipline and form of worship was different from ours, yet the same spirit of truth was working in them for purification and redemption from the

sins of the world; he hoped to introduce greater order and uniformity among them.

He gave an earnest address to the young people, and told them that the pleasures of an interior spiritual life far outweighed the follies of the world; when they had fully entered the way of eternal life they would have no desire to return to the elements of unrest and bitterness.

In speaking of the ties of natural relationship, he said, "Of families who enter our home those who receive the Christ-baptism which consumes the carnal tie, are actuated to yield their selfish wishes and give up their children to be under the care and tuition of appointed guardians, where they can be educated and trained together. This rule is not enforced, but people soon grow to feel in a communistic relation, that in the love of the Divine Parentage all souls are alike precious."

The life work of Mother Ann Lee was highly eulogized, her mission was recognized as the one great good that had brought to woman releasement from the thralldom of sexuality, and placed her in the spiritual kingdom on an equality with her brother man. He rejoiced and gave thanks when he looked over the assembly before him, in the realization that Christ had come, the Bride and the Bridegroom were one, and there was harmony and peace in the perfected household.

He asked the strength and prayers of the body of Believers, that he might be empowered to go forth with even greater courage, to meet the taunts and flood of lies poured forth from the mouth of the dragon; and have the recognition of our people as a help to the little gatherings of brethren and sisters of the Koreshan faith in the various states where they were located. The second meeting was two hours long, about two hundred were present, yet none wearied, but listened with unabated interest to the end. The choir rendered some appropriate music, and the meeting was closed with some excellent remarks from the Elders, and a vote of thanks to the speaker.

It is impossible in one article to give all the points of interest in two long discourses, even much that one remembers must be omitted.

In Memory of Elder CHARLES CLAPP.

ANNIE B. GOEPPER.

ELDER CHARLES CLAPP, the subject of this memorial was one of those few men who combined all the qualities essential to the true and polished Christian gentleman.

Brave as a lion when circumstances required, his every-day life was marked by courtesy, hospitality and affability.

A true Christian! He practiced his religion in his daily walk. In his death, the Community has lost one of her most faithful members, and our family, a kind father and affectionate friend.

He was ever ready to aid and strengthen the weak and erring and welcome the prodigal son and daughter back to the fold.

His end was that of the just man. Calmly, peacefully and without a struggle, his spirit was wafted on high to reap the reward of a well-spent life.

"By the bright waters now thy life is cast—
Joy for thee, happy friend thy bark is past
The rough sea's foam!

Now the long yearnings of thy soul are still'd,
Home! Home!—thy peace is won, thy heart
is fille'd,

Thou art gone home!"

Union Village, Ohio.

"ACCOUNTS reflecting upon the conduct of affairs at Alfred, have appeared in a Boston paper, upon no better foundation than the statements of a girl, who, at the request of her mother, was committed to the reformatory in Massachusetts, as hopelessly incorrigible. The young woman informed the judge who committed her, that "no jail could hold her." , Elder Vance who has the general esteem of the community, in which he has so long lived, says the reports are entirely without foundation, which is the belief of all having means of knowing the facts."—*Portland Transcript.*

"I think that by far the most impudent and shameless attack I ever knew to be made in a newspaper on any man or body of men unconnected with politics, is that

made in the Boston Herald on the Alfred Shakers, an attack that would justify the banishment of the Herald from every decent household in the land. Either the Herald sent no reporter to Alfred to investigate the matter, or the reporter lied when he said that his statements were founded upon information given him by reputable men. There is not a man of good repute in all the town of Alfred, doctor, or lawyer, or hotel-keeper, or of any other respectable calling, who will say that he believes the report in the Herald to be true, or that he has ever furnished a reporter with any evidence upon which to base it. There is not a man, reputable or disreputable, in that town, who has lived in it any considerable time, that puts any credence in the report. The life of the Shakers, though reserved and isolated, is pure and godly, always open to a kindly and sympathetic inspection, but not to the visits of idle and impudent curiosity. I have known the Shakers ever since I was a child, and know them to be a kindly, charitable and God-fearing people. Without reproach, they should be protected from calumny."

Eastern Argus.

[THE above notices were received from Elder John B. Vance of Alfred, Me., upon whom such an ungentlemanly attack was recently made. It is a pity that any reporter, of an influential paper, should allow himself to write such slanderous articles. Ed.]

To the Memory of Our Dear Sister,
Marietta Brainard.

MARGARETTA DAVIS.

LIFE'S Reaper has gathered our Sister
From earth and her frail house of clay
Yet assured as a ministering angel
We feel her loved presence to-day.
Though in mid Summer she has been garnered,
Her fruit was well set, with no blight,
Yet we sorrow that our precious Sister
So soon is removed from our sight.

We fervently prayed to kind heaven
To grant a new lease of her life,
The answer returned irresponsible, [strife]"
"She has done with earth's conflict and
Her hands ever willing in duty,
Her heart ever ready to bless,
A monument lasting have builded,
Her goodness to this will attest.
The breath of her kind gentle spirit
Has shed a rich fragrance around,
And deep in the hearts of the faithful
Sweet memories of kindness abound.
But keenly we feel the bereavement
Of parting, though but for a day,
Yet sweet is the thought of reunion—
We are aiming to walk the same way.
Life's journey is short at the longest,
With each ebb and flow of the tide
We are nearing the shores immortal,
Our home on that bright—Other Side
Where parting is said to be over,
And friends are united again.
With joy we will then greet our Sister
If like her we serve to the end.

Canterbury, N. H.

WASHINGTON, D. C. Dec. 1891.
HAMILTON DE GRAW.

ESTEEMED FRIEND:—As the MANIFESTO has come again laden with good things, and seeing your article, "Looking beyond the Shadows," I feel that I can not be silent nor let my pen rest any longer.

I live in the same hope expressed by a good Brother when he says, "But I live in hope and trust that Divine Providence will guide me aright and give me strength to do his will." I have not seen this Brother but know his spirit language, and may God grant those petitions going up to his throne. I agree with Elder A. L. Work, that "the world seems all right so long as we are content with her ways; but after we get a glimpse of that higher,

Christ-life, then the cold shoulder is turned to us and it seems we no more belong to her."

Thank God the messenger of good news, "THE MANIFESTO," goes to the aid of those who are in sympathy with its work, and who hope in his own good time to be gathered together to that better part—the spiritual life and love, where God and Christ shall reign supreme in the soul.

Greetings to the Sisters and to our friend A. L. Work, and to you my beloved Friend. If opportunity presents itself, I long to see you. God bless you and all the household.

Yours in sympathy,
J. G. TOEPFER.

ENFIELD, CT. 1891.

DEAR CHILDREN:—You cannot look after your habits too carefully. Bad habits are often contracted by example of others. Bad habits grow by what they feed upon and they are ruinous to the soul. It is little by little that sin increases in strength upon its victims by repetition. To be safe from sin the voice of conscience must be regarded in little things. Beware of the first wrong step. "Avoid the appearance of evil," is the only safeguard. When you feel that a bad habit is controlling you, resist its despotism, tyranny. Evil habits must be conquered or they will conquer, and destroy your happiness. Living in sin brings grief and pain, dying to sin brings eternal gain.

Correct your mistakes. Let your aspirations be away from the wrong toward the right. "Hold fast that which is good," and keep a clean conscience. The purer you live the better fitted are you to benefit others. Fight the good fight and you will overcome. Persistent self-denying struggles will win. Watch your thoughts closely and bear the cross freely. Thoughts produce actions. Resolve to give up sin-

ning, to-day make a beginning. Regard good counsel. Never sacrifice principle for pleasure. Associate only with the virtuous.

"Good company will improve the mind,
And wisdom will impart,
But bad, the bane of all mankind,
Will sure corrupt the heart."

Your Brother.

DANIEL ORCUTT.

[Contributed by Harriet Hastings.]

SPECTACLES.

If within our own homes we would use the same "specs"

That we use when we visit next door,
And search for the flaws as we did over there,

I think we would find many more.
If we'd use the same "specs" when we look at ourselves

That we don when our company's near,
I fear we would need what would magnify less,

Or astonished we'd be, never fear!
But I find all possess (where'er they may live)

For their own use a kind deftly made,
With the glasses all darkened, to hide half the view,

So their own faults remain in the shade.
But the ones which they use when at others they glance

Have the glasses transparently clear,
With a power to magnify things twice the size [appear

That the same through the dark ones
Now I think that the world would much happier be

If the "specs" once for all, we would change,

And within our own rooms use the spectacles clear, [range,

With the dark for the much broader
Then, the faults that appear to us jaggedly rough,

Would melt into outlines so fair
We would find that the world was a beautiful place,

And good people lived everywhere.

Bertha P. Englet, in *Good Housekeeping*.

BRIGHT DAY.

"Out of Zion, the perfection of beauty, God hath shined."—PSA. 1, 2.

CANTERBURY, N. H. 1891.

There has come unto thee, O thou Zi-on of God, A day of thanks-giv-ing and

prayer; With thy sons free and strong let thy daughters re-joice, And

bles-sed be the heart that is pure. The heart that is pure and the

hand that is true, The feet swift to car-ry glad news I will

gird with my strength and clothe with my love, And my pow'r in their spirits renew.

Books & Papers.

THE JOURNAL OF HYGEO-THERAPY. Feb. Contents. Dr. H. S. Tanner; Treatment of the Sick; Is Sugar a Food? Anti-Vaccination; Food; etc., etc. Dr. T. V. Gifford & Co., Kokomo, Ind.

SOMEBODY has said, "There is no new thing under the sun," but we rather incline to think that Pomeroy's Golden Thought Diary for 1892 is entitled to be called new and attractive.

It is a book of 366 pages, six by nine inches and affords a page for every Day in the year.

At the top of each page is printed an Advanced Thought which may aid, materially, the mind of the writer as he transfers his golden thoughts to this unique, golden Journal.

The book may be obtained by sending one dollar to the Advance Thought Co. Rooms 46, World Building, New York City.

THE PHRENOLOGICAL.

THE new Speaker of the House of Representatives leads in the PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for January. He looks the characteristic commonly ascribed to his surname. Dr. Lowber talks well but briefly on Moral Science Made Practical, and a good description of the ancient Syrian methods in art and industry, with illustrations, follows. Dr. Amariah Brigham figures as one of the immortals who helped along in the early days of American Phrenology. A right noble-looking man was he. A poem on February is above the average magazine verse. How Phrenology Saved Her Reputation appears to be a true sketch, and A Teacher's Testimony is in a similar vein. A Review of Phrenological Doctrine is the work of a scholar, the social and selfish faculties being considered. Governing Children. On Using Both Hands, and Let Us Live with Our Children are conspicuous features in "Child Culture." Modern Football is practically and sensibly scored by H. S. D. Why a Vegetarian and The Little House are right to the point, and the latter deserves special circulation all through the country. If its advice were obeyed there would be little gripe. The Notes in Phrenology show a clever hand in selection and arrangement; they are very instructive. And so, for that matter, are all other departments of this admirable number of the veteran monthly. Published at \$1.50 a year, 15c. a number. Address the publishers, Fowler & Wells Co., Pub., 777 Broadway, New York.

HALL'S JOURNAL OF HEALTH. February. Contents. The Coming Woman; Talks with Dr. Manderville; A Curious War Incident; A Ghostly Warning; Personal Beauty; Antics of Watches; National habit of Drinking; Eye Troubles; Catarrh; The Sky; Luck in Old Shoes; Self-Supporting; The Ear; Mythical Snakes; etc., etc. Office 340 West 59th St., New York.

AN interesting article in the February *New England Magazine* is "The Granite Industry in New England," by George A. Rich. It is finely illustrated by J. H. Hatfield and Louisa A. Holman.

Deaths.

Charles J. Preter, at Union Village, O. Jan. 17, 1892. Age 80 yrs. and 10 mo.

Br. Charles has been a faithful member of Society for some 54 years. He was born in Nassau Germany. C. C.

Charlotte Leecth at South Union, Ky. Jan. 23, 1892. Age 90 yrs. 8 mo. and 1 day.

Sister Charlotte has been a member of our Community for twenty-two years and a virtuous, honest and upright Sister. She loved the life of a Believer. N. C.

Elder Charles Clapp, at Center Family, Union Village, O. Jan. 24. 1892. Age 84 yrs. 7 mo. and 22 days.

Marietta Brainard, at Canterbury, N. H. Jan. 27, 1892. Age 38 yrs. 3 mo. and 12 days.

Martha Trousdale, at South Union, Ky. Jan. 28., 1892. Age 84 yrs. 11 mo. and 5 days.

Sister Martha has been a faithful member of this Society sixty-eight years. She was lovable, generous and noble. All regretted her departure, as a dear Sister.

J. C.

Mary Edwards at South Union, Ky. Feb. 6. 1892. Age 84 yrs. and 8 mo.

Sister Mary has devoted not less than sixty years to faithful service in the Community. Of her it may well be said, "Thou hast been faithful over a few things, I will make thee ruler over many, Enter thou into the joy of thy Lord." J. C.

Nazar Rhodes, at Pleasant Hill, Ky. Feb. 10, 1892. His former residence was in Tenn. He was in the eightieth, year of his age.

From toil he wins his spirit's light,
From busy day the peaceful night,
Rich from the very want of wealth,
In heaven's best treasures, peace and health.

J. W. S.

The Manifesto.

VOL. XXII.

APRIL, 1892.

No. 4.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

—
Published in Albany, N. Y., in 1808.

—
No. 16.

Explanations.

Br. Stone, in the introduction to his Letters on Atonement, observes that the arguments used by his opponents, are "bold unscriptural assertions, hard names, delusion, error, doctrines of devils, Arminianism, Socinianism and Deism. Such arguments," say he "have no effect on a candid mind, but they powerfully influence dupes and bigots. The candid look for truth and plain unequivocal arguments."

Who then could he suppose would be influenced by the following statement in the postscript of his reply to Campbell's strictures?

"You have heard, no doubt, before this time, of the lamentable departure of two of our preachers, and a few of their hearers from the true gospel, into wild enthusiasm, or Shakerism. They have made shipwreck of faith, and turned aside to an old woman's

fables, who broached them in New England about twenty-five years ago. These wolves in sheep's clothing have smelt us from afar, and have come to tear, rend and devour."

If bold unscriptural assertions and hard names are wrong, I presume Br. Stone's postscript is not exactly right. What plain unequivocal argument was ever advanced to prove that the conduct of these men, in a single instance answered to such a bold assertion. When Benjamin Youngs was forbidden to speak at Concord, by R. Marshal and B. W. Stone, the only reply he made was, "I am sorry to see you abusing your own light."

When to these innumerable hard speeches, are added, their inviting these strangers to their houses, stopping them at the door when they came, and forbidding them to enter, or at other times ordering them from their houses and laying them under the necessity of seeking their lodging among the weeds, and by such acts of inhumanity as a Deist would be ashamed of, encouraging a spirit of persecution; I think the Christians may well acknowledge that all their thoughts, words and actions, have not always been exactly right.

What but the example of this latest genus of Christians could have instigated any part of a free and friendly republic, to beset the houses of the Shakers in the night, assault their persons with clubs and stones, break their windows and burn their place of worship, throw down their fences, and turn in beasts to destroy their grain, cut and tear to pieces their apple trees, crop and disfigure their horses, beat and abuse some of their bodies, and by every kind of mockery, railing and cursing, collaring and threatening, disturb and molest them in their worship.

Did the citizens of Ohio and Kentucky, know of a truth, that it was the meek and humble followers of Jesus Christ that they were treating in this manner? Nay verily, but a people as they supposed, of the most corrupt and mischievous principles. As I apprehend the general statement which the Christians gave of their principles was not exactly right, I shall mark out some of those mistakes. The first rough lineaments of Shakerism portrayed on the public mind, were, that it went to disannul and cast away the Bible, to set up the word of man in room of it, to deny Jesus Christ, the resurrection and final judgment, to throw away the gospel and seek salvation by the works of the law. That these Shakers were enemies to the revival and came to destroy it.

Their scheme was to get the land and property from the people, by parting man and wife, ruining and breaking up families. That they actually forbade to marry, and commanded to abstain from meats, and therefore

without hesitation, they were seducing spirits, and their doctrine that of devils. This general draught laid a foundation for great improvement, both upon their principles and practice. The Christian minister, who set the example of characterizing from his own private studies, without any personal acquaintance, had soon abundance of followers who felt entirely at liberty to publish any thing which a fruitful imagination was capable of composing, and from this source it was, that the public generally received their information.

Such reports and conjectures, of which there was an infinite variety, were generally taken upon the authority that Mr. Such-a-one heard a man say, that he saw a woman, who had it from a very respectable man, who saw the person who saw it. But in some instances, persons said to be of great respectability, would affirm, whether they meant with their natural eyes or the eyes of imagination, that they themselves saw such things. For such liberty Br. Thompson, no doubt, laid a foundation in the following sentence of his letter of April.

“I see the mark of the beast on that church as plain as I see this paper while I write, and I know that I see it by the light of God.”

In the light of the same god, I doubt not but ten thousand beastly actions have been seen among this people; not one of which, the Christians, and all the world to help them, are able to prove, after sending out spies and watching their houses by day and night.

It has ever been foreign from the

feelings of the Believers, to counterplead such vague insinuations. They believe that God has called them to another work, in the progress of which the truth will show itself without any strife of words. But as a number of things of considerable weight have been stated by way of objection, which have been maintained with some show of argument, I shall briefly investigate some of those particulars, merely to show the difference of sense and understanding on those subjects according to the evidence on both sides.

The Christian minister, after forbidding the Shakers to speak or the people to hear them, roundly asserts:

☞ “These men say that we are in a new dispensation, that Christ is come the second time, and the resurrection and final judgment begun.” The young Believer would reply:

“Very well: A new dispensation is what every enlightened soul has been looking for and the coming of Christ is that for which ten thousands have been praying; and he must now be somewhere on earth, if the Scriptures are true. For the time is up, according to Daniel, John, and all the prophets, for the sanctuary to be cleansed, and the power of the holy people restored; the authority of antichrist taken away, and the saints to possess the kingdom. And what other resurrection is there to life, but to come out of that state of sin into which the first Adam fell, and come into Christ the second Adam, who is the resurrection and the life?”

The matter we now animate and which is constantly upon the change,

we are not to expect after its dissolution, to be again subtracted from the elements of this globe and re-possessed in its primitive form, at the expense of every other body with which it may have been incorporated. What other final judgment are we to expect, but simply and honestly, in the presence of God, and Christ, and before the saints who are appointed to judge the world, confess all that we have ever done amiss, repair our wrongs, set out to forsake every evil, and grow up into Christ, as the infant grows into a man?

There is a natural body, and there is a spiritual body; the former belongs to the fall, the latter to the resurrection. Therefore it is not old skulls and decayed flesh that are to be raised up in glory, but that spiritual body of which we are called to be members; which is already raised up by the power of God, and ascending into the heaven of heavens, far out of sight from this lost world.

“These men say that each one of them is a Christ, and we must throw away our Bibles, and follow them.”

This statement is not exactly right. They testify that there is but one Christ, whose footsteps they follow, and though they are by nature no better than other men, yet in following Christ they may be safely followed, according to the Scriptures.

If three honest republicans, in order to reclaim a band of Tories, should invite them to become their followers even as they followed George Washington or Thomas Jefferson, would this furnish a sufficient reason for stating that each of these men professed

to be a Thomas Jefferson? and therefore they must be liars, there being only one man in America of that name.

Or if these Tories had a copy of the United States' Laws, which they abused, would it be proper for them to say that the honest citizens wanted them to throw away their law-book, because they would have them to live according to these laws? With no less impropriety were the Shakers charged with professing to be each a Christ, and requiring the Christians to throw away their Bibles.

The subjects of the revival had unanimously believed that Christ would make his abode and appear in man, and that it was their privilege to believe and follow the truth delivered by man, according to that measure in which it was opened and revealed. This was certainly the faith of brother Thompson himself, when in the spirit of the revival, as appears from the following expression, in a letter, dated April, 1803: "The Lord may have made known to one what another is ignorant of. I bless God that He has made you capable to teach me in the things of God."

And even in his letter of April, 1805, he has so much remaining candor as to say:

"God in mercy visited your soul with light while I remained in darkness. He sent you to this country with the light to sow it here, and made you the instrument of bringing the heavenly fire to Springfield, where my soul caught the flame of this revival. Ever since that time you are in my heart to live and die with you."

(TO BE CONTINUED.)

THE ANGEL CHOIR.

ANNIE R. STEPHENS.

THE light of day had vanished,
The cares and toils were done;
The twilight gray departed
And sable curtains hung.—
A silence brooded over,
The night was hushed and still,
Save the moaning of the wind-harp
Along the pine-clad hill.

I sought my couch at even
To find from toil release,
But ere my weary eyelids
Were wrapped in slumber's peace,—
My thoughts flew back and forward
Like a shuttle in a loom,
The fabric of my vision,
Was tinged with shade and gloom.

I thought of life's strange meaning,
Its suffering, trial, pain;
How many hearts to woe were tuned,
Instead of hope's refrain.
When lo! I heard above me
As if in upper air,
Sweet angel voices swelling,
Divinest music there.

With ecstasy I listened,—
What heavenly harmony,
A grand anthemial chorus,
And then sweet melody.
I thought—it is the ransomed
Who in God's mansions shine,
The psalms of triumph singing,
The Lamb's grand song divine.

It floated nearer, nearer,
Until my inner sight
Perceived that choir immortal,
Arrayed in vestments white.
I reached my hands in trusting
To touch their snowy hem,
That I might be made holy
By coming near to them.—

When lo! they spread their pinions
And vanished from my sight;
And then I pondered deeply
The vision of the night.
Not lofty ones descending
From out the great unknown,

Who sing and play on golden harps
Around the Jasper Throne;—

But blessed angel guardians,
Who know our common needs,
Whose gentle, God-like presence
From sin's dark path-way leads.
O heaven-sent evangels!
Descend the bright stair-way;
Come often, cheer and guide us,
Direct us day by day.

Oh, that sweet song of gladness!
Of hope, and joy and love,
Hath tuned my heart to noble themes,
To live as they above.
I sing a sweeter cadence,
Life seems more bright and fair,
Since I heard that angel chorus,
The music in the air.

Mt. Lebanon, N. Y.

MESSIAHS.

HAMILTON DEGRAW.

NOTHING is more indicative of the culmination of the old and the ushering in of the new dispensation that is about to unfold to the world higher spiritual revelations and possibilities of growth, than the Messianic movement that has simultaneously effected sensitives in different parts of the country. Drawn from the orbit of normal conditions, the erratic movements of those impressible minds puzzle the exoteric understanding of the masses and the too common conclusion is arrived at, viz., insanity.

Preceding the expected Messiah in all ages, a period of intense unrest and disappointment pervaded the minds of mankind. Dissatisfaction with present social, religious and political conditions was prevalent. The expected Messiah was to right those wrongs and bring out of chaotic conditions order.

The present essay is to dwell more particularly upon the one that directly preceded the present expected Messianic advent, viz., the mission and revelations of Ann Lee. Mother as her followers are pleased to speak and think of her.

All the revelations that have come to man in the order of the Messiah have heretofore been masculine. One very important object of her mission was to unfold the sublime and eternal truth of the Motherhood of God, and with what faithfulness she labored to give to the world evidence of the truth of her mission the present awakened thought of the world can testify.

Beginning to realize the truth of the divine Motherhood the feminine principle is asserting itself in efforts for the emancipation of woman from the thralldom that ages of one-sided teaching have bound her. Like a mathematical problem easy after solution, so the truth of the Heavenly Parentage is dawning upon the race.

Through intense suffering of both body and soul she travailed out of and above the environments that surround the ordinary mortal and became one of the world's Messiahs, an adept in the esoteric science of spiritual things. She asserted her right to enter the temple, the holy of holies, and there commune with the divine, and woe to any man that dare to deny her that right, as the career of her former husband, after his rejection of the revelation of God through her can testify.

The question will be propounded, who was Ann Lee? She was the founder of the order of Shaker Com-

munities that have flourished for the last century in the United States. But the founding of a sect is a small matter when compared with the far reaching results of her complete mission.

At the time of the great tidal wave of spiritual baptism that visited our Societies prior to the advent of modern Spiritualism, she said through one of the inspired media that her mission would directly be closed and cease with her people and that she would go where she was not known or wanted.

In all ages the higher revelations have first come to illuminated souls that far in advance of the body stand as an advance guard, and many times a forlorn hope, "who take into their breasts the sheaf of hostile spears and break a path for the oppressed." Such constitute the Messiah of their time and race, and such was Ann Lee.

Her testimony so little understood one hundred years ago by only a chosen few of her direct followers, now through the evolution of soul is being accepted in its fullness or in part (according to development) by more than the organized body of her immediate followers.

As the on-rolling ages unfold to human perception, higher and more exalted thought, enrolled among the illustrious and illuminated saviors of the race, Ann Lee will hold the position of Mother in the new dispensation already dawning for the redemption of the race.

Sonyea, N. Y.

He that hath it not in his power to do much, should content himself with doing as much as he can.

Lines in Memory of our Beloved Sister,

MARCIA E. HASTINGS.

*Who let her light so shine, that
others seeing her good works
were led to glorify God.*

WE oft recall with chastened heart
As in life's school we learn,
One precept which our Sister taught,
"All unkind words a harvest sure
Of sorrow will return."
E'en now we seem to hear her voice
As when she gently said,
I've sought to heal the slightest wounds
Which words of mine have made.
And when I meet with early friends
Upon the other side,
I'll plead; "Forgive, if aught unkind
Within your memories bide."
The knowledge which I prize the most
Has taught me how to live
And pattern him whose rule was love,
The erring to forgive.
'Twas thus she lived, 'Twas thus she
loved,

And thus her spirit blest
Ascended to its heavenly home
A worthy, welcome guest.
We'll take the lesson that her life
In daily practice taught;
And pray for grace that words of ours,
May be with kindness fraught.
And should we fail in any case
To speak with Christ-like care;
We'll seek our errors to erase
Through penitence and prayer.

Canterbury, N. H.

*From the Diary of Eldress
Nancy E. Moore. No. 4.*

A WORD TO THE YOUNG.

ALWAYS be respectful to age. Treat those who have borne the burden of life for you with tenderness and due regard. Be ready and willing to receive instruction from them and never speak unkindly to or about them.

My heart has been pained with the cruel treatment of the poor, dumb animals of God's creation. I am thankful that I was taught in my childhood that it was wicked wantonly to ill-treat any living thing. This is necessary to be taught to every one who would be a Christian.

I would write of my thankfulness for having been so favored in my childhood and youth. The Brethren and Sisters spared no pains to instill into my mind the love and fear of God.

SOUTH UNION, KY., APR. 1865. †

MY BELOVED COMPANIONS:—A deep sense of the swiftness of time admonishes me that my days on earth are rapidly fading away, and I am impressed to write my unwavering faith in the testimony of the blessed gospel of Christ, manifested through our ever blessed Mother Ann, also my fervent desire for the prosperity, honor and well-being of our home in South Union.

That this may be honorably effected let each one feel resolutely determined to keep the gospel Orders sacredly, as they were given to us. "Order is heaven's first law," and in this comes a blessing.

Every one who has the least capacity for business can see there has been a people, here in this place, who have made a willing sacrifice of self and selfish interests. They gave their lives

to urge forward the wheel of progress, and labored hard to lay a foundation upon which other souls could build in safety. Let us consecrate our lives as they have done and build upon the foundation which is laid.

Be assured that all these buildings, with these extended improvements, together with the machinery and all the conveniences of our home have not grown to their present state by mere chance. Nay, in no wise. Those who established this Community, toiled diligently day and night to secure an inheritance.

I now feel inexpressibly thankful that I enjoyed the privilege to live with Believers when good impressions could be easily made on the mind. Also that my soul was susceptible of receiving these good impressions and that I learned the necessity of living in obedience to the counsel of my guardians, that I might share in their love and approbation. Through all of my faithfulness I can feel the blessing of heaven, a treasure in the soul. I have no occasion to boast, but I do feel thankful for every sacrifice that I have ever made for the gospel, by the cross, while I know full well that through thoughtlessness, carelessness and ignorance I have made many blunders and often missed the strait path.

Through purification and through humility my conscience has been led to take the proper steps by which to return to the right way, and this was by an honest confession of all that led me astray. I was taught to reverence and to love my superiors, and to maintain a good union with my equals, and to seek their forgiveness if any errors

† At this date the Societies in Ky., and especially the one at South Union, were reaping the fruits that had grown out of the War of the Rebellion. It was a period of lawlessness, and brought great anxiety to the Believers. Ed.

were manifested before them. In this I have enjoyed a blessing and a heavenly rest on earth, which could not have been enjoyed, had I wasted time in selfishness or in worldly pleasure.

It was enjoined upon us to be true and honest; that it was wicked to tell that which was false or to hide the wrongs that were presented to us. We should never take that which belonged to another, in a clandestine manner, nor openly without permission.

We were instructed to let our love, union and good-will circulate throughout all the household of faith, as preferable to the cultivation of any partial or carnal union at home and abroad. We were to do unto others as we would that they should do unto us in like circumstances.

A care was maintained that we should walk softly through the halls and rooms of the Dwellings, and especially while in the house of worship. The doors must be closed gently, and while speaking the voice should be mild and pleasant.

I received the impression that worked as a law in my mind that no false covering of goodness before mortals, would ever profit me in anything, but that I should be known as I was at heart. For humanity's sake and individual honor, we should never stoop so low as to make sport, or ridicule any one who may have been so unfortunate as to become deformed by infirmity or old age. It is by no power of our own that we have escaped a like infirmity. Had we been born a cripple, an idiot or a slave, how could we have changed our condition? It is

the same with all. We need take no credit to ourselves for what we are by nature. Let us be thankful for every talent given to us, and remember that where much is given, much will be required.

These are days of sore trial and deep tribulation, and great care is needed for the protection of souls. The whole south is disorganized, and a thoughtless indifference and recklessness, allows many daring outrages to be committed which are a discredit to those in or out of the Church. The religious interest is very low and the power of conscience seems to have lost its power for good. Our prayers are earnest and continued for the inexperienced, that they may take warning before they are beyond the power of mercy. As I work I cry, alas! in view of the passing events and rely upon that power superior to my own. I have a staff to lean upon; a hope in adversity; and through this I look for prosperity to the vineyard of our Lord.

It is said that the darkest hour precedes the dawning day. It is now dark! very dark!! Even childhood and youth share in the rebellious spirit that war and bloodshed has brought upon the land. Repentance is deferred and even true modesty and virtuous refinement is often sadly neglected.

Yet we have the promise and wait patiently for the better day that is coming, when peace shall dwell in the land and righteousness in the hearts of men. In tender regard for all the human race, Farewell.

NANCY E. MOORE.

KIND WORDS.

MAGGIE LADD.

WHAT a blessed thing is a kind word; but how few, how very few there are in this world. Kind words are just as easily spoken as cross or harsh words if we will only teach ourselves to think so.

We should always have a good supply of kind words on hand, ready to fall from our lips, the minute they are needed. How many bruised hearts have been bound up for new trials, just by a few kind words, spoken at the right time and in the right spirit. The one that speaks them is blessed more than the one to whom they are spoken, for it makes him more Christ-like.

Every kind word that a person speaks, adds a star to his crown. Some people will have so many stars and jewels for their crowns that they will need more than one crown to contain them. The number, however, will be few to those who will not have enough even for one crown.

What an example Jesus set for us. He scattered kind words everywhere, upon all, none excepted who came within hearing. He gave his life for us that we might follow his example in loving those that "hate us and despitefully use us."

A kind word can do more good than all the gold that ever came from the Black Hills.

Union Village, Ohio.

In Memory of Elder H. L. EADS.

MARY C. SETTLES.

DEATH loves a shining mark, and found one in our good Father, Elder Harvey, whose spirit, on the morning of Feb. 13, 1892, returned to the God who gave it. Of him it may be said,—his entire life was spent with Believers. At a tender age his natural mother, consecrated her boy to the Lord. Elder Harvey was a grand man. Intellectually, he had few peers.

He had in his youth many temptations to go forth into the world, to enter college, and fit himself for a minister of the gospel, but when he was called to the work of Christ he dashed away all ambition for worldly distinction, and inclined his ear to this command, "My son, give me thine heart."

Very sacredly has he kept the trust reposed in him, steadily and unflinchingly treading the pathway of duty prescribed for him, even to the sundering of hometies and local attachments, to go to a distant society, thereby showing the obedience that was better than sacrifice. He occupied many positions of trust in his long life, and worthily acquitted himself.

Let us all remember that we are human, prone to err, and as we have been admonished to say some of the kind words to our friends in life, I can say that he was a father and friend to me individually and no less to the whole household of faith.

How much we shall miss him, even though he was so advanced in years. We shall miss his bright, cheerful letters, and good counsel. The evening of his day was made peaceful by loving hands and willing feet. Dearest friends smoothed his dying pillow, and did many things for his comfort. One only of his associates in the ministry, survive him,—Eldress Betsy Smith; may her path be the path of peace during her declining days, is the wish of her many friends. I trust that those who remain will be "faithful even unto the end," as has been our loved Elder Harvey. Let us remember his many virtues, and

Be to others' faults a little blind,
Be to their virtues, very kind.

Pleasant Hill, Ky.

MATTHEW HENRY, a little before his death, said to a friend, "You have been used to take notice of the sayings of dying men; this is mine—That a life spent in the service of God, and communion with Him, is the most comfortable and pleasant life that any one can live in this world."

WHICH SPIRIT?

DR. CARL SEMELROTH.

THE Apostle speaks of the possibility of believers receiving another spirit which they had not received at first. When Jesus said to the apostles who sought to call down fire from heaven and destroy those who did not accept their words, that they knew not what manner of spirit they were of.

The Spirit of God is of love and labor. It is the spirit of Him who created all things and who works in his people to benefit and bless and save all mankind. It is not the spirit of idleness or self-seeking. It is the spirit of him who said "I must work the work of him that sent me" and who said,—“the zeal of thine house hath eaten me up.” If we have a spirit that shirks the labor or shuns the work which God has bidden us do, a spirit which seeks for ease and covets personal comfort and enjoyment, then we may doubt whether the spirit of Christ dwells in us.

The spirit of Christ is a spirit of prophecy, a spirit of proclaiming, a spirit of invitation, for “the spirit and the bride say come.” It is the spirit that loves and yearns over lost men, that pities the perishing and invites and entreats and seeks to bring home all mankind to the blessed gospel of love into the Master’s fold.

It is far from the spirit that seeks for worldly gain and earthly glory or pleasure, for the friendship of the world is enmity with God. It is the spirit which enables us to sing with the spirit and understanding, and helps us to find our place of prayer

where the spirit is to discern of something that is around us that we may be saved from deception and misleading. It truly is the spirit of truth which causes us to love truth and hate error. It is the spirit which sometimes works wonders, for God hath given to some the gift of healing and the working of miracles by the same spirit. It is the spirit of power and of love, and of a sound mind. It is the spirit which bears the fruit of love, joy, peace, long-suffering, meekness, gentleness and faith and enables those who possess the spirit to crucify the flesh with the affections and desires.

As many as are led by the spirit of God they are the sons and daughters of God. But if none have the spirit of Christ they are none of his. Let those who know the power of the Holy Spirit see to it that they quench not the spirit, that they grieve not the Holy Spirit of God. And let those who have not yet known the force of the spirit of love and truth, seek to know it as it comes from God who will give unto them that spirit so that being partakers of the spirit of God they shall be the sons and daughters or God,—the Father and Mother, and the heirs of everlasting glory.

*Peoria, Ill.***INQUIRY.**

No. 3.

WHAT is the difference between the Quakers and Shakers?

While the Quakers believe in the old Adamic relation of “marrying and giving in marriage,” the Shakers believe in the testimony of the Christian

resurrection, in which Jesus said, "they neither marry nor are given in marriage."

The Quakers are believers in the Trinity, the Father, Son and Holy Ghost,—three male persons in the Deity.

The Shakers teach that God is our Father and our Mother.

The Quakers believe in the plenary inspiration of the Scriptures, while the Shakers believe that the Scriptures are a record of God's work among a specially favored class of people.

The Quakers amass to themselves all the private, selfish property that time and ability will afford. The Shakers live in a Christian Community and have no private property, but hold as said the apostles,—“All things in common.”

While there are essential differences in the two orders, there are some things in which they quite nearly approach each other.

The Quakers are stanch non-resistants and a worthy example of this Christian principle. They accepted the words of Jesus,—“my soldiers will not fight.” The Shakers accepted the same testimony, and are also, non-resistants.

[Contributed by Amelia Tait.]

LITTLE THINGS OF LIFE.

LITTLE words, not eloquent speeches or sermons; little deeds, not miracles, nor one great act, nor mighty martyrdom make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam, “that go softly” on their meek mission of refreshment, not “the waters of rivers, great and mighty,

rushing down in torrent noise and force, are the true symbols of a holy life.”

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and impudences, little foibles, little acts of indolence or indecision, or slovenliness or cowardice, little equivocations or aberrations from high integrity, little bits of worldliness and gayety, little indifferences to the feelings or wishes of others, little outbreaks of temper and crossness, or selfishness or vanity; the avoidance of such little things as these go far to make up at least the negative beauty of life. And then attention to the little duties of the day and hour, in public transactions, to private dealings, or family arrangements, to the little words and tones, little benevolences or forbearances, or tendernesses, little self-denials, self-restraints, and thoughtfulness, little plans of quiet kindness and thoughtful consideration for others; punctuality and method, and true aim in the ordering of each day—these are the active developments of holy life, the rich and divine mosaics of which it is composed. What makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of grass. It is of small things that a great life is made up.

LIGHT.

THIS morn the sky was cold and gray,
The sun was hid from view,
The cloud which shadowed all my soul
Concealed God from my sight.
To-night the clouds are breaking 'way
The stars of heaven shine through,
And I lift up to God my soul,
For he has sent me light.

Mary Agnes Leavens.

[THE above was contributed by one who has loved the “Believers” from early childhood.—ED.]

I will not speak against my neighbor.

THE MANIFESTO.
APRIL, 1892.

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THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

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Editorial.

It may not be an objectionable feature in the life of a Christian, to be interested in that which makes the heart to rejoice. Holiness, honesty, truthfulness and a general consideration for others can never pass without its reward of peace and happiness. These are appreciated as among the treasures that are worthy to be placed beyond the reach of moth and rust, and in this world and that to come, they will be treasures over which one may always reap the reward of "Well Done."

But to rejoice when despoiled of our hard earned earthly pittance and

enter into prayer for those who are our active persecutors is quite another thing.

The very essence of life is in obtaining and in being able to hold all that may accrue to our advantage through temporal blessings and no less through heavenly assurance.

It was in the early part of the mission of Jesus that he found it so necessary to acquaint the disciples of the great privileges of their high calling. They had accepted a new order of life. They were learning to become the sons of God and this certainly was antagonistic to the selfish life of the world. It would create talk. It would arouse persecution. Ignorant and prejudiced minds would oppose the more virtuous life, and if necessary, use force to destroy it.

Persecutions had existed in the world from the earliest day. Hardly had the gates of Eden been closed to the family of Adam before a dispute arose which terminated fatally in the death of the younger brother. This was the first step in religious persecution.

The selfish propensities in the composition of man were so liberally bestowed that "Might," as a general rule, became "Right," and accepted every opportunity to destroy whatever came in its way.

Jesus, without doubt, knew that the prophets had been killed, and that many other messengers sent from God had been stoned and he

could easily foresee the persecutions that would overtake his defenceless disciples.

As an encouragement to them under these afflictions, he says,—“Be happy when men shall persecute you and speak evil against you falsely.”

To accept this doctrine was indeed, to accept something new and so new that it had never before been known on the earth. It was decidedly beyond what Moses and the prophets had taught. Instead of hating our enemies, we must love them as we love ourselves.

The secret of success in every human being is to learn to do right. To possess an exceeding righteousness and to sustain this in advance of the righteousness of the children of this world. When Moses said, “An eye for an eye, and a tooth for a tooth,” he was teaching a growing principle of righteousness that stood before other nations, and yet to-day we should call this treatment inhuman.

The destruction of the Sepoys at the mouth of the cannon by Christian England, was its best idea of right, but it was at variance with the teaching of Jesus. The murdering and imprisoning of those who chose to think for themselves was as heathenish as were the English and not at all in harmony with the sermon on the mount.

It is quite another thing for us to suffer persecution for righteousness' sake, than it would be for us to make others suffer.

“Happy are ye when men shall say all manner of evil against you falsely.”

And this they will do against any person or any class of persons who may accept and teach others to move forward into any increasing light. Here comes the grand opportunity to exercise the patience of the saints. Overcome evil with good. Live in the light, so that whatever may be said or written may bear the genuine stamp of the great and good Teacher.

The Believers who went to Ohio in 1800 as missionaries, were subjected to more or less petty persecutions. The new lights or schismatics who had seceded from the Presbyterian church and were preaching in the revival meetings, a doctrine at variance with their former faith, held the authority during the times of service and willed who should and who should not speak.

Some of these so-called religious bodies have at times very singular freaks that are called manifestations of the spirit. The very same thing if it should appear in any other body of men would be regarded as underhanded and mean.

The Brethren had been invited to attend a meeting that was under the direction of several of the anti-presbyterian ministers. They went in good faith and expected to take part in the exercises, but those ministers of this world were wiser in their generation and in their audacity than

their invited guests and in some dark hour or dark corner had met together and voted that their visitors should not be allowed to speak one word during the meeting.

By the ungodly of this world, this would be called sharp practice, but in this case we shall call it incipient, religious persecution. These ministers of the gospel (?) in seemingly good faith had invited their Brethren to be with them and then took the opportunity, individually to ventilate their minds by denunciations and the free use of vile epithets.

Of course there were no stakes, no chains and no faggots preparatory to a burning. That had gone by, but such men only needed the right of a dominant power to have produced a first class Smithfield burning for the glory of God.

Persecutions, wherever they may be, are always the outbursts of the lowest passion of man. It makes but little difference what the designated term may be, whether Holy Inquisitors, Ku Klux or White Caps or whether it comes in the form of an excommunication, an imprisonment, an execution or a holocaust.

Some of these instances of diabolical temper flame, are phenomenal, and one of the remarkably singular features is, that those professing to have forgiving minds and even in their theological zeal can put a premium on wickedness, and then in a heated passion, on the addition or omission of only one letter in some

theological word, are ready to brand the honest disputant as a heretic and destroy his life by inflicting the most excruciating torture that the human mind can invent. Indeed, more of the brotherhood of man can do no harm.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

February.

	<i>Thermometer.</i>	<i>Rain.</i>	<i>Snow.</i>
1891.	28.78	2.25 in.	23 in.
1892.	23	.25 in.	21.25 in.

Mar. 1892.

AND thus passes the winter; which used to be a long, cold season, full of ice and snow; the only reminder of summer being dried fruits.

Now by the skill of man—and woman—the seasons are so intermingled, that the blessings of each, are, in a measure shared through the year. Canned fruits and vegetables nearly as good as fresh ones are possible. Flowers blooming in every part of the house, to counteract the too dry atmosphere of artificial heat; with now and then a surprise of crisp and delicate greens raised somehow and somewhere by our skillful brother Martin Jones, all contribute to add summer to winter; and when we can garner the sun's rays direct, as easily as we do the gelid stores of the winter king, we shall not mind whether it is December or May.

Once upon a time only crows and snow-birds ventured into our icy latitude during winter, now we can count six different kinds of birds two of which really cheer us with song.

Nor is the feathered songster all that brings us cheer. From the Granite Hills, welcome messengers have alighted in our midst. It was so good to see our worthy Elder Abraham once more in Lebanon;

and to realize that though the snows of eighty-four winters have made hoary his locks, he is one of the number spoken of by the prophet, who because they wait upon the Lord shall in spirit, mount up with wings, shall renew their strength, etc. Bro. Franklin Youngs who accompanied him was also welcome to our home, and though it was a first visit, we trust it will be repeated oft, when in the near future, the isolation of our several Societies shall yield to the influence of a closer communion.

Our venerated father Elder Daniel Boler, who has been quite a sufferer, is slowly improving. Job is not the only example of heroic patience and fortitude. May his last days like Job's contain a double blessing, for his upright life and walk with God have earned it.

Health of family about as usual. No La Grippe, and we hope that no March wind will blow it toward us. A. J. C.

Center Family.

Mar. 1892.

THERE is not much of anything going on at present.

Br. Henry George with the help of some of the young Brethren, is at work building a silo in the west end of our cow barn. It is 8 ft. x 11 ft. and a little over 30 ft. deep.

Our stock is in very nice shape much to the credit of Brother Henry.

We have had quite a stormy month so far but to-day it shows some signs of returning spring. There is a little snow lying around, somewhat covering up the defective points of mother Earth.

A company of three young folks (two of them teachers) attended a Teacher's Institute held at Chatham, N. Y., Mar. 7-11. It was very interesting and instructive, having some of the leading educational men of the State of New York as presiding officers.

The majority of the family are enjoying good health, while several are afflicted with slight colds, showing that La Grippe is making a gentle though uninvited call and we all hope that he will not prolong his visit.

Our good father Elder Abraham Perkins

with Brother Franklin Youngs paid us a very interesting visit two weeks ago.

Elder Abraham seemed to be enjoying quite good health considering his years.

W. J. P.

North Family.

March, 1892.

NOTHING very special moving at our home except that the writer is in the healing apartments. Having fallen under the weather, of which we have had a great abundance, but was mercifully picked up and landed clear of the storm: is now about ready for another battle with wind and tide, and with whatever else constitutes the weather.

I cannot stay long under conditions in which I have no faith, and against which I am fighting to the best of my ability. As we grow in understanding, we more and more realize that effect follows cause: and if we are not prompt to remove the *first* cause, the effects become cause for other effects, and if we are unwise, we go from bad to worse in geometrical ratio. No other way can a wise soul pursue, than to remove the *first* cause.

To be ever learning, and never coming to a practical knowledge of the truth, would seem to indicate that the indulgence of self was the chief object of life. But to practice what of truth we know will lead us to the front from whence all truth doth flow. As the practice of the truth is the only thing that will make us free, there is no hope of salvation only in obedience.

On the 17th ult. we were very much blessed in having our beloved Elder Abraham, and Br. Franklin Youngs from Enfield N. H. with us: we had a very interesting and profitable time.

We had a very interesting and rather an amusing occasion, (though somewhat dangerous) getting our ice. With all our devices of springs, scratchers and vice, we were unable to control the ice coming down the slide; so we just loaded it on the sleighs and drew it down. We had set out to be willful, and make it come just as we wanted it; but for this season got beat:

however, we are not discouraged and shall try again, if the powers that rule do not veto. Have been shipping quite a large quantity of hay and straw. It is a question with us, whether we can keep up the fertility of the land with commercial fertilizers and sell off the hay and straw.

We have commenced the experiment, and shall give it a thorough trial. If at the end of five or ten years, we find larger crops and better quality, it will be evidence, somewhat, of the success of the experiment.

In kindest love,
D. O.

Shakers, N. Y.

Mar. 1892.

It is a general time of health. No one laid up with the Grippe, but some have colds and that is enough. Our good Elder Nathaniel Fry is suffering from a cancer. The several families are busy sawing their fire wood and getting ready for spring work on the land. We have been selling apples and potatoes. The price is one dollar per barrel. Last year they were worth three dollars.

Elder Abraham Perkins and Br. Franklin Youngs of Enfield, N. H., have made us a short visit. All were pleased to meet them and gave them a warm welcome.

The Sisters at the Church and South families are busy making shirts. The music of the sewing machine is the first thing heard in the morning and the last thing at night.

Elder Joseph Holden and Eldress Harriet Bullard have paid us flying visits, but they came and went so quickly that one could hardly catch a glimpse of them. We are endeavoring to keep the testimony alive and are praying for ourselves and for all others.

J. B.

Second Family.

Mar. 1892.

SOME time has elapsed since we have written anything for the MANIFESTO, and when our pen is idle, we notice Watervliet is not represented in Home Notes; so we will again take up our pen.

We were blest with a visit from our es-

teemed Elder Abraham Perkins, and Br. Franklin Youngs of Enfield, N. H., on Mar. 3rd. Elder Abraham is always a welcome visitor, as indeed, is every Brother and Sister, but he was doubly so at this time. Owing to his advanced age, we did not expect to have the pleasure of another visit from him.

From our early childhood we have heard of Elder Abraham, and we feel that his life and example is, and should be, an encouragement to every Zion traveler. Coming among Believers in his youth, he has lived a life of consecration to the Lord; has fought the good fight, and overcome the world in his own soul, and now at the age of four score and four, he can still proclaim the testimony of truth against sin in every form, and express his thankfulness for the gospel.

When we think of the many bright stars that have shone so brilliantly in the firmament of our Zion, and are now passing from our mortal vision, the thought makes us sad, knowing there are so few to fill the vacant places and to minister the life and zeal of the gospel, as these precious souls have done. Elder Harvey Eads, so lately passed away, was another we had learned to love and esteem for his faithful and untiring zeal and devotion to the Cause.

Health of Society good with few exceptions, among the aged. Elder Nathaniel is a great sufferer and may ere many days, pass away and be numbered with the saints who have gone before. We shall miss his bright example, his words of encouragement, and the life and zeal he has always shown in our worship. He has, for many years, stood for Zion's support, and a minister of love and peace.

Weather at present is mild, snow fast melting. We extend our love and sympathy to the Society at Maine for the persecution they have lately met with. It comes from the same source that did the persecutions of Mother and our first parents in the gospel. We think should we ever visit Boston, we shall steer clear of the "Boston Herald" fearing we might find among them a "chile takin notes."

Shaker Station, Conn.

"PRAYING always with all prayer," saith the Apostle. When we pray to our heavenly Father, it is an acknowledgment of our dependence on Him. We should live day by day in the spirit of prayer. How blessed is the thought that we can be engaged in prayer when performing our daily duties. Our supplication can ascend to God without moving our lips. No matter how earnest or zealous we may be, without prayer and watchfulness we shall be overcome by the Adversary of souls. Watching and prayer is a safeguard each hour. Let us strive to attain to this prayerful spirit, and commit all our trials and burdens to One, who has promised to guide and protect those who trust in Him.

3417 spaces of cream were sold in Feb. A large crop of ice.

We should be generous to our poultry. One third each of wheat, oats and buckwheat steamed, is an excellent ration for hens. Why poultry should be expected to be profitable without care more than any other stock is what we do not understand. It is the little matters that should receive the most careful attention, as the observance of method and system is certain to prove beneficial at all times. Poor nests will not be occupied by hens if they can get better places to lay. High perches often cause deformed feet. The prevention of dampness in the house avoids roup, which is a terrible scourge in a flock.

D. Orcutt.

Ayer, Mass.

March, 1892.

THE way to be happy is not to try too hard to be so (for selfish purposes) but we enjoy the purest of happiness by trying to make others happy. There is no place that needs so much the sunbeams of cheerfulness and happiness, as does the chamber of the sick. Under the burden of hours of pain or wasting away by some fell disease it becomes our privilege as faithful attendants to bring to them the

beauty of the sunbeams of cheerfulness. Riches never brought true happiness, although they may be one of the primary necessities of a life upon the earth. Many cheerful spirits are leaning upon the toils of to-day for the food which to-day demands. It is a cheerful trust in Providence. Such dispositions would exhibit a loving spirit whether in a palace or in a cottage.

Some persons are constantly beset with difficulties. Nearly everything goes wrong and you will probably find that there is "a want" somewhere. A want of changed conditions; a want may be of more wealth than Providence has seen proper to bestow. This we may call a canker of the heart, and it is the destroyer of all happiness: hence the great wisdom of the Scripture injunction:—"Seek first the kingdom of heaven and its righteousness," and then if we are not happy with our surroundings, we should awaken to more interest in temporal duties or to a change of heart or disposition.

I am often admonished by the wise words of our fathers and mothers, who, while speaking of their journey in life, taught us the necessity of a contented spirit. It was to them a continual feast and worked out the great problem of community life. "There is nothing that helps us to feel that our lives have been worth living, so much as the humble and grateful consciousness that we have helped some other soul to fulfill its destiny."

The unwelcome visitor which we so reluctantly carried into the New Year still holds a firm Grippe upon some of our little family. During these visitations our anxiety increases, although our hope stimulates us to work carefully and patiently.

Fire wood is all sawed and the larger part well housed.

A. D. B.

Enfield, N. H.

March, 1892.

DEAR EDITOR:—It is with difficulty, that we bring ourselves to realize that these few representative lines are to be

April Notes so swiftly has the winter passed, and we wonder a bit if the robins' notes will be as much belated as these will prove to be, each one of which should have been audible, or rather visible, a month ago.

We cannot tolerate procrastination at all, so will say, it was not this insidious element that caused the delay, but—"One left it for the other, and the other left it for one," as is often the case, in matters of more vital importance even in our Community homes, where we aim, at least to have matters systematized.

The removal of our worthy mother Laura Foster, from this rudimentary school to a higher department did not get forwarded. Beyond a doubt, she was greeted with a loving welcome home to the land of realities and light in season:—no delays there.

Having been almost entirely blind for the last few years, she must rejoice in her promotion: the elderly portion of our Society know of her genuine, sterling worth, while younger members who only have knowledge of her less active life, must have been impressed with her integrity of character. We say a kind farewell, without one regret, for we know her joy and satisfaction in the change is complete.

We would not even mention the prevalence of the G—among us, (we cannot write the whole word) only as we wish to say a modified good riddance, and we modify, out of self-respect, none whatever for the tyrant, if any one, professional or non so, espies a microbe of this dread disease next winter, we do desire they clothe it with another name, for this one has become a curse.

The ice harvest was completed earlier than is usual with us. We must belong to the conservative party, for the old fashioned wheelbarrow still does duty for us, in conveying it to the Office, Dining Hall and Infirmary, the Dairy having an especial provision in this line. No span of horses for this business, it would make our eyes open wide; however, we have enough as a rule, allowing that there are exceptions to all rules, even good ones, and "Enough is as good as a feast."

We may not be able to tell about spaces of cream, nor an abundance of milk, yet, when we reflect upon the millions of human beings, whose cries for bread to sustain life are incessant, we say in humbleness of heart, would that others might share in our many blessings.

With kind regards to all.

E. B.

Sabbathday Lake, Me.

Mar. 1892.

WE almost know that winter is over. At the present writing we have but very little snow on the ground. The lumbermen are having a hard time striving to get their logs out of the forests and with all they can do a greater part of them will have to remain in the woods until another winter.

The time is drawing near when we shall have bright, warm days and enjoy the cultivation of our beautiful flowers, some of which we are already starting under glass for early blossoming.

Sisters are busy on their sale work and whenever a stormy day presents itself the services of the Brethren are enlisted sawing out boards for boxes &c.

We were very much interested reading in the last MANIFESTO of that good meeting at Enfield, N. H. Our meetings are also profitable and we should be glad if the testimonies which are borne with such earnestness by our Brethren and Sisters could be heard by thousands and be to them the same blessing that they are to the small number who are thus privileged.

A. S. C.

Union Village, Ohio.

Mar. 1892.

To-day I feel unusually happy. Contentment and peace of mind fill my soul and the words of good Elder Joseph still ring in my ears. "Surely, if people can not be happy here the fault must lie at the individual's own door." Not what have I to be thankful for but what have not I to be grateful for. We are surrounded by kind and dear friends, always

willing to help us in our trials as well as our joys.

The Society meeting this morning was very entertaining and all must have felt encouraged and strengthened. Eloquent and interesting sentiments were expressed by several, namely—Elder Joseph Slingerland, Elder Napoleon Brown, Leopold Goepfer, Edward Webber, Eldress Ellen Ross, Mary A. Holland, Susan Liddell and Harriet Shepard. I trust I shall profit by what was said and be awake to take a decided interest in this home which we are all trying so hard to beautify.

In telling a friend not long since some of the trials I was brought to bear and thinking the fault all lay with the party I was talking about, said he, "I can make but one remark and that is, Do your duty and go ahead. Think what Jesus said at one time, 'What is that to thee, follow thou me.'" This remark did me much good and I shall not forget it.

We have had plenty of rain lately, but the health of the Society is good, although for a few weeks things looked serious enough, as La Grippe seemed determined to have a full introduction.

I had almost forgotten to make mention of the most important news of all, and it was this—we had a visit paid us not long since by two Brethren from Watervliet, Elder Henry Frederic and Br. Moore Mason.

Elder Oliver Hampton has been at Watervliet the past week. On his return he will be greeted with a cheery "Welcome home" by his Lyceum scholars, who have been impatiently waiting for him.

We have only one sick person in our family at the present time. One person in particular deserving especial mention in Home Notes is our beloved Sister Emily Hampton. She wrestled with La Grippe a few weeks this winter, but is now about as well as usual. She is remarkably bright and active for one of her years. We all love and look upon Sister Emily as a precious jewel and hope she may be spared to us for many years to come.

A. B. G.

Sonyea, N. Y.

March, 1892.

WITH the busy whirl of time February with many lights and shades has renewed its final march. Even so. Can February March? Yea and April May, didn't June know it? Snow is descending in abundance. March still wears the royal seal of winter, sleighing remains the very best and will till its close.

Hay pressing will again be renewed the coming week. Time is always passing and pressing. The active, the far-seeing, the enterprising and unselfish portion of humanity, can find something in the great universe of mind and matter to do, something that is good and useful and "Something that is lasting that forever will endure."

The saw mill that has rested in silence the past summer will soon become a busy factor in home industry.

Broom handles will be manufactured and much more work of the sawing kind will be perfected in days to come.

Brother Henry Hollister of enterprising fame is abiding with us, and is a trusty helper in guiding the Sonyea Craft; his vigorous spirit is a great blessing in our family; we value his presence, and prize his inspiring ministrations. In our Sunday services and in our daily avocations he is ever helpful.

Brother Clark Coburn recently moved from his old house to a new one, a house not made by hands but one secure in the heavens where moth and rust can not corrupt, nor thieves break through and steal. Br. Clark has been a member of Society for five years. During his membership and life in the Community he was ever interested in performing some good and never wearied in well doing.

G. D. G.

Pleasant Hill, Ky.

WE have been favored with a brief visit from Eldress Elizabeth Downing of Union Village, Ohio. We are always glad to welcome her to her old home. She was called here to see Sr. Sarah Weatherford,

an associate Eldress of Eldress Adaline Wells, who was very ill, even unto death, but now she is pronounced out of immediate danger.

Our kind physician and brother, W. F. Pennebaker, has safely carried many patients through La Grippe as well as other ills. We feel thankful that so many of our aged ones have been spared to us. March came in with storms, but in a day or two all was as calm and pleasant as May. The sun shines brightly, the grass is springing up, the birds are chirping their matin songs of praise, and who could fail to appreciate a home amidst such surroundings. Our district school has just finished its winter term and the interest has been kept up throughout the session.

The Trustees have been faithful to the teacher, and she in turn faithful to the children. On the 22nd of Feb., the school held suitable exercises. Recitations, select readings and songs appropriate to the birth, life and death of Washington, who paved the way to freedom, and liberty of conscience.

We have much, indeed, to be thankful for, in this home of liberty, and we pray that no cruel war shall again devastate our fair land.

We love our little missionary and we trust many may, from its perusal, become converted, and "Cease to do evil and learn to do well."

With these notes please accept our love and kind wishes, and may we realize that "All things work together for good to them that love God." M. C. S.

South Union, Ky.

Mar. 1892.

ELDER HENRY:—We write you of the death of our good Br. John. We are sorry that he has been taken from us.

Weather here is extremely inclement. The spring birds have been with us, but now have all left and we cannot see where they have gone.

We are pleased with the MANIFESTO and hold it as the true Standard Bearer of our religious faith. J. C.

East Canterbury, N. H.

Weather Record, for Feb. 1892.

Highest Temp. during the mo.	48.
Lowest " " " "	4.
Mean " " " "	23.3
Total Precipitation " "	1.79 in.
Total Snowfall, " "	16 in.
N. A. BRIGGS.	

HEALTH NOTES FROM MT. LEBANON.

MARTHA J. ANDERSON.

THE CULINARY DEPARTMENT.—It is essential to good health that meals should be eaten at regular intervals; and in the orderly round of our Shaker life, we never vary from stated hours. Breakfast is at six in the summer, half an hour later in winter; dinner at twelve and supper at six. We have a light and airy kitchen, divided into cooking, baking and dining rooms; good soapstone ovens, heated with coal from beneath; a first-class range with large copper boiler; suitable cooking utensils, mostly agate ware, with plenty of hot and cold water in the various departments, and this makes our work comparatively easy. We have also another model arrangement, a cooling room on a level with the kitchen, which saves much backache and weariness, and answers the place of a refrigerator, or down-stairs cellar. It is built of stone by the side of the coal receiver; around the sides are coils of iron pipe through which the cold mountain water circulates, and passes into two Portland cement sinks where we set away the food in earthen crocks, and we find it keeps much better than when put on ice. There are some board shelves at the side, which we find very convenient.

For a family of between fifty and sixty members, we have six sisters and a little girl to perform kitchen duties, and one to attend to company; no other work is required of them outside the culinary department; these change with others every second or third month—from four to six weeks is a term.

It lessens the labor considerably not to

cook meat, and after some twenty years' experience we find we can do as well without it. There are veteran vegetarians among us who have worked many years in the field of reform, but with most of us it has been a gradual growth.

Our breakfast usually consists of oatmeal or wheat mush, baked or boiled potatoes, tomatoes cooked with milk and bread crumbs, warm apple sauce and Graham pie.

Dinner is more varied. There are three kinds of vegetables, sometimes the addition of soup, plain fruit sauce, either pie, pudding or other desert.

Supper—Boiled rice with sugar and cream, or mashed potato, tomato stew, apples baked or in sauce, and preserves. We frequently have the addition of fresh creamed cottage cheese or crisp celery; the latter we think good for the nerves. The green stalks of celery are cut up in small pieces and cooked until tender, which takes several hours. Season when half done; when ready to take up add a little thickened milk or cream, and put on nice fresh slices of toasted bread.

The water in which the potatoes are boiled makes a delicious soup, by adding a little egg batter, a pinch of parsley, seasoning, and a cup of milk, cream, or a bit of butter. The best part of the potatoes is usually thrown away.

We put up three or four hundred gallons of tomatoes every season. Cooked in various ways and eaten in moderate quantities; we consider them a healthful article of food. Our chief method is this: To one quart of boiling tomato add one quart of cold milk (if it all strings together do not be alarmed it will boil out;) when it foams up well, add some rolled cracker or bread crumbs, let it boil the third time, season to the taste with salt and pepper, add a little cream or butter and serve boiling hot from a covered dish.

"Anti-fowl potpie" (as one of the sisters has named it) is made thus: Prepare the dough as you would for bread, either Graham or white; when it is light cut it off in small pieces and put it on a steamer in a tightly covered cooker; it takes

about an hour and a half to steam; have ready a gravy made of hot water thickened with drawn butter, or cream and flour paste; season to the taste, and add a little fresh parsley, put the dumplings in a large dish and pour the gravy on them.

Tea and coffee are used on our table in moderate quantities, no one taking more than one cupful at a meal; some prefer hot water. Hot beverages should be made of freshly boiled water; if it has stood in the tea-kettle over night it is not fit for use.

No one can well abstain from a meat diet unless he has good bread. We have three kinds on the table at each meal; white bread, also unleavened and leavened bread made of unbolted wheat, which is washed and ground fresh at home every week. Warm rye and Indian bread, baked six hours in a covered iron dish is nice for breakfast, so is oatmeal made into bread.

With a moderate amount of skill and an interest in hygienic methods of preparing food, a good housekeeper can place on the table many appetizing dishes cooked without fat or soda, and the more one becomes accustomed to plain food, the finer grows the sense of taste, and rich greasy viands become alike obnoxious to sight, palate and stomach.

Would it not be better for the poor to save their hard earned dollar and buy fruit for their families and thus prevent a feverish condition of the blood engendered by too much heavy food? We are increasing our fruit crop every year.

Grapes are especially wholesome, and they are much cheaper and more palatable than drugs.

SICKNESS.—We have but little serious sickness in our family, and seldom call on the doctor. People are not as strong physically as were their ancestors; but those who come among us in ill health usually improve in a short time. Especially is it so with children; we have taken some very frail ones who have grown stronger; some must always battle with inherited tendencies to disease, but if they live strictly moral lives, and adhere to hygiene laws they will live more

comfortably. Great good is attained in this direction by fortifying the mind against the ills of the body, and rising superior to them.

We have not had a fever in the family for thirty years. Judicious water treatment, simple massage, and the use of hot herb drinks, are our methods of cure in cases of sickness.

HEAT AND VENTILATION.—Three of our large houses are heated by steam. The dwelling containing the sleeping apartments breathe. In the roof, directly over the stairways at each end there is a large Archimedian ventilator; they are kept open in warm weather, but are closed in winter because cold air comes down in large quantities. In the base boards of the rooms are ventilators; also over the doors and in the chimneys. From the outside of the house directly back of the heater there is an aperture which conveys air up through the tubes of the radiators, so there is a warm as well as fresh atmosphere to breathe; it is a circulating current all through the room: the cold air is drawn from the floor and heated, so we have no cold feet nor overheated heads. Two inch width boards are used under the lower part of the windows; this gives a current of air between the sashes, and there is no draught.

(TO BE CONTINUED.)

[From the Boston Journal.]

CHARLIE'S FAITH.

"FATHER and son stood side by side
Gazing o'er fields and orchards wide,
Acres of corn were turning white,
Withering fruit trees met their sight.
"Charlie, my son" the farmer said,
"Look at the corn, the wheat—all dead.
Why must I lose my fruit, my grain,
Which might be saved by one day's rain."
Thoughtful a moment looked the boy,
His bright eyes beamed with holy joy,
'Father, you told me once to pray
For what I wanted, day by day.
Many an answer's come to me
When I've in earnest bowed the knee.
Ask what you will it shall be done,
Said our High Priest and God's dear son.
'I'll kneel right here beneath the trees—
Let my petition with the breeze

Rise to the ear of the Holy One,
Maker of earth, the stars and sun.
He'll hear the prayers of those who strive
To seek their crowns beyond the skies."

Upward he gazed, a smile of hope
Lighted his features as he spoke.

"Jesus send down the cooling rain,
Else this year's toil will be in vain.
Elias prayed and thou did'st hear,
Hear us, whom thy dear name revere."

Rising, he said; "the rain will come
Ere sets to-morrow's burning sun.
Father have faith, do not despair,
But lift to God another prayer."

Speedily came the boy's reply,
Darker became the summer sky,
Thunder and lightning, peaked and flashed.
Charlie his parent's hand then clasped.

"Father," he said, "See prayer has power
To bring from heaven this cooling shower.
Nothing we need will be denied
If by Christ's precepts we abide."

DEAR YOUTH AND CHILDREN:—I think you may learn a lesson of faith in God, and of the power of prayer by reading this simple narrative. It is beautiful. I wish all had as strong faith as this little boy. Though some expressions in the piece are objectionable, like appealing to Jesus, yet underneath there is a deep feeling of confidence and trust in a higher power. It is to this faith and trust I would have your minds center. External things will readily attract from the internal, unless the whole being is absorbed with a desire for spiritual things. Faith and a sweet confiding trust in the Order of God will bring them. Plentiful showers of blessing will fall from the bright world above sufficient for every lamb of the fold. But how simple and child-like you must be to receive them, and above all you must be pure and clean. Then when you ask for a Father's protection and a Mother's love, and are willing to bow the knee, as did this child of faith when he prayed for rain, you will receive. Let Christ rule the stubborn will and subdue the obdurate heart in you, then every spiritual and temporal blessing will be yours to enjoy. And as you stay the flood-tide of youthful temptations by relying upon this higher power and keep in control every passion of nature by a daily cross, in time the world will look upon you as Saviors of the race. All power will be given you. Even the winds and storms obeyed him—our Elder Brother—because the Christ was in him. So may this quickening spirit permeate and abide with you, is the sincere prayer of your true friend and gospel Sister,

ANNA WHITE.

BOUNTIFUL.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat."—REV. vii., 16.

CANTERBURY, N. H. 1890.

Divoto.

O let us not hunger nor thirst, The fruits of the spir - it abound; The

rich-es of im-mor-tal truth I'm reap - ing on hal - low - ed ground.

cres. *f* *mp*

My gos - pel companions, we'll rise, Re-joice in the light of to - day; We

see as nev - er be - fore, How God doth his mer - cy dis - play.

Books & Papers.

The March number of the PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH is more than usually supplied with interesting personal or biographical sketches. The editor speaks feelingly and judiciously regarding the late Duke of Clarence and Avondale, and is rather pointed in his condemnation of those who show a fire-eating spirit as concerns the Chilian affair. We have a striking portrait of the Chilian president and views of Valparaiso. The eminent observer and writer, Dr. J. R. Buchanan, is well depicted by Charlotte F. Wells, and a lively summary of the Del Sartes and their works, with two admirable portraits, is given by Carrica Le Favre. Practical Phrenology is well filled. A new series of "Hits" is introduced, that show the success of such publications. Florence Hull contributes a very valuable paper on Governing Children. Lady Somerset, the temperance advocate, receives appropriate notice. In SCIENCE OF HEALTH we find some Deductions from Anthropometry, Massage Treatment, Typhoid, The Scotchman's "Parritch," etc. The new department of Notes in Anthropology contains a list of items that is very valuable for their solid information. The fact of the increase of insanity among Southern negroes since the civil war is very significant. Price \$1.50 a year, with Premium Phrenological Head, \$1.65. Address Fowler & Wells Co., Publishers, 777 Broadway, New York.

A Sort of Digital Depression.

Did you ever notice, when a man smites his thumb with a hammer, while putting down a carpet under wifely supervision and criticism, how quickly he thrusts the bruised and throbbing member into his ready mouth? writes Robert J. Burdette in the March *Ladies' Home Journal*. People think it is because the application is soothing. But no; it is an involuntary movement, same as winking. The man cannot help it. Nature knows what the man would be apt to say under the circumstances, and so she has provided him with a stopper, and has ordained that whenever he hits his thumb hard enough to hurt—and it doesn't take very much to nearly kill a man when he is doing something he doesn't want to—by a sort of interlocking system the thumb flies into his mouth and stops him up, so that he can't say anything. Some men whom you and I know should be provided with an extra thumb which they might carry about in their hand all the time it wasn't in active use. It would be a great thing, wouldn't it?

The "Life of Charles H. Spurgeon," which is offered by John K. Hastings, 47 Cornhill, Boston, in connection with THE CHRISTIAN, for \$1.50, well deserves the attention of all our readers.—*The Golden Rule*, Boston, Mass., March 10, 1892.

HALL'S JOURNAL OF HEALTH for March. Contents: La Grippe; A queer Matrimonial Mart; Talks with Dr. Mandeville; Animals that never see daylight; What salt will do; Treatment of a cold; Prevention of Influenza; Women and their duty; Thought and Brain; A Swim in Salt Lake; What ants can do; Peculiarities of the pulse, etc., etc. Office 340 West 59th St., New York.

A HUCKSTER OF RELIGION.

"TALMAGE, to-day, employs very nearly the same methods as those employed by Beecher; but one must not for a moment place him on the same plane," says Walter Blackburn Harte in the March *New England Magazine*. "In spite of his occasional sensationalism Beecher was in earnest; he did not flinch from uttering his convictions, though perhaps the opposition he encountered in orthodox quarters imbued those convictions often with a militantism they could have dispensed with. Talmage is a mere *poseur*—a *mouth*. He is a shepherd whose work in the Lord's vineyard, and the sensational, Sunday papers, makes one wonder whether the Lord is fully cognizant of his self-called servant. Talmage is a huckster in emotional religion; a man whom Barnum (who was not such a great humbug as he claimed to be, giving, as he did, everybody the worth of his money) could have claimed, and perhaps did, as a brother."

THE JOURNAL OF HYGIEO-THERAPY. March. Contents. Treatment of the Sick; How Doctors Differ; Anti-vaccination; Proper use of Words; Isms and Dogmas; Hygiene and Therapeutics; Light for the Consumptive; A way to make the difficult matter easy; Cause and Effect; Dietary Department, etc., etc. Dr. T. V. Gifford & Co., Kokomo, Ind.

Deaths.

Eldress Caty Ferguson at Shakers, N. Y. Nov. 18, 1891. Age 55 yrs. 8 mos. and 15 days.

Laura Foster, at Enfield, N. H., Feb. 5, 1892. Age 87 yrs. and 11 days.

Eldress Anna Granger, at Shaker Station, Ct. Feb. 21, 1892. Age 83 years.

Eldress Anna has lived at the North Family during seventy-three years. Faithfulness, frugality and purity of spirit, are among the many virtues that adorned her long and well spent life. S. C.

John W. Eastin, at South Union, Ky. Mar. 6, 1892. Age 77 years.

Br. John has been a member of the Community for 17 years. J. C.

The Manifesto.

VOL. XXII.

MAY, 1892.

No. 5.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

Published in Albany, N. Y., in 1808.

No. 17.

Explanations. Continued.

Now if it was the faith and order of the revival, to follow the truth of God testified by man, it could not be exactly right for any to pretend that they were going on in the spirit of the revival, and at the same time laboring to destroy all confidence in every living teacher. Crying out, "Don't believe man, don't follow him, you need not believe us, for we may and do err; you must just take the word of God and read that. There you have the truth, and you may believe and practice it, precisely as expressed in the words of Scripture."

Yet the people were shut up to the necessity of believing somebody, and rather than believe those who had been called liars by others, they gave credit to the opposite character, who asserted concerning themselves that they were not to be believed, and in

obedience to that faith, learned first to call the Bible by a name which it never gave itself; and according to that name, practice whatever was commanded or even permitted in Scripture words; assured that God immediately spoke to them in that Scripture, even though it might have been originally spoken by a Pharisee or a Sadducee.

Although I have heard the abettors of the common Christian cause maintain that Gen. iii., 4,

"Ye shall not surely die," and Matt. iv., 6-9,

"If thou be the Son of God, If thou wilt fall down and worship me," were the words of God, and to be taken without any explanation; yet I have supposed it was rather to avoid the force of truth, which they were unwilling to acknowledge. In nothing short of this could the general principle find any consistent basis, and the implicit believer of Bible words, must learn his duty from the following sentences as directly as any others.

"Rejoice, O young man in thy youth, walk in the ways of thine heart, and in the sight of thine eyes."

"They say we must be saved by the works of the law. Their doctrine leads into bondage."

They believe that every Jewish ceremony, which the Apostles called works of the law, were abrogated by Christ, nor have they attempted to revive any of them. But Christ in disannulling these dead works, made no provision for bad works. The only alternative he left for any, was to follow him in the regeneration, or continue under the law and under its curse. This doctrine never proposed any thing but bondage to the Jew, who expected to be pardoned for Abraham's sake, and accepted on account of his clean outside.

Such an objection as made no distinction between good works, dead works and bad works, came very improperly from those who contended so warmly for liberty to continue in sin, as well as in the use of those works, which they themselves acknowledge, were adopted in the room of circumcision and the passover.

"They forbid to marry, and attach criminality to that for which we have the express command of God."

This, every Believer in Kentucky and Ohio, has from the beginning, contradicted. Forbidding any thing implies authority, and attaching criminality to any thing, belongs to a law. These men never proposed any other than the law of Moses, and every man's conscience as a criterion to distinguish between good and evil. What was thus already condemned, did not remain for them to criminate. Upon the generous principle, that every free agent ought to be allowed, in matters of religion, to act according to his own faith, they have never, to my knowledge, imposed any prohibition

on an individual in relation to matrimony.

It is true, that for the kingdom of heaven's sake they choose to be even as Christ in that respect. But their receiving a particular saying of Christ, and living precisely up to it, claims no authority over the children of this world; they have an indisputable right, according to their own laws, to marry; and every church may adopt such laws and forms of matrimony as they think proper, and with any such laws or forms, the Shakers have never interfered.

The Christians have labored hard to establish the above objection, and not without some plausible pretext. And had the witnesses against Christ no pretext for asserting, "We heard this fellow say, I will destroy the temple of God?" Did he not say, "Destroy this temple" and "I will?" And where was the great evil of transposing the words and putting "I will" before "destroy," when it was so essentially necessary to condemn the deceiver? But I suppose it would be granted, even by the false witness himself, that he was not exactly right.

Again, according to their testimony, he was no friend to Cæsar.

Why? Did he not pay his taxes?

True, but he would not fight, he would rather turn the other cheek to the smiter; and spake of another kingdom. If then Christ was plausibly and unjustly accused with aiming to destroy the Jewish temple, and supplant the empire of Cæsar, so were the Shakers with the above.

It was in fact the Christians who assumed the authority on the occa-

sion, and set out to enforce a law given to man in a state of innocence, for the fulfilment of which he wholly unfitted himself by the fall. Gen. i., 28. That law or command as it respected man, the Shakers supposed the Son of God had disannulled, and from it they conceived they were redeemed by Christ, as well as from all outward ceremonies of atonement, that fallen man had ever lain under in consequence of his disobedience. In claiming this right of redemption, they had enough to do to answer the objections of their accusers, without entering any accusation against others. Although in disannulling the commandment going before, by which sin took occasion to work in human nature all manner of concupiscence, they violated no existing law, either of God or man, except what St. Paul calls a "law in the members, a law of sin and death." Rom. vii. Yet upon the authority of these Christian ministers, they have been publicly condemned as the blackest of criminals, and treated according to that character, as far as the wholesome laws of our state would dispense with.

How far must it appear from being right, for those who claimed the sole power of judging, and whose judgment was not only sanctioned by the shouts of the multitude, but in many instances severely executed, to represent as their unjust accusers, those who were judged, condemned and punished according to their law.

"The testimony of these men goes to part man and wife, and even encourage men to beat and abuse their wives, and turn them away."

How can that be parted which is one? Did not God say, "they twain shall be one flesh?"

These men have more understanding than to propose a separation of this kind. Therefore the testimony they bear, takes no cognizance of man and wife. It came from that world where they neither marry nor are given in marriage, but are as the Angels of God. The testimony cannot be chargeable with evils to which it may indirectly give occasion, any more than the proclamation of American Independence is chargeable with all the acts of outrage and cruelty perpetrated by the British during the revolutionary war.

That some of the Christian brethren, have taken occasion from the testimony to beat and abuse a sister, a wife, and drive her off, is matter of fact. But to charge any thing of the kind to the Shakers, is exactly wrong. According to St. Paul, there is neither male nor female among them, yet I am bold to say that since Adam fell, woman never was treated by man with tender kindness and respect, superior to what is commonly manifested among the Believers.

"They are a set of worldly-minded, cunning deceivers, whose religion is earthly, sensual and devilish."

These are the words of Brother Stone in his letter of July, 1806. And the proof of this objection was the noisy report, "The Shakers are come to take people's lands. Every one that joins them must immediately give up his deed to the Elders!"

The Christians were considered as very near to the Shakers in their doc-

trine and worship, is one reason why many things may have been imputed to the latter, which properly belonged to the former. Some Christian fathers who had the general title of land vested in them, in which others had a lawful partnership, refused to give separate titles according to their promise, but dispossessed their former brethren by profession and nearest kindred in nature, from their valuable and lawful possessions, merely on account of their faith.

The Christian church at Paint-lick, refused to make a title to brother Houston for land which he had lawfully paid for, merely on account of his faith. But so foreign from this has been the conduct of the Shakers, that upon land which they purchased and paid for, mainly for the relief and benefit of others, not less than eight families are commodiously settled.

This I mention distinct from the daily stream of beneficence that flows from their threshold, for which they receive nothing in return but love and thanks, much less the unlawful surrender of a deed. Who then is the worldly-minded, cunning deceiver?

"They prophesied that such as rejected the testimony would lose their former life and power: "But," says Brother Stone, "now the work of God goes on in spite of all the Calvinists, Shakers, and devils in hell. Now we know your prophets are liars."

(TO BE CONTINUED.)

SEEK thou in life's bright morning
The priceless gift of truth;
With God thy friend and helper
Blest are the days of youth. A. E. N.

HEALTH NOTES FROM MT. LEBANON.

No. 2.

MARTHA J. ANDERSON.

SLEEP.—When people turn night into day, and keep in a state of unnatural excitement, there is no normal sleep; hence the increasing use of narcotics. The old adage "Early to bed, etc.," contains a goodly amount of wisdom. The members of our household usually retire by nine o'clock, or earlier if they choose. The quietness and harmony of our surroundings enables most persons to sleep well. We arise at five or half-past five A. M., the early chores are done, such as milking, taking care of teams and furnaces by the Brethren, kitchen and dairy work by the Sisters; some of us make it a rule to go out in the fresh air, breathe deeply and take a little exercise before breakfast. As soon as we are up all the bed clothes are taken off and laid across chairs and nicely aired. The windows are thrown wide open during the breakfast hour, and if the weather is mild all the forenoon until half-past eleven, when the rooms are put in order. No one sleeps on a feather bed; we have bedsteads on rollers so they can be easily moved about; the footboard is low and the bed clothes hang loosely around the sides, so the air can have free circulation. We use wire spring beds and have mattresses. Great attention is given to drainage, so we do not have sewer gas to breathe. Our bath-rooms and water closets are well ventilated.

LABOR.—We have no allotted hours of labor, as we are not the wage slaves of any soulless corporation; we all have a united interest to build up our communistic home, where all share equally of the blessings of existence. Formerly, Brethren had occupations that kept some indoors most of the time, such as putting up seeds and broom making; competition has ruined their business, and they are obliged to do what little they can in the line of farming, gardening and orcharding to get a living. We have some carpenter-

ing and mechanical work that occupies the time of a few.

The Sisters make white shirts, by water power. The younger Sisters are the operators; they run the machines eight hours a day and frequently change employments. Those who are in places of care and trust usually work the hardest, and their hours of toil are the longest, because there are many duties devolving on them. In a communistic home the Scripture is fulfilled, "He that would be greatest among you let him be the servant of all."

CLOTHING.—The day of cloth weaving is past—an industry that was carried on for many years in our Societies. Fabrics are procured more cheaply than we can make them by hand, but none are so durable. We do our own tailoring and dress-making, and knit our own hose, especially for winter wear, from home-made woolen yarn. The clothing of the Sisters is more uniform in style than that of the Brethren, and we change our fashions only when we can make a garment more comfortable and comely. The Sisters wear knit or flannel underwear in winter, and our skirts are attached to waists. We do not encase ourselves in corsets, believing that nature constructed the intercostal muscles and ribs to be self-supporting, and that any artificial aid weakens the thorax and compresses the vitals to the detriment of the health, besides destroying freedom of motion. We have good warm home-made shoes, common sense and comfortable in every respect, so we can take a firm, elastic step, and are not tortured with corns, bunions and chilblains, which come from wearing tight shoes and thin stockings. Our light lace caps save us from wearing wads of false hair and hours of hair dressing.

IMPROVEMENTS.—Great improvements have been made in the past few years in labor-saving machinery. Our washing is done with much less drudgery. A good mill for cleansing the clothes and a wringer, both run by water power, saves muscular strength. In summer our clothes are dried out of doors on stationary gal-

vanized wires around a well kept lawn; in winter by hot air in a small room. We have a brother who is an excellent machinist, to whom we are indebted for many conveniences.

RECREATION.—We seldom leave home except on duty. In summer and winter the family have a day's outing, and sometimes a company of Brethren and Sisters visit other Societies, or spend a few days from home for a change and recreation. The boys attend school in winter, the girls in summer, and when they are not in school they are receiving an industrial education, mingled with innocent amusements. The younger Sisters have an hour for music each day, and in the summer evenings take great pleasure in playing croquet on the lawn, or taking a pleasant walk through the orchards and gardens; they also have flower beds requiring their care and attention. Our evenings are spent in reading, writing and knitting; we have some kind of meeting nearly every evening, either for worship, general reading, singing or mutual improvement.

We endeavor to keep well informed on general topics of interest and reform; many papers are taken in the family, both secular and spiritual, and as we do not believe in light reading or frivolous amusements, we strive for ethical and æsthetical culture on the higher planes of thought and life.

MT. LEBANON, N. Y., 1892.

BELOVED ELDER HENRY:—We should be very much pleased to have this little item of the history of New Lebanon reprinted in the **MANIFESTO**. It will be of interest to our people. M. J. A.

NEW LEBANON.

FROM the time of the settlement by John Wadhams, to the breaking out of the Revolution, that part of the country lying along the western slope of the Taghkanic Mountains, rapidly filled up with families from Connecti-

cut, Rhode Island and Massachusetts. At the north of Wadhams, reaching to the county line of Rensselaer, were the families of Noah Wheaton, Benjamin Perry, J. Sanford, E. Bennett, Thaddeus Patchen, and two families named R. Treat and Davis. On the south and west were Eleazer Deming, Jarvis Mudge and Gideon King. These last owned large tracks which had been procured by grants from the General Court of Massachusetts for a mere nominal price. South of these lands was a tract reaching to the line of Richmond, which was purchased by Charles Goodrich, of Pittsfield, Mass., who obtained a grant from the General Court in 1761. "In 1765, a brother of Goodrich, named Benjamin, settled on these lands with his sons, Daniel, Benjamin, Samuel, Nathan, David, Ezekiel, Isaiah, Jeremiah and Enoch; Jeremiah and Hezekiah Osborn and Israel Talcot settled there about the same time." These persons came from Ridgfield and Wethersfield, Conn.

Within the next five years several other families settled here, among whom were Duncan McArthur, John Spier, Talmage Bishop, Aaron Kibbie, Caleb Shapley, Reuben Wright, David Darrow, Matthewson, Jessup, Ives, Patterson, Grant and others. The lands on which these settlements were made now constitutes that part of New Lebanon called Mount Lebanon, or Shaker Village. Every one of those mentioned, with the exception of Ives, Patterson and Grant, afterwards became Shakers. Noah Wheaton, Treat E. Bennet and E. Deming, living in the northern part of the

town, also became members of that Society.

During the Revolution eight of the persons who afterward joined the Shakers, were in the battle at Bennington, and some of them did faithful service during the war. It is the boast of the members of that Society that not one of them ever applied for a pension.

Jarvis Mudge, Jno. Gillett and Samuel Johnson, who were on the committee to draft resolutions instructing the Representative in the Provincial Congress, June 24, 1776, lived near the Springs. The children of Mudge sold out and became Shakers. Gillett was a lieutenant under Capt. Sylvester Gillett, and was the father of Hon. R. H. Gillett. He removed to Vermont after 1800. Samuel Johnson was the first pastor of the Presbyterian church of New Lebanon. He died among the Shakers, as well as Joseph Meacham, the first Baptist minister in New Lebanon, who was the first convert to Shakerism in that place.

We have in this and previous communications confined our early history of the settlement of New Lebanon to that part of the town which, up to 1787, was considered to be a part of the province of Massachusetts. The settlement of the line between New York and that State, transferred over a half-mile in width to New York. The district, however, was claimed to be a part of the county of Albany, and known as "Kings' Hamlet," subdivided into precincts, called New Lebanon, New Canaan, New Britain and New Concord. The settlement

of New Canaan, it is claimed, commenced as early as 1742, but that portion of the district called New Lebanon was not settled until about 1762, except by a few hunters, who erected a block house on or near the Kinderhook creek, in the western part of the district

During the Revolution the district took an early stand in sympathy with the New England people, nine companies of minute men were organized along the line between New York and Massachusetts reaching to Vermont. One of these companies, under the command of Elijah Bostwick, was called the New Canaan Company, while the New Lebanon Company were under Capt. Elisha Gilbert. North of New Lebanon was a company commanded by Capt. Asa Douglass. Before the war all these companies made a rendezvous at Capt. Douglass' place, where they were joined by a large party from Pittsfield and Lanesborough, Mass. Between Lebanon Springs and the Rensselaer Manor there was but one house, occupied by a wealthy farmer named Thaddeus Patchen. The Canaan Company on their way north took possession of Mr. Patchen's horses, wagon and harness, and, notwithstanding Patchen's protest, forced them into the service, and drove to Bennington. A grandson of Mr. Patchen used to relate this circumstance as an outrage committed upon his ancestor. There were tories residing in the district who were in the battle at Bennington, as well as Whigs. But they fought on the British side. None of these last returned to their homes. Those not slain made

their way to Canada and never returned. A son of Capt. Douglass, going over the battle field after the battle, found the body of one of his near neighbors. He cut out a piece of his shirt with his knife, and on his return presented it to the man's mother, saying, "I cut this out of the shirt of a dead tory at Bennington." As this woman had manufactured the cloth of which the shirt was made, it is no wonder that she fainted at the sight of it.

HOME INTEREST.

ASENATH C. RUSSELL.

I NEVER enter this hallowed place within whose walls our gospel parents have so often met to renew their vows of consecration, and to return thanks for blessings received, but that the question presents itself, what must I do, as one of their children while sharing the benefits accruing from their upright lives?

The answer is, give all as they have done, to the cause in which you have enlisted.

With advantages superior, in many ways, why should I set bounds to my sacrifices? I cannot expect the reward which they have for long service, yet I would be so faithful to the duties of my day, that my treasure may be satisfactory with this thought ever in mind—I will make use of every opportunity for spiritual or mental growth.

As I give in daily service

All I have, with willing heart;

In these seasons for improvement,

I would take an active part.

Why should not my strength be given,

Though my talents may be small;

To my home and dearest kindred
 Who have consecrated all?
 Like the busy bee in summer,
 Culling sweets from every flower;
 As the days are swiftly passing,
 Let me fill each golden hour.
 Wheresoever duty calls me,
 I would work with mind and heart;
 Meagre service though I render,
 Act the Christian's noble part.
 Life is one broad field of labor,
 Fraught with unremitting toil;
 Calling forth our best endeavors
 As we cultivate the soil.
 I would not give all my service
 To sustain the mortal part;
 Rather, grow the Christian graces,
 These, will sanctify the heart.
 Dear companions, in life's pathway,
 We have journeyed, side by side;
 As the shadows round us gather,
 Naught our interests shall divide.
 To the work that is assigned us,
 We will give both hand and heart;
 Till life's mission is accomplished,
 Be resigned to act our part.
Enfield, N. H.

EAST CANTERBURY, N. H., FEB. 1892.

MY GOSPEL MOTHER:—Let me be one of the first to congratulate you on this your natal day. As I write I am thinking how good it will be to have you recover your health. To me the house has almost lost its rest, its quiet and social relation. But with these passing days, I can think, think of the life I have left and of the life I am going to lead. As you know my highest ambition is to lead such a life that I may be blessed of God. I feel that my mission on earth is to do good.

When you think of me let this be the thought; "There is a young man who is trying to live a pure life." My ideal of a Shaker is a worker, a live worker for the up-building of our Zion

home both temporally and spiritually.

I believe these will be the principles that will make this gospel increase. This is the kind of a man I wish to be. I would be clothed in the full armor of true manhood in the gospel; cultivate pure thoughts, sacrifice myself and always be working for the interest and welfare of my Brethren and Sisters, who are my greatest treasures on earth, so said Father James and I want to be able to say the same. Believe me, I am sincere.

Perhaps the following words may please you: they interpret my feelings.

"So keep up heart and courage, friends,
 For home is just in sight,
 And who will heed, when safely there,
 The perils of the night?"

And so I look through all the clouds I meet and the trials and temptations of life and think;—"I have an aim in life and I will reach that height if it takes my whole life to gain it." With love and many prayers for your speedy recovery, I am, Your gospel son,
 WM. T. CRANSTON.

"It was now dark and Jesus was not come to them."—*Jno. vi., 17.*

OLIVER C. HAMPTON.

ALL visible motion of the universe seems to be a rhythmic energy. Every thing in sight moves by pulsations. Some call this motion and rest, but there is no absolute rest. If there were, there would be death, but there is no death. If the least atom of the universe could experience death the entire universe could and would become annihilated at the same moment by the same law. Rhythmic energy

means more motion followed by less motion in everlasting alternation. This energy in electricity is called positive and negative, and might as well be so called in respect to every thing else. What other or better explanation can we make of the ideas of good and evil, than that they are the positive and negative poles of the same great Magnet? All energy is invisible, being hidden in the mysterious realm of cause. We see only its effects. The visible result of rhythmic energy is perpetual evolution from imperfect, toward more perfect conditions. A spider tried nineteen times to ascend a wall; the twentieth he succeeded. The Church of Christ has always moved in subordination to the great law of rhythmic energy. Immediately after Jesus' crucifixion the Church seemed almost to come to a standstill and Peter concluded to "call it a half a day and go a fishing," and Thomas and Nathaniel concluded to go along. But shortly the Pentecostal meeting came on and away went Peter and all the disciples to the opposite pole of the magnet. Winter and summer, day and night—seed-time and harvest are all so many illustrations of the great law of rhythmic energy; pulsations in the heart of the visible universe. The movements—changes and divers dispensations of the Church of Christ; her winter and summer, heats and colds, sorrows and joys—defeats and triumphs, are so many positive and negative states, all gradually wafting her along the great highway of evolution toward more and more perfect and happy conditions. This divine impetus, in spite of our

miserable misgivings in times of comparative darkness, must, and surely will finally land every faithful believer in invulnerable peace and unspeakable glory and at-one-ment with God. Now although "Jesus was not yet come unto them and it was now dark," yet he was not far off and knew the exact moment to appear in their midst and not let them perish. So it is, just at the present crisis in the Church. The rhythmic energy of Christ's evangel is moving the Church calmly along through this "winter of our discontent" toward a summer of beauty and a sweet emancipation from the present cold and sorrow. Only let us abound in faith and good works and shortly we shall bask in the sunshine of the song of the Judean Shepherd. "He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him." Let us all become optimists and cease hanging out blue lights. Let us remember the comfortable saying of the rapt Seer of old. "For I know, saith the Lord, the thoughts I have concerning Jerusalem, thoughts of peace and not of evil; to give her an expected end." And who knows how soon "we shall come rejoicing, bringing in the sheaves?"

Union Village, Ohio.

◆◆◆
KEEP NEAR TO GOD.

KEEP near to God
And seek his love through prayer,
With caution walk the narrow road
Thorns may be even there—
E'en while we seek to walk therein
We're children of the earth—
And only as we cease from sin
We find the higher birth.

M. Whitcher.

BELOVED ELDER HENRY:—From a kind friend, Geo. C. Bartlett of N. Y. city, we received a very interesting description of the "Womans' National Council," held at Washington, D. C. Feb. last, together with clippings from the press concerning it. It was our friend's suggestion that all or part might find a place in the columns of the **MANIFESTO**, and only for its requiring too much space, we should have sent it long ere this, that all the readers of our little monthly might the more fully rejoice with us, in the work being accomplished by brave and noble women. We send a few selections therefrom, which we place at your disposal. Upon re-reading those papers a short time since, many thoughts were awakened a few of which found expression in the following article. C. A.

From an address by Frances E. Willard, before "The Woman's National Council."

In the sixteenth century lived St. Phillip de Neri. Among his favorite pupils was a young man who became a student in a famous Italian university. One day he went with joyful voice to tell the saint of his successes and his hopes. "I have entered the law school," he said, "and am delighted with my studies, in which I make great progress." The calm, gentle eyes of the saint regarded him fixedly as he asked, "Very well, my son, when you have finished the course, what do you mean to do then?" "Take my degree," was the answer, with an eager smile. "And then?" quietly queried the saint. "Why, I shall attract great notice by my learning, by my eloquence, by my acuteness, and gain a great reputation." Gently sounded the deep voice of Saint Phillip as he asked, "And then?" "Why, I shall be promoted to great office and grow rich," answered his pupil, with enthusiasm. "And then?" repeated the Saint. "Well, then I shall marry and settle in life honorably and win great dignity and distinction." "And then?" came the question once more. The young man was puzzled. "Then—why, then I shall die." In his deep, sweet voice Saint Phillip said, "And then?" The

young man made no answer, but cast his glances downward, and hurriedly went away.

The same question is still in full force; we, too, are swiftly carried onward with definite achievements in view, and when we have won all that we sought, back comes the deep, rolling surge of eternity's question, "And then?" Its answer waits; but that answer is as sure as God.

Still I turn with gladness to the life that now is and give to you in parting, those great words of Harriet Martineau's great brother James, who, focusing his mind upon the problem of the passing hour, has said:

"Of nothing can we be more sure than this: that if we can not sanctify our present lot, we could sanctify no other. Our heaven and our Almighty Father are here or nowhere. The obstructions of that lot are given for us to heave away by the concurrent touch of a holy spirit and the labor of a strenuous will; its gloom is for us to tint with some celestial light; its mysteries are for our worship, its sorrows for our trust, its perils for our courage, its temptations for our faith. Soldiers of the cross, it is not for us, but for our Leader and our Lord, to choose the field; it is ours, taking the station which he assigns, to make it the field of truth and honor, though it be the field of death."

THE RESURRECTION LIFE.

[Lovingly dedicated to the youth.]

ERNEST PICK.

In Talmudic times a Gentile came to a Rabbi declaring himself ready to be converted if the latter could tell him the highest principle of his religion while standing on one foot. The Rabbi consented, and smiling, spoke: "Love thy neighbor as thyself." If I should be asked for the briefest definition of the life and doctrine of Believers my answer would be: "It is the Resurrection Life." Nothing else seems to me to more fully embrace our faith and existence. It not only explains all to him who discerns spiritually, but with scientific accuracy points out the place allotted to Believers in this world of planes and spheres of evolution. From this stand-point we may intelligently look

over and judge all the stages of life we have left behind and compass the bright horizon of progress before us.

It is the universal law that all things must grow from lower conditions into higher functions and states of being and the ultimate of all existence is to live as pure celestial intelligences. "Ye therefore shall be perfect, as your heavenly Father is perfect." Between the world pandering to the animal nature in various forms, and the heavenly spheres of purity, beauty and love, there stands, as a connecting link, all those who have outgrown the lower phase of animal nature, forsaken and left behind all the enticing vanities in order to be born again in the image of God.

The existence of a virgin class of both men and women is not a single unconnected case, but throughout the history of mankind we may trace an uninterrupted chain of virgin men and women, proving the growth of all progressive nations towards a spiritual, God-like condition.

Whenever individuals combine this most sacred ambition with genius, talent or knowledge then they shine as the brightest stars in the galaxy of the great and good and their names are repeated from generation to generation and their immortal influence reaches us through centuries, as the rays of the sun bring light and warmth to us through millions of miles. Plato and Apollonius, the Grecian philosophers, Michael Angelo, the prince of sculptors, Sir Isaac Newton, Florence Nightingale of philanthropic fame, Miss Frederika Bremer, and John G. Whittier, the Quaker poet. These with many others are the most noble fruits of an intellectual and spiritual life, preparing the way for the Resurrection Order.

The conception of a whole people on this plane of evolution is the greatest effort of a divine creative power, and whilst crowned with success they are placed to be the aristocracy of the land and the Levites of the nation.

This is the privilege and responsibility of Believers in the purest comprehension of their calling, untrammelled by the puny

selfishness or insufficiency of a fallen human nature. Hence the duty resting upon every one of our people to live up to the standard of our faith, to be moving onward and upward and not to settle down and remain stationary where we have been planted.

It is our souls' travel; and though in many a dark or stormy hour our animal inheritance would fairly try to persist in claiming part of us, the pure-minded and honest-hearted rest assured that they cannot perish nor the least harm befall them.

But after we have been shaped and modeled like clay in the hands of the Potter and passed the cleansing of fire and water, and when the "battle days are over" and the heat of the day has changed to the calm of life's evening and our vision still clearer beholds fields of a higher life where we shall walk with loved and cherished souls, how we shall praise and bless those who have pointed out the way, guarded our feet from stumbling, or extended a helping hand to the weak and weary, through speaking of courage and hope.

We may well, even now bless the order that keeps us, often enough against our will and feeling, in the strait and narrow way, and the roof that shields us from storm and strife; the house of our Lord wherein we have a share to help with our hands and hearts. For a work lies before us to will and to do. Every day we must rise conscious of our new life, filled with nothing but holiness and blessedness, our minds chaste and pure, our hearts without fear and reproach if we want to be accounted worthy to attain to that world and the resurrection from the dead.

"Forgetting the things which are behind and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God."

Mt. Lebanon, N. Y.

"SOME folks think that their personal importance fills a large space in the Public eye, when it is all in their own eye."

THE MANIFESTO.
MAY, 1892.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

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Editorial.

ALTHOUGH there may be many things which demand our special attention from day to day, those very same things after which "the Gentiles do seek," there is great danger of losing sight, more or less, of some of the features of our high calling in Christ.

Naturally, there is a strong gravitation toward the elements of the earth. It is the rudimentary life of the whole creation of God. Beyond this, however, man has a better hope. His attractions are toward a spiritual state which becomes in him

a new life, a life of holiness unto the Lord.

Our religious profession has, also, an exaltation which will most assuredly carry us beyond those qualities of the mind which are the life of the children of this world. There may be duties which, imperatively, demand of us a careful recognition, and which are so closely associated with others of a superior quality that they can never be separated without an injury to the individual being. So long as we hold an inheritance upon the earth, are dependent upon the blessings which it may afford, and are responsible for the deeds done in the body, we must be consciously or unconsciously influenced by its surroundings, and without the most careful watch over every phase of this life we may, in an unguarded hour, be led captive to a state from which it will be hard to become extricated.

Whatever there may be in the world that is influenced by religion, it must be a free-will offering of love and truth to the power that is over and beyond us, and the manifestation of a corresponding spirit toward the whole family of man. Led by the spirit of God and gifted as are the sons of God we may become the chosen messengers of a higher power, the heralds of salvation.

The beautiful message of God has not been delivered to us through a special, personal recognition. Its influence has not been by selfish

might nor by selfish power, but by my spirit, saith the Lord. Abundant blessings have crowned all our efforts to do good and we accept these treasures with thankful hearts. It is the promised hundred fold which has been so liberally bestowed and which in return must be accounted for with corresponding exactness.

Jesus in enumerating the blessings which are conferred upon his disciples, gave them to understand that among other things "the poor have the gospel preached to them," and this gospel was the revelation of good news. Jesus knew that the poor were a despised class, the slaves of the dominant power, and that this gift would raise them from such a low estate. They suffered in multiplied forms, as well as from the want of food and clothes, and all these the gospel of good news would provide. Indeed it would provide for them food and clothing and a home in which to find shelter.' Is it any wonder that the poor heard him gladly?

We have no reason to call in question this wonderful advent, which proclaimed peace to all men, and then so lovingly administered the needed supply for the blessing of to-day. And what is the outcome of all this? Happiness upon the earth, and in the world to come an assurance of life everlasting. It was the gospel of receiving and of giving. The gospel for the poor, in

the things of this life as well as for the poor in spirit.

Jesus extended to all of this class, this kind invitation,—“Come unto me all ye that labor and are heavy laden and I will give you rest.”

Have we not been blest with these same good gifts, and have we not heard the redeeming, gospel testimony? Most assuredly we have and in return are we extending the same blessing to those less favored than ourselves? If we are able to say, Freely ye have received, freely give, then we have touched the key note of success.

It may not be necessary for us to call the multitude together upon the mountain, nor go with them into the synagogue to read the Law and the prophets. These were beautiful forms in which to reach the ears and possibly the souls of the multitude that Jesus saw, and he accepted the proffered opportunity, as in harmony with his divine mission. No wonder the common people heard him gladly. It was affording them a superior privilege. They had but very few books to read, and but very few persons among the thousands were able to read, even though they could have the books.

To-day in our land of promise, everybody reads. Every man, woman and child has his book or paper, and it may well deserve to be called the reading age. Thousands and thousands of homes are visited every day with information that has

been gathered from all parts of the world, and the influence of the good words that are scattered broadcast over the whole earth are quite beyond our ability to estimate. Certainly there can be no excuse for any one to remain ignorant.

Even our little messenger is sent abroad into a few families bearing this pleasant salutation, "on earth, peace, and to all men and women, good will."

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

North Family.

April, 1892.

THE spring opened upon us in a very promising manner, but we are now having a very cold wintry spell.

Have sowed one field of oats, and are preparing other land for the good seed.

It seems to be a time of great agitation in the world of ideas, but very little inclination to settle down to practical, unselfish, right doing.

We are bearing aloft the gospel testimony which is truth: it is mighty and will prevail. In kindest love, D. O.

Shakers, N. Y.

APRIL came in full of warmth and sunshine, and we almost fancied summer was here. We were busy preparing for spring work, when lo! we felt the icy breath of chilling wind, which warned us that one sunny day does not make spring. A few oats have been sown.

We had an unexpected visit a few weeks ago, from two very worthy and esteemed Brethren, Benjamin Gates and Levi Shaw, of Mt. Lebanon. We were very much pleased to see them and regretted that their stay was so brief. We know the world moves, but Mt. Lebanon and other

Societies would miss their talents. As all are not blest with the same number of talents, yet we can love and appreciate all our gospel friends, by kind words and deserving praise while they are still in the body with us.

Instead of jealousy let us appreciate those who are blest with more talents than we are. So long as they will put them to a godly use;—crucify self, and build up Zion. This is Christian, not worldly.

We are pleased to say that our good and worthy Br. Chauncey Miller, who has been a sufferer for some time, is slowly gaining strength. May he be spared to counsel and cheer us many years, is the wish of his many friends.

Our beloved Ministry arrived at the Valley on the 30th ult., in usual health, our good Elder Daniel not being able physically to come. We believe it is the first time during his long service in that Order, that he has failed to come to Watervliet with the rest of the Ministry.

We regret his absence very much, but know with his present affliction it is the wisest course he could pursue. May warmer weather and renewed health bring him in our midst again. He has always been a minister of life and peace.

While we are preparing the ground for earthly crops, let us not forget to prepare the spiritual part of our being also, for if we sow not, neither shall we reap, temporally; the same will apply spiritually. Has not the spiritual ground lain fallow long enough?

Shaker Station, Conn.

South Family.

SPRING has arrived once more, bringing duties which faithfully performed give a present satisfaction and happiness to be constantly enjoyed. The more perfect the plans of action carried on by united and harmonious effort for the good of all, so much greater their attainment in loftiest virtue, and their exemplification of godlike principles and spirit. The Creator has filled the material world with analogies, which make an irresistible ap-

peal to the attentive observer; every object having the power to suggest ideas incalculably more important than anything belonging to itself:

"God diffused through every part,
God himself triumphant in every heart."

Spring has apparently come to stay, and we expect to commence farming this week. A little gardening has been done in this vicinity. Our firewood is about all housed and we are now thinking of the summer work. We have done a good deal of repairing this winter, and are now fitting up a large shed for grain in an out lot.

Spring cleaning is rapidly advancing. But while laboring to be faithful in temporal things, we feel the need of so laboring that temporalities may be subordinated and truly related to the spiritual life. Our meetings are often scenes of spiritual satisfaction, where an abundant flowing of divine love and power may be experienced. It may not be out of place to mention the good ministration enjoyed by us on the occasion of good Elder Abraham and Br. Franklin's visit with us a short time ago. The health of our family, good and of the Society generally. M. W.

Ayer, Mass.

SPRING has come at last and the hills and valleys have for a long time been covered with snow and ice. This has melted away before the genial rays of the sun to give place to the beautiful green verdure that nature sends forth to invigorate and give new life.

What an inspiration we feel while breaking away from the indoor prison where old winter has held us with his icy grip. With the music of the robins and the bluebirds we march out into the sunshine of God's goodness and shake ourselves from the lethargy that has gathered upon us.

O what a touch of inspiration old Sol has upon our being, as he sends his cheery rays down to us. It seems to sweeten all the sour places, ever telling us to cheer up and look above the clouds, where we shall find the sun is still shining. What a lesson to learn for life. When the burdens

press upon us and we feel a little disposed to say so much and no more, how noble it is to look up into the sunshine and put on the armor of God.

Let our hearts be full of words of love which are the brightest flowers of earth's existence. They make a very Paradise of the humblest home. They are jewels beyond price, and more precious to heal the wounded heart than all other blessings earth can give.

To think kindly of each other is good; to speak kindly is better, but to act kindly is the best of all. Let us have this the work of the day.

Our thanks go out to Br. Daniel Orcutt for his words of wisdom to the young. None too much, none too plain. Discipline is the greatest former of character, and when we learn to bear the discipline that is necessary for a growth in grace and righteousness we shall have far better conditions in Society.

Spring's work has commenced, ploughing and sowing. Our wood is all housed in good order with the expectation that some of us will stay another winter on this side of the river. Work done for God goes with us into Eternity. Work done for earth perishes with us. A. D. R.

Shirley, Mass.

Apr. 1892.

NEARLY all who visit Shirley, speak of its beautiful location. Its grounds rising from the Nashua river on the east to a considerable height above the village on the west, and both the North and Church families shielded by well wooded hills above, and to the north, together with the easily cultivated, sandy soil, causing a natural drainage, is all conducive to the good degree of health generally enjoyed by its inhabitants.

The winter now about past, as the appearance of spring birds plainly declares, has been somewhat of an unpleasant exception; in fact, we have had the most unhealthy season remembered in a residence of forty-three years within her borders; but one after another the invalids

are taking their places at the table and in our devotions, so that with the melting snows and the warm sunshine, we hope the gloom of winter and of the sick room, so far as they have prevailed, may pass away together.

To the soul dwelling in the light of God's love, there should be little of gloom at any time, especially when favored as we are, with so many blessings, temporal and spiritual, not the least among which may be reckoned the visits of dear gospel relation from distant Societies. We have in this respect, been much blest by calls from Elder Joseph Holden of the central Ministry, Mt. Lebanon, N. Y. Also as in several other Societies, by Elder Abraham Perkins and Br. Franklin Youngs, from Enfield, N. H.

Time has made its mark in the more than forty years since we first met Elder Abraham, but the marks show a well ripened maturity in gospel travel toward the heavenly goal, where we hope to meet him in the eternal sunshine.

The MANIFESTO is always welcome, freighted as it is, with many words of wisdom and encouragement, of which we do well to take heed. We bless all who help to make it so interesting and instructive. Would that many more might find that interest in the truths it teaches, that would lead them to make the requisite sacrifice, to become honest defenders thereof, which can only be done in lives truly devoted to its communal relationships.

J. W.

East Canterbury, N. H.

Weather Record, for Mar. 1892.

Highest Temp. during the mo.	49.
Lowest " " " "	3.
Mean " " " "	26.6
Total rainfall and melted snow,	1.36 in.
Snowfall, " " "	6.50 in.

N. A. BRIGGS.

April, 1892.

AFTER a few days of rejoicing in the anticipation of an early spring, we are suddenly and unceremoniously thrown back

into the climate that would have done credit to the month of March. That winter has gone, however, seems to be quite certain, as there is no snow to be seen and how can it be winter without snow?

And then one or two little birds have ventured to return from their southern home and sing us the first songs for 1892. Such signs are unmistakable that spring is again near at hand and we shall console ourselves with the thought of "The good time coming."

Some of the Brethren tell us that all their fire wood is sawed and housed. That certainly is good news and shows a commendable zeal, as the premises about the buildings can then put on better appearances, and yet a large pile of fire wood well sawed and split should rather make the heart glad than otherwise.

In our door-yard we had not less than 250 cords of wood that was sawed by steam power. It is gradually moving toward the wood houses, but warmer days will come before it is all under cover. 250 more cords are hauled to the mill in logs and sawed by water power. An excellent double splitting machine reduces this to the proper size for burning. Several other forms of machinery will be brought into use before all this great body of wood reaches its final abiding place.

Br. Arthur Bruce who has the charge of our garden, is so sure that spring is marching right along, that he has already some hundreds of beautiful tomato plants ready for transplanting. Several bushels of potatoes are also all set in systematic order in a warmer temperature than they have been in during the winter, which sends out the sprouts for early planting. This is taking time by the foretop, and insuring a good crop of potatoes although it may cheat the potato bugs out of their anticipated feast. When the Bugg family arrives the gardener has only to say; Sir bug, you are just a little too late.

Sabbathday Lake, Me.

April, 1892.

A GLANCE at the Calendar tells that it is time to prepare the notes for next month.

Every growing plant is budding into life as spring is renewing her royal robes and the feathered songsters are pouring forth their lays of joy. The robin returned to us on the 27th of March. Others followed later on and now we have music from a thousand tree-tops.

The sawing of the wood has been going on for the past week. Thursday we had a "little fire" and a "big scare." The sparks from the engine fell upon the roof of one of the woodhouses and ignited. The wind was blowing and it spread with great rapidity while ladders were being erected, but by vigorous efforts it was soon extinguished. Thus a good servant was prevented from becoming a hard master.

There has been a small maple harvest this spring. We are thankful for a little of this rarity as we cannot be blest with an abundance.

The saw-mill has been booming for the past week and the logs are fast disappearing from the mill-pond.

We are often remembered by kind letters from our gospel friends whose homes are far away, and also by a spiritual telegraph, of the existence of which we have lately had powerful proofs. A. S. C.

SHAKER STATION, CT. APR. 13, 1892.

BELoved ELDER HENRY:—We are sorry to be obliged to chronicle sad news. Our beloved Elder George lies dangerously sick with pneumonia, and probably cannot live.
D. ORCUTT.

Sonyea, N. Y.

April, 1892.

FOR many days we have been looking through clouds of snow for the coming of spring or the "Resurrection of Life;" now that it has dawned in all its beauty, glory and perfection, the birds of the air wondrously declare that new life is springing up everywhere, and all the earth is glad again.

The old mill is in motion from morning till evening. The music of sawing is heard, and many have come from the east and from the west to get their sawing done, for here is the test of good work.

Sister Maria Dutcher has left us for a more sunny residence in the "Summer

Land." Now that she has crossed the bright river of life, we trust she is happy in her new home, with friends who long ago passed to the other side where "There is no death."
G. D. G.

Union Village, Ohio.

DEAR EDITOR:—If the subject of spring had not been worn threadbare, I fear I should be tempted to fall into a romantic frame of mind and spin out a yard or two of spring poetry which on falling into your hands would find its way into the waste basket where all such poetry belongs.

The first fat robin dropped into town a few weeks ago and I addressed him in a few lines from Irving's 'Birds of Spring.'—"Oh, could I fly I'd fly with thee!" etc.

The furnace is now in good running order and the Office, Post Office, Dwelling house, and Infirmary are heated by steam.

A good story is told of the difficulty with which anthracite coal was made to burn under a boiler when the attempt was first made to use it as a fuel.

The coal was put into the furnace on top of a large amount of wood. It was raked and poked and blown all the forenoon, but the "black stones" showed no signs of burning. At noon, utterly disgusted, the proprietor and his men slammed the furnace doors and went home to dinner. When they returned at one o'clock, they found every thing "red hot." All the coal needed was to be let alone. This is just what any hard coal fire needs if the coal is to be consumed with economy. Poking, shaking, raking down ashes, and all other means employed for disturbing the fire only result in waste.

The carpenters are busy this week putting a partition through the lower end of the dining room allowing two good sized rooms, one for the Brethren's waiting room and one for the Sisters, which will be very convenient, having only to slip out of the room into the dining hall.

Hearing so much about our recent improvements, I wonder if our Editor would not like to come and see us? You may take this as an invitation.

The presence of good manners is nowhere more effective than in the household and Emerson says: "Good manners are made up of petty sacrifices," and certainly nothing can more thoroughly secure the harmony and peace of the family circle than the habit of making small sacrifices one for another. A. B. G.

Dayton, Ohio.

BELOVED ELDER HENRY:—We have just finished putting up a set of laundry machinery, consisting of a new mill, two galvanized iron tanks, a tub for rubbing out clothes and a tub for boiling and bluing the clothes.

We had August Frederick from White Water, helping us put up the machinery and another Brother, John Tyler, came with him as a visitor, but instead of visiting he went to work and helped us put up the machinery. [Our best love to Br. John for his new style of visiting. Ed.]

Brother Moore Mason is busy setting out plants and transplanting them from one bed to another. He has a fine lot of them.

We are also tearing away the old laundry building. Brother Moore and the writer had a very pleasant visit at Union Village, a few weeks ago. We enjoyed the company of the Brethren and Sisters very much and on the Sabbath had a very good meeting. Elder Napoleon Brown preached an excellent sermon and several of the Brethren and Sisters spoke. When we returned home, Elder Napoleon returned with us. The Ministry were with us on the 15th of February and the Sisters returned on the 18th but Elder Oliver stopped with us over the Sabbath.

Our meetings are good, especially on Sunday P. M. On Thursday evenings we have a singing school and a Sabbath school on Sabbath morning and a prayer meeting in the evening. Good gospel testimonies are spoken and sung in our meetings. The month of March was very rough and cold with a good deal of snow and rain. We will send our love to all the Societies who read our home notes. H. W. F.

West Pittsfield, Mass.

DEAR EDITOR:—The introductory days of April were so balmy and sunny, that glad anticipations of an early spring had been raised, but the cold wave now passing over us has somewhat blighted our hopes.

Nevertheless, relying on the promise that "seed-time and harvest" will come, we have commenced ploughing and trust that if we sow with a liberal hand and exercise proper care thereafter, we shall be blest with a rich harvest.

The roads are in better condition than they have been in some former seasons at so early a date, yet transportation over them has been somewhat impeded.

Our worthy Leader, Elder Bishop of the East family, has for some time past been in a low condition of health, but we are pleased to note that he is gradually improving and that, although he has passed the bound of years allotted to man, he does not purpose to leave for the Spirit World yet. We hope he may be spared many years to come, to counsel, bless and aid those who so much need his fatherly care. Eldress Lois of the same family is also very feeble. May she receive the balm of healing and long live to guide the little flock now under her charge, into paths of righteousness. Br. Ira is still an invalid and our united prayer is, that the omnipotent Father who is cognizant of his sufferings and of our needs, may bless him with renewed vitality and strength, and make his days many and full of usefulness.

We rejoiced so much in the cheering interview, (though entirely too brief) with our loved and esteemed Father Elder Abraham, while on his late westerly trip, that we cannot forbear mentioning it even now. Those worthy veterans of the cross will soon be called hence to join the band of immortal heroes, who have "fought the good fight," won the laurels of victory and are now triumphing in their conquest.

It is always a satisfaction to read the kind words that are said in regard to our aged fathers and mothers, and indeed it seems commendable to mention their worthy deeds and uprightness of character

while they are yet with us, that they may know they are loved and appreciated.

Br. Franklin Youngs who accompanied Elder Abraham was truly a welcome guest, and we hope he may bless us with his presence many times in the future.

J. L. S.

Alfred, Me.

April, 1892.

BELOVED EDITOR:—While there is nothing of particular interest to mention, yet I am afraid Elder Henry will think I have lost those pencils he sent me if I fail to write a few words.

Our February notes it seems were too late and March notes were neglected from a press of other duties.

April has seemed more like March. It is true the robins and some other of our singing birds have come but the cold nights, and cold, windy days should think might give them the bronchitis.

We cannot give as good a record of health as at the North Family, Mt. Lebanon. A disagreeable distemper prevailed through the most of March, and but few in Society or the towns around us escaped it. In many cases, there was a tendency to pneumonia. Our worthy Br. Richard Gilbert was so attacked and it took him from our sight, but not from our memory. His twenty-five years of earnest struggles had given him a degree of victory, and now he will be permitted to complete the work he had so well begun.

The ground freezes every night so no farming or gardening is in order yet.

Our Lebanon Sisters are ahead of us in the house-cleaning, as Elder John is afraid of colds and other troubles if Sisters commence too early. Brethren finished sawing wood and most of it is split. This too was delayed by the epidemic.

When next month's notes are written, it will seem more like spring and the promise old mother nature will be giving of good things to come, will give us renewed hope and courage. Let us look well to our spiritual sowing that the harvest may be abundant.

F. C.

Enfield, N. H.

“THE plowing time is only a preparation for the coming flowers and fruit; the soft rains will come, the genial sunshine, and some day you will be glad of the plowing, for there is an agriculture of the soul, as well as of the land.”

Yea, the plowing and harrowing time has come again, as we have faith to believe it will many more times, before mother earth shall “be rolled as a scroll;” soon the fruit trees will look like giant bouquets, perfect marvels of loveliness! The foliage trees don their mantles of leafy beauty, and we wonder in amazement each Spring-time as if it were the first, what secret power evolves this display of art in nature, and as often, accept the ever-changing panorama of the seasons, as one evidence of a supreme power.

But we will not make word pictures, for spring poetry has deservedly received many hard rubs, and mayhap spring prose would fare no better. We use the above quotation, for the thought it so opportunely gives at the close, knowing very well that some of our good readers will say in the language of our friend Ingersoll; “One world at a time,” but there are all varieties of dispositions and degrees of travail, which furnishes the necessary friction for development. Let those who do have an eye to the future, as well as the all important now, see if there be not some unseemly weed in the garden of the heart, which may be replaced by a thing of beauty which is a joy forever, some dry and withered spot that may be made more productive of good works, watered by the dews of charity, bearing in faithful remembrance from this beautiful Spring-time of 1892, that “there is an agriculture of the soul, as well as of the land.”

The maple harvest has been small, and we doubt if even the little folks had all they wished, on their annual visit to the sugar camp up among the maples, but we know they had a good time, for frolic and the old camp are inseparable.

The weather has been delightful for the season, more than a week of warm, sunny

atmosphere loosened the icy fetters of the lake unusually early, and Apr. 11th. witnessed its free play; we watch its liberation with a genuine friendly solicitude, for its ever moving, dancing waters seem to form a part of our valley home.

Kind remembrances to all. E. B.

A CHARACTERISTIC CHRISTIAN letter. The author was born in Boston, Mass. in 1663, and an ordained minister. His grandfather, Richard Mather was silenced in England in 1634 for non-conformity, and came to New England to enjoy liberty of conscience. The grandson, Cotton, must have thought that the liberty of conscience belonged especially to him and his Church, and that all others must be heretics and malignants, who had no religious rights unless by his approval.

BOSTON, MASS., SEPT. 3. 1682.

To Ye Aged and Beloved John Higginson: There be now at sea a skipper (for our friend Esasias Holderoft, of London, did advise me by the last packet that it would sail sometime in August) called Ye Welcome, R. Green was master, which was aboard a hundred or more of ye heretics and malignants called Quakers, with W. Penn, who is ye scamp at ye head of them. Ye general court has accordingly given secret orders to Master Malachi Huxtell, of ye brig Porpois, to waylay ye said Welcome as near ye Coast of Cod as may be and make captives of ye Penn and his ungodly crew, so that ye Lord may be glorified and not mocked on ye soil of this new country with ye heathen worshippe of these people. Much spoil can be made by selling ye whole lot to Barbadoes, where slaves fetch good prices in rumme and sugar, and we shall not only do ye Lord great service by punishing the wicked, but shall make gayne for his ministers and people. Yours in the bowels of Christ.
"COTTON MATHER."

Chief Points of Difference between Intelligent Hindoos and Orthodox Christians.

THEY do not believe in the inspiration of the Bible above that of any other so-

called sacred book. They say: "The true scriptures are two—the volumes of nature, and the natural ideas implanted in the mind. The wisdom, power and mercy of the Creator are written on the universe. All ideas about immortality and morality are primitive convictions rooted in the constitution of man." They do not believe in divinity of Christ. They say: "God himself never becomes man by putting on a human body. His divinity dwells in every man, and is displayed more vividly in some. Moses, Jesus, Mohammed, and other great teachers appeared at special times and conferred vast benefits on the world. They are entitled to universal gratitude and love." Indeed our doctrines of the Trinity and the divinity of Christ, are stumbling blocks to the native mind, and the Christian missionary often finds himself involved in unprofitable discussions as to the comparative merits of the Hindoo triad and the European Trinity, and the comparative evidence for the incarnation of Christna, and the incarnation of Christ. The uneducated native prefers, if he is to have a triad and incarnation, to keep his own. The educated native thinks that triads and incarnations, belong to a stage of mental development which he has passed. This is the testimony of scholars as well as missionaries who have lived longest in India.

GIVE TO THE CAUSE OF CHRIST.

LIDA B. SETTLES.

THERE can be no doubt in any thoughtful reader of the holy Oracles, of the fact that the good Father has made it obligatory on all his children to give to others, or that He has in some way made the salvation of men depend on their giving to the needy.

"The poor you have always with you," said Jesus. Why should it be so? Why does God, who is the owner of all, allow his children to want for the necessaries or even the luxu-

ries of this life? Does the tender Lord have no sympathy for the sufferings of his beloved? Why does He apparently so neglect them? He does not. He has given his poor into the care of his Church, and his word is replete with instructions and admonitions to be tenderly careful of them. This is much better than feeding them by miracles, for the rich need the poor quite as much as the poor need the rich.

Ministering to the poor with no stinted hand, as God gives, and lovingly as Jesus gives, who fed his followers in the desert, is the very wisest and the best means of keeping the hearts of the rich warm, and keeping them in remembrance that all they possess they have received of God, and that they in the meantime are but "stewards," of the grace of God; that they do not own their riches, but have themselves been bought with a price.

They are not their own, but the whole creation is dependent on God. This law of giving is not confined to the wealthy; the poor must give; nor must they hesitate because the offering is small, for

"He gives not best who gives most,
But he gives most, who gives best."

If then the poor cannot give bountifully, let him give freely and what he wants in his hand let him give in his heart.

"He gives well that gives willingly."
"The Lord loveth a cheerful giver."
Oh, the love that never faileth will always find something to give.

Jesus says, You should love one another, as I have loved you. This

commandment, John says, we have had from the beginning, yet it is essentially new in the measureless amplitude given it by the Savior when he says, "As I have loved you," so love each other.

Can we measure the love of Christ? As well try to scale the heavens, or to grasp infinity; but one effect of that love pertinent to our present inquiry, is "that though he was rich, yet for our sakes he became poor." So poor that a tear starts unbidden from our hearts, when we read his own description of it:

"The foxes have their dens and the birds of the air their nests, but the son of man hath not where to lay his head."

A love so wonderful that it is willing to sacrifice not only unbounded riches, but life itself for its object, can hardly be exaggerated. Here then we have the example of our blessed Teacher, that we should love our Brethren and Sisters to the extent of giving all we have to save them.

May the Lord not only teach us what is right, but may his holy Spirit inspire us to embody it in our lives.

South Union, Ky.

SALT is a crude acrid mineral poison, a chemical combination of substances not far removed from a stable compound: therefore poisonous to a high degree. Its whole influence in relation to animal life is to kill. When it is introduced into man's body or any other animal organism it is acted upon as other poisons. The vital instincts attempt to throw it out through the excretory outlets or to eject it from the stomach by spasmodic action.

T. V. Gifford, M. D.

MORNING HERALD.

"And I will rejoice in Jerusalem; and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying."—ISA. lxx., 19.

CANTERBURY, N. H. 1891.

O, there'll be a song of tri-umph, When the bat-tle days are

o'er, When the house is set in or-der, And the tempt-er comes no

more; When with pu-ri-ty of pur-pose Thy whole life to God is

given; All the world can-not con-tain it, It will rise for joy to Heav'n.

MORNING HERALD.

It will rise, a morn-ing her - ald, Of Mt. Zi - on's tra - vail

here, And the hosts be-yond the lim-it, Of the tem - ple and the

sphere Will re - peat, "as in Heav-en, Up-on earth thy will is

done;" For "thy kingdom" is es - tablished, Glorious vic - to-ries are won.

THE WORLD'S FAIR.

We have received the last issue of the "WORLD'S COLUMBIAN EXPOSITION ILLUSTRATED," the only authentic organ of the Great Fair. The object of this publication is to give a complete authentic historical record of the Columbian Exposition. It contains 32 pages of official proceedings, and will give *photographic illustrations* printed on *Enameled paper*, of all the Exhibits, Buildings, and attractions of the great Fair. As a work of Art, containing the most interesting information, it is invaluable to all who wish to keep up with the times and learn of the great *International Enterprise*.

It will be published semi-monthly early in the fall, making eighteen copies for present year. Price, \$4, postpaid; 25 cents a copy. Subscriptions taken at this office, where the paper can be seen, or send 25 cents for sample copy to

J. B. CAMPBELL,
Editor and Publisher
218 La Salle St., CHICAGO, ILL.

ARMY AND NAVY SUPPLIES.

The Government Buying Royal Baking Powder. New York Tribune.

LARGE purchases of baking powder have recently been made by the United States' Government. In one lot 90,000 lbs. were bought of the Royal Baking Powder Company.

During the last year, including the contract just made under date of March 5, the Royal Baking Powder Company has supplied over 212,000 pounds, or 106 tons, of baking powder for the United States' Government and its Army and Navy officers.

For many years the Government has given its orders for Royal Baking Powder in preference to all others, it being found that this is the only Baking Powder that will keep and retain its strength in the various climates to which it is sent by the Department.

Whenever the Government wants the most trustworthy article and the best in quality it prefers the Royal, as this brand was found to be superior to all others in leavening power by the official chemical tests, made at the instance of the Government, in the Agricultural Department, at Washington.

ALLEN EASTMAN CROSS contributes a fine tribute to Cardinal Manning in the April *New England Magazine*. It is based upon a newspaper paragraph, which in noting his beneficence said that, at his funeral the best thing said of him was, "He was good to the poor." This alone is a noble epitaph." Mr. Cross takes this for the title and central idea of his poem, which all lovers of Manning will cherish.

THE purchase and absorption of "America," the vigorous exponent of American principles, by the Chicago GRAPHIC, has given a further impetus to the remarkable growth which this now celebrated illustrated weekly of the West has experienced.

THE PHRENOLOGICAL JOURNAL for April is up to its standard in excellence, and contains an interesting sketch of Hobbs the "Lock-picker," a character of peculiar interest in America thirty years ago; is given also a portrait and sketch of Dr. H. A. Buttolph, one of the most distinguished of later-day physicians to the insane. There are other portraits and sketches of interest. Published by Fowler & Wells Co., 777 Broadway, New York.

A REMOVAL.—The Fowler & Wells Co., which has been located on Broadway, New York City, for nearly half a century, announces their removal to 25 East Twenty-first street on the 1st of May, where a fine building is being remodeled for their use.

THE American girl is not slow to grasp a chance. Some time ago *The Ladies' Home Journal* organized a free education system for girls, and the magazine is now educating some forty odd girls at Vassar and Wellesley Colleges, and at the Boston Conservatory of Music, all the expenses of the girls being paid by the *Journal*.

Deaths.

Clark Coburn, at Sonyea, N. Y., Feb. 20, 1892. Age 56 yrs. He had been a member of the family about five years.

E. E. W.

Minerva D. Straw at South Family, Enfield, N. H., March 16, 1892. Age 67 yrs. 10 mo. and 23 days.

Maria J. Dutcher, at Sonyea, N. Y., March 24, 1892. Age 56 yrs.

Sister Maria had spent fifty years in the Society and was a faithful, consecrated Believer.

E. E. W.

Richard Gilbert, at Alfred, Me., March 20, 1892. Age 65 yrs.

Br. Richard was for many years, including those of the Civil War, a sailor in the U. S. Navy. He has been a member of our Society for twenty-five years, a soldier in the battles of the Lord, against the inward foes.

J. B. V.

The Manifesto.

VOL. XXII.

JUNE, 1892.

No. 6.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR
OF
UNION VILLAGE, OHIO.

Published in Albany, N. Y., in 1808.

No. 18.

Explanations. Continued.

THE work of God never did go on in spite, but in love and kindness to all men, even the Calvinists not excepted. But while the Christians upon the slightest evidence of the Shakers being liars, can fall to shouting and praising their God, or at the sight of them, stop every medium of information with loud cries for deliverance, a work of some kind will no doubt go on in spite of every thing that claims any relation to the coming of Christ. How long God may trouble these mighty waters, and what degree of power may operate round about in that preparatory work, has never been predicted.

Truth has its foundation in the nature of God. Like the Eternal himself, it is one, and is as necessary to the preservation of the soul, as food to the body, or heat and moisture to

the plant. And yet, alas! that best and only preservative of the noble mind, is unnaturally despised and rejected of men.

The Savior of sinners, who calls himself the truth, was made flesh and dwelt among us, but how few, comparatively beheld his glory. The men of the world knew him not, therefore they did to him what they listed. But though he was put to death in the flesh, yet he was quickened by the spirit, and now liveth forevermore. The world seeth him not but Christians see him, for he is in them, and will be with them; and because he lives they shall live also. He is the same in his word that he was in human flesh; and in every form his treatment has been the same.

How often even among us, has he been crucified afresh, and put to an open shame; pronounced powerless, dead, and buried among the rubbish of human tradition. But amidst all this infamy, the blessed truth has been preserved, that not a bone of him is broken. And has not a great stone, the confession of faith, been rolled off him? Has he not risen indeed? and has not the earth quaked at his resurrection? Surely the word of God

could not be bound; it was impossible that he should be holden of death. He is risen indeed, and we are witnesses of his resurrection, and do testify that this is he whom God has appointed to be the judge of both the quick and the dead.

We have already shown in our view of the gospel, that it is by the eternal word that we are to be new created; the inquiry now before us is, how are we to be governed? Must we be kept by the same power through faith unto salvation; abide in the light as he is in the light; have fellowship with the Father and with his Son Jesus Christ, and grow up in him in all things who is the head? or must the dispensation be changed, the Creator withdraw and hide himself, and leave the subjects of his grace to certain delegated powers, ordained to scatter and divide; to be shut up in particular apartments, and prepared for heaven by certain and definite forms?

It will be granted that he who creates has a right to govern. Upon this principle God is acknowledged to be the governor of the world. It will also be granted, that he who has wisdom and power to create, has also to govern; and that the same power which brings any system into being, is necessary for its preservation. We learn that God created all things by Jesus Christ, and made him the head over all things to his body, that is, the Church. His eternal power and Godhead is the nail upon which the glory of his house is suspended.

We have known Christ after the flesh, and acted as vicegerants in his

but now henceforth know we him no more in such a point of light. He is the everlasting Father, the prince of peace. Through the veil of the flesh, God had entrance into the world, that God who was the same from the beginning: He promised to be with those that love him unto the end of the world. Jesus promised to send the comforter, that is, the Holy Spirit, to abide with his people forever. If this spirit of truth, which works by love and purifies the heart, can govern an individual, why not the whole body? Would it be an introduction to anarchy, should all the human family come under the influence and government of this one spirit? And can we suppose that any external rules could be more productive of order and harmony? For example, if the principle of love be sufficient to regulate the conduct of one man towards his wife, why may it not influence two? and if two, why not a thousand? But if the principle of love be wanting, can any external form of government and discipline make him a good husband?

Men have been generally fond of mending what they supposed God had left imperfect, filling up and supplying what they judged deficient, and making plain what divine wisdom had left in the dark. Thus have they wandered from the plain, simple rule of God's word, and taken the reins of government into their own hands. They have changed or amended, added or diminished, as times and circumstances made necessary till at length the church has become every thing, or anything, but what it should be.

Should we attempt to impose any

form of government upon the church, we should justly be abandoned by every child of gospel liberty. This is not left for us, nor any set of men in the world to do. The author of the Scriptures has not left us to supply anything either in doctrine, discipline or government. The precepts and examples of Christ and his Apostles are sufficient, and left on record for this very purpose. The government of the church, like the gospel itself, is exceedingly plain and simple. If we advert to the New Testament, we shall plainly see what is the nature of the Christian church, who are its members, the mode of constitution, its union, communion, government and discipline.

The nature of the Christian church.

The church in Scripture is denominated the kingdom of heaven, or the kingdom of God. This church is spiritual. "My kingdom is not of this world." Jno. xviii., 36. "They are not of the world even as I am not of the world." Jno. xvii., 16. It is invisible. The natural eye cannot see it, for "except a man be born again he cannot see the kingdom of God." Jno. iii., 3. Therefore the world knoweth us not, because it knew him not." 1 Jno. iii., 1. The kingdom of God cometh not with observation; neither shall they say lo here, or lo there; for behold, the kingdom of God is within you." Luke xvii., 20.

Hence we see the reason why Christ spoke so often to those who were without this kingdom in parables; for they being in a state of unbelief, could not understand.

"To you it is given to know the

mystery of the kingdom of God, but to them that are without, all things are done in parables; that seeing they may see and not understand." Mark iv., 11. While men reject the testimony of Christ respecting plain facts which they can understand, they reject himself, and therefore remain in darkness, incapable of receiving divine light into their souls. Thus when Christ told Nicodemus, ye must be born again, he replied with astonishment, how can these things be?

Jesus answered and said unto him: "Art thou a master in Israel, and knoweth not these things? Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" Jno. iii. "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." 1 Cor. ii., 14. But he that is spiritual, judgeth [or discerneth] all things; yet he himself is judged [or discerned] of no man.

Men in this state are not only incapable of receiving the things of the spirit, but also incapable of receiving the spirit himself. "Whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him for he dwelleth with you, and shall be in you." Jno. xiv., 17.

It is not surprising then if Christians are unseen and unknown in the world, if they be mistaken for fools and madmen, for hypocrites and enthusiasts. It cannot be otherwise, for

these things are hid from the wise and prudent, and revealed unto babes.

The members of the church.

From what has been said you will easily see who are members of this church: They are believers and only believers, for no other can be a member. It is indeed freely offered to all, to every creature under heaven, no person or character is excluded, who does not through unbelief exclude himself. "Go ye into all the world and preach the gospel to every creature." Mark xvi., 15. Since the days of John, the kingdom of heaven is preached and every man [that is, every believer] presseth into it. Luke xvi., 16. But there were many who could not enter in because of unbelief; for the word preached did not profit them not being mixed with faith in them that heard it. It is impossible for men to come to Christ who do not believe on him; nor can they seek to enter into the kingdom, who do not believe there is a kingdom.

While Christ remained visible on the earth, his body was the temple of God; for "In him dwelt all the fullness of the Godhead, bodily," that is corporeally. And though many hailed him, "good master," yet none were considered as real members, but those who believed his doctrine and felt his sacred influence in forming their hearts anew.

(TO BE CONTINUED.)

IF we follow the light of God we shall be found in the path where that light shines where peace and safety are found. Having found the true light, it is not creditable to be found prospecting in by-ways of sin and selfish pleasure. B. H. S.

**WHICH, the REAL, the IDEALISTIC
or MATERIALISTIC?**

HAMILTON DEGRUW.

DEPENDING largely upon the comparative development both intellectual and spiritual of the mind that is trying to solve the problem of what is life. To the understanding of a large majority of mankind, what their physical senses take cognizance of is the real, ignoring or not knowing that back of all physical manifestations or materializations there is a "great first cause." Omnipotent, Omnipresent, unchangeable! While material forms are evanescent and constantly breaking up, disorganizing and reorganizing, not destroyed but assuming new forms, the idealistic or spiritual motive power that is making these changes in the material world is unchangeable.

To the architect that has evolved in his mind the form of an object to be materialized in wood, stone, iron or what not, which is the real? when perfected and fully evolved in his own interior consciousness, fire and flood may destroy and pulverize the outer manifestation yet the ideal remains intact, perfect in the mind's eye, ready again to be brought out in tangible form.

The farther removed from the inertia that characterizes the lowest forms of inorganic matter the more potent and powerful they become; so subtle that they cannot be viewed with our material vision and developing a power by which grosser forms of matter are moved irresistibly.

The electrical forces that man has harnessed and made to do him service

are the most subtle and powerful of any elements that he has been able to grasp and retain. But who can say that it is the ultimate? may not forces be unfolded that in point of energy and power far transcend any as yet known? Like the sunlight through a prism the red rays are the crudest and ascending to the violet which is the most refined, and clairvoyant minds say they can see other colors that are too refined for our material vision to view.

“Beware when the great God lets loose a thinker on this planet.” What does he do? thinks. Whoever saw a thought only as it has been materialized? All the acts of men in the outward form are but materialized thought. The mighty universe itself is but an evolved thought of the Infinite mind. The materialist insists upon the Infinity of matter, we upon the Infinity of mind which created matter, and as there cannot be two infinities, hence as a logical conclusion matter is finite, a created substance evolved from mind.

The world is prone to laugh at the so-called dreamers or visionary minds who, living largely in the ideal are more in the future than the present. But as the wheels of time roll on, these become the practical workers, moving constantly ahead, planning and making the way easier for oncoming generations.

We have constantly before us an indisputable array of facts proving the reality of mind and the secondary position that matter the offspring of mind takes in the universe.

The series of undisputed victories of the mind of man over the forces of

nature, in mastering the elements that have long evaded his grasp and compelling them to do him service, and the field is constantly widening in which to give scope to the latent but awakening powers that in time will give him complete control over every thing below him is conclusive proof of the spirit's supremacy.

Still further proof lies in the fact that the soul is dissatisfied with its present environments and is placing its ideal always ahead of its reality, and in struggling to attain to its ideal is constantly placing it still further ahead and so on in infinite progression.

As parallel lines never meet, so the material never reaches the spiritual but is always in a position of dependence to it, moving as a secondary, subject to the primary or first cause

If such mighty results can be brought out of thought, that mankind are told to beware when a thinker is let loose to project his thoughts upon the race, who can measure the concentrated power developed when the whole race are thinkers and their united thought is used for the higher culture of the world. The alacrity with which progressive movements will take place cannot be comprehended at present.

Awakening from the slumber of ages mankind are virtually renewing their youth, casting off the swaddling clothes of spiritual infancy and assuming the proper dignity of developed men and women. Does this come from merely physical culture? by no means.

Though it is important to have a healthy body as the medium for the

mind to act through, yet if the materialistic is the real, then the ox is equal to the man. Why do we feel the necessity of having an ideal in life, a something that is above the common condition of mortality? A holy of holies, a shrine at which the soul can worship and do homage to its ideal? Why do we embody this ideal in many instances in human form, some soul at whose feet we feel a pleasure in sitting and enjoying a holy communion away from and far above the material environments that are around us, and feel in the presence of such souls that holy "peace that passeth all understanding, and which the world can neither give nor take away." Why? because material conditions however perfect they may be fail to satisfy the spiritual perceptions, and when we see the embodiment of that ideal our souls instinctively know it, we need no herald to proclaim the truth. Why? because the love awakened in the soul by the contemplation of the perfect wishes to share unselfishly that which it possesses.

With this view of life there is awakened in the soul powers not dreamed of by the materialistic earth-bound, who like the man with the mud rake was constantly looking downward, his sense attracted to that which is beneath him instead of that which is above. The fact that a few controlling minds can sway the mass of mankind and move them as mere automata, subject to their mental power is one more testimony given to substantiate the foregoing facts,

How soon the soul when deprived of the outward instinctively retires to

the inner temple and draws from that hidden fountain vitalizing forces that in times of material prosperity were buried beneath the engrossing thoughts of worldly gain. Greater enjoyment is felt in the anticipation of some pleasure than in its material actualization. The struggle to gain a competence in worldly things is to the majority more invigorating and inspiring than its use after acquired. The former acting upon the mental forces, and the latter appealing to the bodily senses.

While it is important for the cultivation of the intellectual and spiritual nature that outward conditions should be harmoniously adjusted the power of mind over materiality lies in the fact that it is able to compel many times an adjustment of outward conditions when to the materialistic view it seems impossible, as the rising from a bed of sickness when a great emergency demands vigorous action: the soul asserts its supremacy and compels from the body the homage due from the inferior to the superior.

When to the soul has been opened these heavenly portals revealing to its understanding the fact that its real life is not in the material but spiritual realm, possibilities of growth are opened that to the materialistic mind are hid like precious treasures under large accumulations of earth.

In the realm of invention back of all visible signs is the realm of pure thought. Why does the inventor strive and agonize and labor for what? not to build the material form but to bring out the ideal, to perfect the mental conception, to evolve from chaos the *idea*. Then the rest is comparatively

easy. Finite can never grasp the Infinite, and secondary can never assume the place of the primary cause.

Down in the interior ocean reigns a perpetual calm, so in the inner soul, the real, the pure idealistic is never disturbed by the exterior conflict that at times rages in the outer temple of life, because the nearer we approach the fountain of real life the more harmonious the adjustment. To live in the world of causes does not imply a neglect of the duties of life in the one of effects: for, "to be faithful with the unrighteous mammon" prepares the soul to enjoy the true riches. Jesus prayed that his disciples might be saved from the world, not taken out. Lifted above the material where bondage to the physical senses holds the soul, into one where perfect freedom is attained. When this condition becomes the conscious inheritance of life it works a purifying process in all the faculties eliminating the crudities from our being that prevent us from enjoying the "communion of saints," intensifying our loves and making us more like the real, the ideal.

Sonyea, N. Y.

EVOLUTION.

MARTHA J. ANDERSON.

Oh, bright and fair is this world of ours!
If we dwell on the sunny side of earth
We shall see that the thorns are crowned
with flowers,
That plants through the darkness come to
birth.

The snow-white lily, with heart of gold,
Comes forth from the ooze of the shallow
river
And speaks as its petals pure unfold
Of the wondrous work of the Great Life-
Giver.

All things struggle from low conditions,
The germ of the beautiful dormant lies,
Till nature reaches a glad fruition,
Through painful process of sacrifice.

The potent rays of the sun, magnetic,
Work with a destined end and aim,
Till the diamond gleams with a light pro-
phetic,

Which shows God's laws to perfection tend.

Out from chaos and revolution,
Up through the elemental wars,
Comes life's glorious evolution,
All things thrilling from sands to stars.

And through the throbbing pulse of nature
Sentient beings a kinship feel,
Union with every living creature
Sets on the soul of man its seal.

From innermost heart of the microcosm,
To outermost bound of the rolling sphere,
Rock, plant and insect from protoplasm
Progressed, through higher types appear.

When we behold the divine relation
Wrought through creation's wondrous
plan,

We know that the steps of each gradation
Are the connecting links to man.

Crowning glory of things terrestrial,
Two-fold being of earth and skies,
Spark of the Infinite Soul Celestial,
Heir of unfading paradise.

Buried in matter for high tuition,
Wrought by earnest and ceaseless strife,
Growing brighter through time's attrition,
Reaching Nirvana, the goal of life.

Blest inheritance! through the portal
Of earth-existence we come to thee,
To drink ambrosia of life immortal
In blissful realms of eternity.

Mt. Lebanon, N. Y.

—Labor-saving proposition.—"Well, I shall forgive you this time, Johnny; and it's very pretty of you to write a letter to say you're sorry." "Yes, ma; don't tear it up, please." "Why, Johnny?" "Because it will do for next time."—*Christian Nation.*

FAITH DUAL.

ALONZO G. HOLLISTER.

“FAITH is a gift of God,” and “without faith it is impossible to please God.” “True faith,” said Father James Whittaker, “is a saving grace. True faith is to believe a thing to be what it really is. If I believe a thing to be what it is not, I am deceived.” “Faith cometh by hearing, and hearing by the word of God,” spoken by his messengers.

The first and greatest visible messenger of the Divine Spirit, said “No man can come to the Father but by me.” Again, “No man can come to me except the Father who hath sent me, draw him.” It is written in the Prophets, “And they shall all be taught of God. Every man therefore, that hath heard and learned of the Father, cometh unto me. He that is of God, heareth God’s words.” As “no man knoweth the things of a man save the spirit of a man which is in him, so the things of God knoweth no man, but the Spirit of God.”

Faith then, is primarily a gift of the Spirit of God, enlightening the conscience, ministered by his angels or messengers. “For he shall send his angels with the great sound of a trumpet, to gather his elect.” And secondly, a trust or confidence in the visible messengers or bearers of light, whose works must be in and of the light and their fruits must correspond, else they are proved to be false teachers—“thieves and robbers,” who steal the sacred fire and light of “heaven to give life to an image of the Beast” in fallen human nature.

These two degrees correspond to the first and second commandments of the Law, viz. “Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind.” And “Thou shalt love thy neighbor as thyself; which is like unto the first.” “On these two,” said Jesus, “hang all the Law and the Prophets; and there is none other greater than these.” Therefore, upon the reception of these two phases or degrees of faith and obedience to it, depends the soul’s new birth, and all subsequent growth and progress in the new and eternal creation of God.

True faith then, is predicated upon a revelation of the Spirit of God (or Christ) in the conscience, and an order of Teachers standing in the light of that revelation, and hence includes a trust or confidence in the teachers or messengers of light. For without a teacher there can be no disciples and no school; and the pupil must confide in his teacher, else how can he be taught? (No soul has a knowledge of the way of abiding happiness naturally in them, nor can any acquire it without assistance, except the head of a dispensation.)

Therefore Jesus says “whosoever receiveth a little child in my name, receiveth me, and whosoever receiveth me, receiveth Him that sent me.” He that receiveth the kingdom of heaven as a little child, can receive it of a child, if such be the duly accredited teacher; of which fruits must be the test.

What if the teacher ignorantly or wilfully mingles false doctrine with the true, as in the case of those duly

appointed, who have fallen like stars, from heaven to earth? Jesus says, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Why and how? Because the internal and external witness will agree, and experience will confirm their testimony.

He that doeth not God's will, i. e. disregards the inward monitor, his internal ear is closed by that spirit which "is not of God" (not by constraint, as of some superior power, but because he chooses it,) and therefore he "heareth not God's words," and of course in that state, cannot know God, imagine as he may.

Again, "The pure in heart shall see God." Not personally, for "no man can see God and live;" (a carnal life.) But by an interior view and knowledge of the character of God, (which is God's likeness in the mind,) he will be able to "discern between him that serveth God and him that serveth Him not;" also to discriminate between the true and false in doctrine, and the real and specious in practice. Because he loves to obey the commandments of God, which bring death to the carnal will, and destruction to that nature which separates man from his fellows.

Such as "keep the commandments of God and have the testimony of Jesus Christ," united and traveling together in the Order of the kingdom of heaven (now revealed among men,) constitute the visible sanctuary and church of Christ in this dispensation. These have no need of human learning and research, nor for the wisdom of this world, (which "is foolishness

with God,") to give them knowledge of the way of salvation—for the indwelling "spirit of Truth" speaks and works through them; and is their life, which they feel as a substance, daily increasing in their souls.

As this is the beginning of that kingdom to be "set up by the God of heaven," which the Spirit declared by the prophet should "never have an end nor be given to another people;" therefore though individuals may err and fall from this holy Order, the Order will remain intact; and there will always be enough of that faithful number united, to fulfill the prophecy; vindicate present and past revelations of the Divine Spirit—"convince the world of sin committed; of righteousness attainable; and of judgment to be executed," and advance the kingdom of the God of heaven to its final completion.

Mt. Lebanon, N. Y.

ENFIELD, N. H., JAN. 1892.

LYDIA DOLE, BELOVED SISTER:—
Your letter of the 17th inst. was duly received. To be so kindly remembered is very comforting. I thank you for the fruits of your pen and the love of your soul; and as is your prayer for the blessing and prosperity of Enfield, so is my interest in Sonyea and prayers for continued blessing.

Nay, kind Sister, I had not heard of the demise of my well-remembered and long-loved brother Emmory. In early manhood he sought righteousness and honored Zion. Many long years and through many scenes of trial and heaviness of heart he toiled for her interest and the salvation of

his own soul. I can but weep as I write, in memory of his brave and noble struggles to preserve the honor of the gospel, protect the church of his adoption and maintain the divine Order revealed to his understanding.

The measure of his days was full and his life, as I trust, was rounded out with a reward that gave him a satisfactory triumph. My heart blesses him. In the course of nature I must soon follow him. I am but about three months his junior in age, he being born July 1807, and I the October following.

It is a great satisfaction, that as people age, grow in years, mentally their faculties are preserved, in their spiritual interests they do not wane, and in dropping the mortal it be in honor. When my usefulness is no more here, then I pray that I may be gathered to my fathers and my mothers, and in no sense or degree would I be left to dishonor my profession or the Christian name.

It seems Sonyea has had her afflictions from La Grippe, the mortal foe to human weal. We too have been visited and suffered from his heavy hand. None, however, are or have been dangerously ill.

You kindly invite me to visit Sonyea. I thank you, assuring you it would give me great pleasure. Three times it has been my privilege to share your kind hospitality and enjoy the soul ministrations of your people. This is to me valuable, a favor granted only to a very few of our people. As much as it would please me again to be with you it is not likely such a privilege will ever be mine.

In this life I may never see you again and personally enjoy communion or interchange of thought, unless you come to New Hampshire which I really wish you would. This would give you rest, thus lengthening your days and giving to Sonyea the blessing of your more extended usefulness.

Our winter has been remarkably mild; but few cold days and very little snow. Sleighing only for a few days. Our love for Groveland is not abated. It grows with our years. Please accept it and extend to all our dear friends.

Your Brother,
ABRAHAM PERKINS.

SOMETHING NEW.

JESSIE EVANS.

A DESIRE for something new seems to possess the minds of all classes in this day of unrest and dissatisfaction, an undefined longing for something from a new source, an outline of character of a new design and pattern. The old course of dishonesty and deceit, entailing misery, has been pursued by millions to its hollow, bitter end. Even those conscientiously seeking a better or religious life, have become so embarrassed by forms and creeds, teaching implicit trust in Jesus, who died on Calvary, that the exhortation to "work out our own salvation," has been lost sight of by the masses, while the soul cry still goes out, "Where shall we find the new and lasting good?" "Not here," cries Wealth, "shrouds have no pockets; I am simply a condition of Time." "Not here," answers Fame, "what's in a name?" "Not here!" is the response from the votaries of Pleasure, "all is old, old and dissatisfactory."

Thus have we the past experiences of time, strength, health, wealth, pleasure, all, spent "chasing a shadow." Still we urge, Where may we look for the "Something New?"

Listen!—"Behold, I make all things new." "New things do I declare; I will bring the blind by a way that they knew not." "I will make crooked paths straight." The Savior of men alone answers our question satisfactorily. What can be newer than a life "hid with Christ in God?" Things of earth "perish with their using;" and its pleasures and fruits are but the joys of a moment.

With our dual existence, the something new must embrace both Time and Eternity to be perfect in its attraction. Our Elder Brother presented a beautiful picture when he said, as in Luke, xx:—They that are accounted worthy to obtain that world and the resurrection from the dead * * are equal unto the angels in heaven and are the children of God, being the children of the resurrection. Equal unto the angels! Is this an old story? The testimony of the Christ opened the way for a separation from the oldness of sin and self, which had been lived previous to his advent and the prospect of new conditions and new rewards was held before "Whosoever will." The laws which governed the old life referred to, have been so thoroughly impressed upon the characters of the past generations, that these have become a second nature, until now, one writer declares, taht "Doing nothing is doing ill;" as yet we are so wedded to old ideas and the soulless worship of tradition. From these phases of oldness, we yearn for something new. A change from old to new necessitates a change of law, and we must consult the new conditions. Will not the following quotations be embodied in the "New Covenant" promised:—"Unless a man forsake all that he hath,

yea and his own life also, he cannot be my disciple." "Thou shalt love the Lord thy God with all thy might, mind and strength, and thy neighbor as thyself." "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven."

The Apostle James wrote of the tongue "which no man can tame." In the new order of Christian discipline, the same tongue that could not be governed under the old law, is heard proclaiming the word of God, to the entire exclusion of less worthy themes. It is thus within our power to become new beings, equal to the angels of God.

Dear young Christian workers, will we not have the "Something new?" It is within our reach and attainment. Will we not enter a new field of labor which will afford soul happiness, through Time and Eternity? It is before us. There are prayers to be offered for the needy, words of encouragement to the halting, principles of deep and lasting truth to be upheld in daily association. No phase of selfishness can retard the upward progress of the genuine Christian worker.

The burning coal from the altar of eternal truth, leads to a full and honest confession of all sin, which so lights the pathway of the sincere-hearted, that he is made able thereby to discern between the "precious and the vile," between him that feareth God and him that feareth Him not, and will render him a swift witness against all who work iniquity in this new order of discipleship. Who will enter at this strait gate? The reward is a "hundred-fold" of blessing and the chastening of persecution in this life and in the world to come life everlasting. Who will enter? The reward will be "Something new." Let us strive for its possession.

East Canterbury, N. H.

THE MANIFESTO.

JUNE, 1892.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

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Editorial.

MOVING ON seems to be the watchword of the day, and those who fail to comply with this inexorable law of God toward man must inevitably be left in the rear, or be lost sight of entirely. From the earliest history of man may be traced the footprints of a progressive march, and whether in civilization, in morality or in the higher gifts of spirituality; the race as a whole has moved onward to a better state. In some instances a phenomenal advance has obtained in a nation, while morality and even spirituality have blessed the mind of man to a remarkable degree.

Should these fail at any time to maintain their places, there is great danger of a retrograde movement and a consequent loss of position. Moving on, however, has nothing to do with the common construction that is placed on the term. The advance movement may be made very slowly or it may be at a rapid pace. It may even be in a circuitous form which at times may give the impression of falling back or even standing still, and yet, on the whole the march is onward and upward.

When we read of the changeableness of man, and of the tortuous path in which he has walked, even from his first introduction into that beautiful garden of Eden, we claim that it is a living miracle to find a class of men and women, in these last days, who will sacrifice their own comfort and work early and late to ameliorate the conditions of those in poverty or in sickness, as thousands are doing at the present time, and then beyond this are those who have separated themselves from the customs and practices of the world, agreeably to the teachings of the Christ, and are working for the peace and prosperity of each other as children of one Heavenly Father and Mother.

It may be no special credit to us who have accepted the cross of Christ and have determined in our own minds to crucify the world with all its affections and lusts, and to pray with Jesus, "Thy kingdom come,

Thy will be done in earth as in heaven." If the light of a better life has found entrance into the soul; it is the gift of God and he will in proper time demand his own with usury. Jesus in his evangel of peace is accepted as the inspired medium of God and he said he came not to do his own will, but the will of God who sent him. This should represent our mission, as it did that of Jesus. As servants of God, his word should become our law. With this as our guide we cannot stand still nor become lukewarm in the cause of practical righteousness.

Through the force of our common language we illustrate the life of the Christian as a soldier of the cross, as one contending with a powerful enemy whom we wish to conquer, and then destroy. Paul in his ecstasy thought of the great care that was exercised by those who went upon the battle-field. They were so careful in the preparation, that he would have the Christians equally as particular while contending for their spiritual interests.

"Put on the whole armor of God," said he. Allow no part to be defective. If they had been so careful in preparing to fight against their earthly enemies, they should be no less careful in preparing to fight against those of a spiritual order. Have with you, said he, a breast-plate of righteousness, a girdle of truth, a shield of faith, a helmet of salvation and by all means, a sword of

the spirit. Your feet should walk in the gospel of peace, and as you go, pray, and as you work, pray, believing that the victory will be obtained.

INQUIRY.

No. 4.

WHAT is the difference between the Unitarians and the Shakers?

The same may be said in reference to this question as was said concerning the Quakers, (See No 3. in Apr. 1892,) with these exceptions; the doctrine of non-resistance and the Trinitarian mystery.

The Unitarians, like their evangelical brethren, teach their disciples to fight, and during a war, to kill both their friends and enemies, although in violation of the sixth commandment, and even pray to their war God to give them victory over brethren belonging to their own church.

SCRIPTURE TEXT.

EXPLAIN John, iii., 13.

"No man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven."

And reconcile it with 2 Kings, ii., 11.

"And it came to pass as they still went on and talked, that behold, there appeared a chariot of fire and horses of fire and parted them asunder and Elijah went up by a whirlwind into heaven."

Jesus in his earlier remarks had said, "If any one be not born from above he cannot see the Kingdom of God." God was to be his Father, and

God's Kingdom his home. Jesus was anxious to have his disciples understand about the coming of this Kingdom, and to bear in mind that it was to be above the earth, where they could, in safety, lay up their treasures. His prayer was that God's will might be done on earth as in Heaven.

Some entertained the erroneous idea that this heaven was above the earth in the firmament in which the sun, moon and stars are placed. They had reached that degree in speculative theology that they had located their personal God and his heavenly Kingdom in the fixed stars, while others were quite positive that it must be in the sun.

Jesus would disabuse their minds of this false notion, and remarked that no man hath ascended up to any such heaven.

Many had supposed that Enoch was carried bodily, up from the earth, and became an inhabitant of that heavenly sphere. "For God took him," and that Elijah went up into the same heaven, in a whirlwind. But neither Enoch nor Elijah had occasion for any such special demonstration. To walk with God, is to walk in the light and in the truth. It is the spiritual relation which Jesus taught should exist between himself and his disciples. It was the heavenly relation which he said would not come by observation, but that it was already in the hearts of his people.

Heaven is happiness, a state of at-one-ment with God, and no whirlwind nor chariot of fire can ever transport the soul to this blissful abode. The calling of Elijah and Elisha rendered

them highly susceptible to spiritual influences and the chariot and horses of fire, and the falling of the mantle were from the illumination of the mind of the seer, rather than real. The mantle that fell upon Elisha was the baptism into a deeper prophetic work upon which he undoubtedly entered with renewed zeal after the death of his teacher. The laws of God in the government of the affairs of this world, are still remaining, no doubt, "very good" as they were in the beginning. At that time it was declared of the mortality of man,—“Dust thou art and unto dust thou shalt return.” That a deviation has been made in one or two instances as manifestations of wonder for man, is quite questionable. The words of the preacher convey a very correct idea of this subject.

“Then shall the dust return to the earth as it was : and the spirit shall return unto God who gave it.”

In Memory of our Sister

SARAH A. WEATHERFORD.

MARY C. SETTLES.

WHEN Death comes to those who are far advanced in years, and have "borne the burden and heat of the day," we feel it is a blessed release for their weary feet, and although we may be crossed to part with our aged ones, yet it is what we may expect;—but when Azriel, claims for his own, the one in the prime of life, and with ruthless hands, bears her away, from our midst, we are constrained to weep and mourn that one so useful should be taken from us, one with whom our youthful days were spent.

Joy and sorrow alike shared with each other, and how swiftly time has borne us on through varied scenes of toil and care.

Dear Sister we would not call thee ack for we know thy pure spirit now rejoices with those who have preceded thee to the Summer Land but we shall hope to meet again, and be parted no more. May we who remain, [join

"So live, that when thy summons comes to The innumerable caravan that moves [take To that mysterious realm, where each shall His chamber in the silent halls of death, Thou go not like the quarry slave at night, Scourged to his dungeon, but sustained and soothed

By an unflinching trust, approach thy grave Like one who wraps the drapery of his couch About him, and lies down to pleasant dreams."

Pleasant Hill, Ky.

IN MEMORIAM.

OLIVER C. HAMPTON.

ELDER HARVEY L. EADS died on the 13th. of Feb. at 6 o'clock a. m. of la grippe, being 84 years 10 months and five days of age. About six weeks ago he was attacked with the grip and gradually grew weaker till he calmly and painlessly passed away on the morning of the 13th. Elder Harvey Lauderdale Eads was born near South Union on the 28th. of April, A. D., 1807.

He has always lived among the Believers called Shakers. Quite early in life he was called to share in the heavy burdens and responsibilities of the Church at South Union, standing as associate minister with Elder Benjamin S. Young, one of the three original missionaries from the eastern Church to the western country in 1805, and who located finally and permanently at South Union, Logan county, Ky. Our dear Elder was called to this position with Elder Benjamin when about 20 years of age. From that period to within 3 or 4 years of his decease he continued almost uninterruptedly to occupy some important lot of care in the Church.

About the year 1844 he was removed to the Church at Union Village in Warren county and State of Ohio. There for 19 years he faithfully filled the office of Leading Elder, mostly in the novitiate or gathering order. Perhaps no western man

has ever occupied that weighty and important position with the same amount of success and general acceptance as our well beloved Elder Harvey. At Union Village he was universally loved, esteemed and highly appreciated for his versatility of talents and his many social and Christian qualities of character.

He was an enthusiastic Shaker, always ready to defend the faith and doctrine of our system as a true incontrovertible Pentecostal church modeled after the pattern of that which was based upon the Evangel of Jesus, eighteen hundred years ago. About the year 1862 he was once more called to the ministerial office at his ancient home at South Union, Ky., and left for that Society in July of 1862.

This office he continued to fill with scrupulous integrity until the infirmities of old age unfitted him for its arduous duties. Though by no means a classical scholar, linguist or titled professor, yet his reading and research were so extensive and in so many divers directions that he was held in high esteem among literary magnates far and near and enjoyed the confidence and friendship of many of this class during all of his latter days.

He was charitable and forgiving almost to a fault, and so confiding, forbearing and long-suffering that his life was often embittered by the mean and perfidious, whom he persisted in thinking as good and noble as himself.

Elder Harvey in his old age wrote a book entitled "Shaker Theology," which is creditable to his genius and true to his principles, and is one of the missionary publications of our Society, several hundred copies of which book have already been sent out.

The four cardinal points of our religious faith,—celibacy, community of goods, confession of all known sin, non-resistance—were most conscientiously and practically adhered to by our beloved Elder through all the joy and sorrow, prosperity and adversity of his long and useful life.

He was always instant in season or out of season in the benevolent work of gathering souls into the Church and offering

them the bread of life. He was truly one who "cast his bread upon the waters that it might be found after many days."

Indeed we are comforted in the assurance that if there ever was a man to whom the words of the rapt seer of old will justly apply it is our good Elder Harvey: "The wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever."

Union Village, Ohio.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

April.

	<i>Thermometer.</i>	<i>Rain.</i>	<i>Snow.</i>
1891.	28.78	2.¾ in.	23 in.
1892.	43.9	.⅝ in.	1 in.
			C. R.

"FORENOON and afternoon and night. Forenoon

And afternoon and night. Forenoon and—
what!

The empty song repeats itself. No more? Yea, that is life. Make this forenoon sublime. This afternoon a psalm, this night a prayer, And Time is conquered and thy crown is won."

And such is life. When we say "Life is what we make it," *we* means not the singular editorial *we* but it is strictly plural.

Especially is this true in Community, where our close relation makes of each member, a responsible factor for the good of the whole. Each one is different originally, yet this very difference, when under the strict discipline of self-denial, makes life a grand harmony. Such are our possibilities, and this ideal should be our aim. In this we find no monotony, for life is one grand aspiration for the greatest of all conquests, the ruling of the spirit. With this object in view it matters not whether sunshine or storm is our portion. The storm gives us fortitude, and in the clear sunshine, we can enjoy the fruits of our toil.

We have no need to say "Spring has

come," for it comes every year. By the "Home Notes" we see that our experiences are identical. A late spring in one locality east of the Alleghanies, is the same throughout. Yet a difference is noticeable in the use people make of their advantages or disadvantages. A report of the success of the different Societies, tends to stimulate the otherwise indifferent, and creates a laudable emulation. In no kind of business is promptness and perseverance more richly rewarded than in agriculture; and by the diligence of our toiling Elder Calvin, we expect even our late spring will not deprive us of the usual ample maintenance of our vegetable garden.

Father Time against whom even absolute necessity cannot prevail, has so enfeebled our worthy Elder Daniel Boler, that he resigns his position at the head of Community. Long and bravely has he stood at the helm, and his sturdy faithfulness to his trust, wins for him the epithet, "Well done, good and faithful servant." He retires to the quiet of the Infirmary where we know he will receive the kindest care and attention, from those who occupy in that department.

Our old saw-mill erected in 1835, becoming unfit for use, is now being taken down and though we delight in having the useless and unsightly removed, still with the usual clinging to old landmarks, we regret to see it go, since all through our early life, the opening of its door was as sure a harbinger of spring as were the blue-birds and robins, and the music of its saw seemed to hasten the departure of winter. We had our first thunder-storm of the season during the night of May 3rd, lasting four hours, and going entirely around us, showing that we were in the storm center.

A. D.

Center Family.

May 11, 1892.

EVERYTHING seems to be progressing very nicely at present, although the season is rather late. Our potatoes are all planted and the Brethren are preparing the ground for corn. We have a small

portion of the garden sown to early vegetables. We expect to cut a meal of asparagus tomorrow.

The trees are not leaved out as yet although a few cherry trees have begun to blossom.

The summer term of school has opened with manifest interest on the part of the pupils.

Last Sabbath we were notified of the resignation of our good Father, Elder Daniel Boler from his position as first Minister. Elder Joseph succeeds him and also retains his own position. May he always have the good-will and assistance of the Brethren and Sisters in his numerous burdens is the sincere prayer of the writer.

North Family.

May, 1892.

WE had a very dry April, and it was thought we should have a very early spring; but it has proved a very late one. Peas sown three weeks ago are just above ground. Our gardens are not yet all planted. Farm work is a little ahead of usual.

Sisters have had the houses about all turned inside out, and put back again, according to gospel order just as far as we could attain to it.

We realize that the gospel is not as yet manifest in its perfection. We are longing and working for a renewed baptism of gospel life, fire and light.

Habits and customs we have been in for many years become almost second nature, and often without thinking we assert that they are all right; and anything coming against them is apt to be taken for error and fought against with a great deal of zeal. This I think is especially true in the realm of thought.

It needs a good deal of divine wisdom to discern the truth, and more simplicity to acknowledge it when it is presented. Nothing but a genuine love for the truth will enable any one to accept and obey it. Who can possibly have this love, but those whose lives are made straight by being squared in accordance with the Golden Rule. In kindest love, D. O.

South Family!

May, 1892.

DEAR EDITOR;—We feel it a duty as well as a privilege to occasionally drop you a few lines. The beautiful month of May that we always hail with joy is ushered in, and the aspect of the universe round about us, prompts us to come forth to action, and enjoy a newness of life.

The earthly elements are doing their duty so beautifully, that we feel to cheer, comfort and bless the true and faithful. We endeavor to do right continually regardless of the deceitful works of the enemy.

We have been busy lately, filling orders for Boston people who know the comfort found in the Shaker Chairs. They were first manufactured by the Shakers and are the same in all parts of our country. Necessity demands chairs for comfort, for the poor body, and the testimony of the gospel for the poor soul, as long as the earth is peopled with civilized men and women who want righteousness to rule the gospel must be preached.

Of late I have looked through three new books and each one alluded to the Shakers, they are never forgotten. They were good books. Our worthy friend O. W. Holmes wrote one "Over the Teacups." The others were "There is no Death," and "How she became a Spiritualist." I found a great deal of useful information in the last book one side of the spiritual part.

House-cleaning is being done. By keeping cleanly the year round, we find much lighter work in the spring but must then make a general move. Our Dear Eldress Ann called at our home lately and we were all pleased to have her tarry over night with us. Hope she will come again. More blessed is her life than that of the Empress Eugenie and more glorious her reward. None of us on the sick list just now.

S. A. C.

Canaan, N. Y.

Apr. 1892.

BELOVED ELDER HENRY;—It gives us great pleasure to read the "Home Notes"

in the MANIFESTO and so we thought we would add our mite also. A little practical common sense is much more interesting and instructive than dry theology. The former contains the essence of true religion and whenever brought into activity, has always benefited humanity; while the latter has caused bitter strife and angry contests and consequently great suffering.

We are a little band few in number and young in years, enjoying a beautiful home in the lovely land of Canaan. We think and study, and are trying to learn and comprehend truth in its simplicity and reduce it to practice.

We are trying to solve the problem of getting a living minus hirelings, as the hired element is antagonistic to pure Christianity. It savors too much of the master and slave principle to be tolerated by a religious Community, and we hope that in the march of progress mechanics will be developed and educated in our institution that we may be entirely relieved of this great evil, which like a cancer worm is sapping the life out of the best fruit of our Order.

Our three good Brethren and six boys have labored indefatigably the past winter. They have procured a good supply of ice, chopped down trees, hauled the logs home, sawed, split and piled wood for home consumption, and made brooms, besides attending to all other duties peculiar to farming without any hired help.

The Sisters also heartily co-operate, all are determined to maintain the principle, though it cramps our acquisitiveness and even deprives us of some of this world's goods which we now deem indispensable; the loss of which however might redound to our advantage in the ultimate. The sacrifice would seem trifling when compared with the great spiritual benefits consequently derived, resulting from a lively growth and development of a Community reared on the divine base of justice mercy and love. Forming a paradise, a home whose attractions would be so strong, whose internal influence so potent, as to be clearly seen and felt by

truth-loving souls. School for both boys and girls has been ably taught by one of our Sisters the proof of which is seen in the improvement of the pupils. E. O.

Shakers, N. Y.

South Family.

May, 1892.

APRIL has been a cold, dry, windy month. Oats all sown, potatoes nearly all planted. Grass and winter grain, backward; we may say vegetation has been at a stand-still. We had a severe frost on the 24th. It is too early yet to say what the prospect for fruit will be. Elder Calvin Reed of Mt. Lebanon, made us a flying visit. Our beloved Ministry returned to the Mount the 4th. inst. Spring thus far is backward, still we have enough to do at present to obey the counsel of Mother Ann, to repair our fences, plant and sow, that we may reap a harvest to sustain the natural body. This is "hands to work," but her counsel did not stop here, for she added, "Hearts to God."

How about the spiritual fences? Are they kept in repair, by obeying the orders of God, which are a wall of protection to all who keep them? Is the spiritual soil prepared by an honest confession and true repentance, to receive and grow the seeds of love and good-will, combined with all the Christian graces, that help to make us what our profession calls for, true followers of Christ and Mother? Let us not lose heart and courage to perform our part, nor let selfishness, personal ease or lukewarmness be our sin. Let us begin anew, and bring forth the spiritual plow, and if need be, follow with the sub-soil plow, till we mellow up the cold, selfish indifference, underlying the surface, so that God's light and sunshine can penetrate and warm this dormant soil, and cause the good seeds, not tares to grow in our hearts.

Having prepared the spiritual ground, will not a continual cultivation bring about that much-needed condition,—a revival such as the Apostles experienced at the day of pentecost. We cannot expect an increase of numbers until this condition

is obtained. Let us work and pray in faith, trusting in Him, who has never yet forsaken those who sincerely trusted Him in the past, neither will He in the present.

Let us not be foolish virgins, expecting God to come to us in our selfish, worldly ideas and ways. We must go to Him in childlike simplicity and obedience.

Shaker Station, Conn.

May, 1892.

A FEELING of thankfulness pervades the Society that Elder George has regained a measure of health. To be deprived of his visible presence would "leave an aching void." We kindly thank him for getting better.

It is said that "trifles make up the sum of earthly things," and this is true. The day is made up of small things, all linked together. Let us think of that. The little things of every-day life have a bearing on the endless life beyond. So it is clear that they are worth thinking of and looking after, to see if they are good or evil. They must be one or the other, for nothing that forms part of our lives is or can be neutral. Let us look well to the little things. "Little leaks make great losses, little savings make great gains."

Good judgment and the capacity for taking pains in little things fits one for success in poultry growing. What an infinitude of details there are! And how much depends on these little things. In providing succulent vegetable food for hens, cabbage is the best. A winter's supply is essential to their health. "Bowler's Animal Meal" for hens is the most economical of all the meat preparations. Dried sweet corn is the best food for sitting hens, also give them a good supply of milk. 3530 spaces of cream were sold in April.

D. ORCUTT.

May, 1892.

THE beauties of the May month are once more realized. They are most charming to behold and inspiring in their effects. We may have our chosen themes of meditation, and every possible advantage for

the constant acquisition of valuable information, but never reach the highest ideal of fruition, and aspiration, until every desire conforms to the standard of true Gospel liberty and charity. Everything at the present time bears the impress of Divine beauty, and is radiant with loveliness, which causes ambition to take the place of depression, joy lights the countenance, and hope is kindled in the eye, in the blissful prospect before us. And has not God been pleased to institute the finer senses as the medium through which the spirit communicates with the external world during seasons of discipline and development.

We are hard at work tilling the soil. Ten acres of potatoes planted with the Aspinwall planter a good thing; four acres per day can be planted with it. We are preparing for sowing sugar beets, and hope to plant nine acres of corn this week. Our crops this year will be thirty acres of rye, thirty acres of corn and fodder corn, fifteen acres of oats ten acres of potatoes, two and one half acres of sugar beets, besides the mowing. All this having to be done with Breed's weeder.

Shortness of water is experienced owing to the long drouth, we had but one good rain in about two months. Cherry and pear trees are in full bloom, we hope the cold winds may not injure them.

M. W.

Ayer, Mass.

May, 1892.

THERE is nothing in which mankind make so many mistakes as in estimating the happiness of others. We often envy those who are objects of pity, and waste our commiseration on those who are in reality worthy to be envied. The hovel is not necessarily the abode of misery, nor the palace of pleasure. The beggar may be happier than the king and the slave than his master.

He who is at the top of the ladder is in perpetual fear of falling, while if at the foot he only thinks of rising. These are some of my musings, while holding sweet

converse with the immortals; and while in prayer for more strength, physically, as well as spiritually, to give for the up-building of my beautiful Zion home, and echo says, beautiful Zion home! How has it been made beautiful except by the consecrated labor of willing hands and hearts? And still there are those who are faithfully working in the same cause.

We are an active people and the love of action sometimes diverts the mind from the true love of home life, but the effort to make home pleasant is a common duty, that rests upon every member of the family. The pleasure, the friends, the interest of one should receive the polite attention of all. To treat the subject or employment that interests another member of the family as if it was not worth the consideration of intelligent people is to say the least, not very polite. The outside of the house is not always the true index of the comfort that is within, nor can all the gifts of fortune atone for what nature has denied.

The sweetness of good manners has its source too deep to be learned by practice, or rote. It must be innate for it is the visible sign of an inward, spiritual grace. A cheerful and contented mind is the best gift which Providence can bestow upon man. If we have a pleasant home we must make the sacrifices that are necessary to make the pleasant home. First the unruly tongue must have a bridle that will keep it from uttering slanderous remarks. We must put forth the helping hand to those who are too weak to bear the burdens of life, and so cast the sunshine of blessing upon every one wherever we go.

The first of May finds us with the work for spring almost finished. The pleasant weather has hastened the work along so that we are in advance of last season.

A. D. B.

East Canterbury, N. H.

May, 1892.

"THE beautiful month of May, when the fields and forests smile with gladness

all clad in new robes of beauty." So says the anthem that was made and sung some forty years anterior to the present date. Central New Hampshire now enjoys all the beauty and loveliness of the above song. The fields especially are clad in new robes that are beautifully green and the farmers eyes must sparkle at the thought of well filled barns in the anticipated midsummer harvest.

The many varieties of trees are pleasantly awakening from their protracted slumbers and making glad the hearts of old and young. Health follows in the beauty of all this new life, as with a whole soul we remember the great goodness of our Heavenly Father.

The Willows whose home is on the shore of the pond or by the side of the stream, were the first to awaken and welcome the return of spring. On the development of their pretty yellow catkins, tens of thousands of little, honey-gatherers are in the air to harvest the treasures of pollen.

The red maples decorated in beautiful, scarlet plumes are among the ornamental flowering trees of our northern climate. The white birches are now sending forth their new formed leaves, and the clusters of trees in the distance look like a light green band suspended in the air.

The leaves on the maple trees are just beginning to expand, while the apples, pears, and cherries are still closely hid away in their buds. In a very few days and before these lines will reach the reader, a wonderful change will have taken place.

With this new development of life from God, we share in the universal good that comes to all mankind, and may also rejoice in that marvelous promise which was given to our fathers, many thousands of years in the past.

"While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

With this precious promise the farmers and gardeners may make all due preparations for ploughing and planting.

Our family of feathered songsters have slightly increased and now include the robins, bluebirds, sparrows and martins. We shall anticipate a visit from a few more families before the month closes. The crows, blue-jays, chickadees and English sparrows have been with us all winter.

June is said to be the most beautiful month of the year in New Hampshire. It is full of nature's northern beauty and cannot otherwise than make the heart to rejoice.

Weather Record, for April 1892.

Highest Temp. during the mo.	65.
Lowest " " " "	20.
Mean " " " "	43.1
Total rainfall " " "	.82 in.
Number of days rain " " "	3

N. A. BRIGGS.

Sabbathday Lake, Me.

May, 1892.

As I take my pen for writing I ask myself the question. What shall I write for the beautiful month of June? At this date the wind is blowing and the weather is cold for the time of year. By the sound of old Æolus one would think we were about to have a January snow-storm.

Sr. E. B. says, that Mascoma Lake loosened its icy fetters April 11th. Sabbathday Lake was a few days later. April 16th showed its rippling, sparkling waters to full advantage.

Arbor day was observed by the school in this place, not in setting out many trees but in trimming and taking care of those already started and by the gathering of many bunches of beautiful May-flowers which are now adorning tables and mantles, filling the rooms with their lovely fragrance.

The ground is ready for planting. There are ten acres of grain sown and five of potatoes planted. Corn will have to wait for warmer weather.

254,000 ft. of logs have been sawed at our mill this spring of which 104,000 belong to us and the remainder to the neighbors.

As Baldwins are the best apples we have for market we have grafted between five and six hundred wild trees with that variety. The Sisters have set out 1½ doz. fruit trees and 1,000 strawberry plants.

Before these notes reach the Manifesto, we shall transport 50 tons of pressed hay to the Portland market. A. S. C.

Enfield, N. H.

May, 1892.

DEAR EDITOR:—"Notes about Home" have come to be quite an institution in our monthly, occupying nearly half the space, counting out that used for reviewing the Revival of 1808., and if the same amount was to be covered with selections from other papers, it is far better appropriated. The Editorial is always excellent, the legitimate fruit of a life devoted to the best interests of our respective homes, but it often occurs to the mind of any thoughtful reader we presume, that the principles which do or should govern these homes, are too seldom discoursed upon: insomuch that the casual reader abroad would too often fail to find the question answered even in part. What do these people believe? A church without a formal creed is no cause of alarm, in these days of the crumbling of all creeds but where societies are constantly being organized, however short-lived, taking parts of our belief as a foundation, certainly, one which has existed for one hundred years, upon principles, firm, in that they are unselfish, as the everlasting hills, should often place said principles before the reader, in language not mis-leading.

The "Confession of sin," so often confounded with the belief and practice of the Roman Catholic church, where male priests alone minister; however erroneous this idea may seem to us, it invariably manifests itself in conversing with strangers.

We are doing as all good Christians aim to, at this season, when nature decks herself in fresh attire, some interior painting is in progress; the fashion of our foremothers, of turning every thing upside down, is greatly improved upon: but we

have yet to learn that repose, at times, is not indulgence, and that body or mind, "forever busy" is sure to find vengeance. Blessed are they who find the happy medium, and learn wisdom before too late, may not be among the proverbs of Solomon, but it is just as necessary that the earthly existence may be rounded out to its full capacity for doing good and working righteousness.

We send a loving welcome in advance, to the dear friends whom we are expecting to entertain as guests the coming season, also to any who may be kind enough to surprise us with a visit. E. B.

West Pittsfield, Mass.

May, 1892.

DEAR EDITOR;—The wise man tells us in the good book, that "to everything there is a season and a time to every purpose under the Heavens."

We find that the rapidly revolving wheels of time have again brought round the season for collecting "Home Notes" and if we do not make haste we shall be as far in the rear as the present spring season. "Smiling May seems not to come this way," though we find her name registered on the calendar. April appears to hold dominion yet, and through smiles and tears is slowly covering the earth with verdure. Have to-day for the first time, turned a portion of our stock to pasture. A few events have transpired since our last writing. On the 24th ult. Sunday, P. M. a company of tramps while strolling over our fields, either accidentally or purposely set fire to the dead grass which rapidly spread, burning over some ten acres but was happily arrested before it reached the woods or did serious damage.

A few days prior to this, Br. Thomas Farish of the East family, owing to the breaking of the harness, was thrown from a carriage and badly injured, but is fast recovering. Notwithstanding this and other afflictions the enterprising members constituting that family are not disheartened, but are alive and active.

Are remodelling their dwelling house somewhat, by dispensing with the old windows in a portion of the house and replacing them with large plate glass windows adding bathrooms and other modern improvements.

House-cleaning painting and some small repairing is in progress and dirt ought to feel that it is a nuisance. Our dear Sister Maria Donne took her departure from earth very suddenly and unexpectedly. We miss her from the circle in which she has moved for nearly half a century, but we would not recall her to earth for she has suffered much physically, and is no doubt happy in the change and now rejoicing in her freedom from the pains of mortality. J. L. S.

Sonyea, N. Y.

May, 1892.

"March may blow and April try,

But May will tell who'll live or die."

SUNNY May has showered the parched earth to a fulness; six days of continuous rain has caused all living vegetation to "bud and blossom" as the rose.

Peach, pear and cherry trees are laden with their perfumed fruits, a forerunner of "the great and glorious harvest" in which all men delight; if drought and frost do not blight them.

154 rods of barbed wire were built the past week in connection with much more farm work. The sowing of spring grain was finished some days since, and the sowers are watching the upspringing of their labor with interest.

Housecleaning scenes are among the principal plays of the day. As the curtains go up, a clearer and brighter view of external things is presented to the vision, and all out door life appears beautifully beautiful.

The Sonyea depot, owned by the Erie Co., was burned on the morning of the 26th. ult. As it was but a port of shelter for waiting pilgrims no loss of property was sustained; fortunately the wind was light, had it been otherwise, the large ware-house standing in the rear would also have been destroyed. We are thankful for its preservation. G. D. G.

Alfred, Me.

May, 1892.

BELOVED ELDER HENRY:—The days pass so swiftly that I can hardly keep pace with them. It seems but a few days ago I was writing "Notes" for May MANIFESTO and it is now time for June "Notes." There does not seem to be much of interest to write about. All are busy with no time for idleness. If we remember our Mother's injunction, "Hands to work and hearts to God," I believe a blessing will come to us, and we shall realize fully that God is good, and his mercy endureth forever. Warm spring weather has not reached us yet, even yesterday a few snowflakes fell, followed by a cold rain. Potatoes and peas are all that the weather permits of planting as yet. Spring term of school commenced the 10th. inst.

Housecleaning almost finished, and the Sisters are very glad. We read in the good book that it is first pure and then peaceable, and if our hearts are as clean and pure as our dwellings, surely we ought to live in peace, love and union, with never a word to mar our happiness. This cleansing work must and will go on, and every soul that is willing to endure the cleansing, will come off victorious in the end, and be numbered with the hundred forty and four thousand. Let us keep in the way, for we know that

"God's work will stand,
It cannot, will not fail;
'Tis founded on eternal truth,
Enduring as the heavens are;
It cannot, will not fail. F. C.

◆◆◆
NOT FOR AN ORANGE.

*A pleasant memory of my dear friend
and gospel Sister, Rhoda Offord,
who took charge of me when a
child,*

—
LUCY S. BOWERS.

SOME varied years of my humble life
Have gone to the distant past,
But my mind some recollection holds
That through future years will last.
Yea last when the misty veil is drawn,
And time is to me no more,

When I meet dear friends—thank God they
On the river's other shore. [live.

The thoughts that circle so lovingly,
Are of scenes when just nine years
Had marked the length of my life on earth,
'Mid its joys, its pains and fears.

I was held in charge by a gentle soul
Who sought my utmost good,
Who knew the springs of my little heart,
And my mind well understood.

She said to me one Sabbath time,
"If you will be kind and true,
Quite perfect prove the whole week long,
A gift I will give to you."

A child I was, but I labored not
With the stimulant thought of praise,
Nor with hope of a pleasant recompense
That might crown the seven good days.

I cherished the thought of affection, pure,
That I knew to my soul would flow;
That union too that would gather me
And help me Godward to grow.

I labored on with a constant care,
Discreetly and true each day, [beam,
And found at the time of the sun's last
I had won it in every way.

She called me aside to a closet room,
And gave me with gentle hand
An Orange, as large and sweet and round
As grows in the sunniest land.

I cannot tell—so I will not try—
How my heart leaped up for joy;
A true delight and a holy peace
I had gained without alloy.

I can see it now, oh it truly seemed
Like a golden ball of love,
I think I couldn't have prized it more
Had it come from the world above.

She said in her kind and winsome way,
"Not for an orange my dear,
Not for an orange was all your strife,
But for love's own sake and cheer."

I might have returned the treasure given
And felt my toil well repaid;
Not for the symbol, but riches unseen
I sought for, lived for and prayed.

She knew it, and that was half of the gain
My courage grew buoyant and strong;
I loved her, she felt it; she loved me I
felt it,
How glad was my triumphant song.

And I think of it now, how well it would
be
Should we give the good we possess
From out of our spiritual caskets each day,
Symbolized in deeds that will bless.
Mt. Lebanon, N. Y.

Books & Papers.

A GREAT STORY.

"THE SCARLET LETTER." Nathaniel Hawthorne's most celebrated story, and one of the most famous in American literature, up to a few weeks ago cost, in cheapest cloth binding, \$1.00, or in paper, 50 cents. We have just received a very neat and thoroughly well made cloth bound edition from John B. Alden, Publisher, New York, which he sells for 20 cents, plus 5 cents for postage, if by mail: the same in paper covers he sells for 10 cents, postpaid. His Catalogue of choice books, over 100 pages, which he sends to any one for 2 cents postage, is a literary curiosity, which every book-buyer ought to have, of course. His publications are not sold by booksellers, but only direct. Address, JOHN B. ALDEN, Publisher, 57 Rose St., New York.

THERE is an interesting group of bright girls at the New England Conservatory of Music, in Boston, who represent the quality of push characteristic of the American girl. There are some thirty-five of these girls, and they are being musically and vocally educated by *The Ladies' Home Journal* of Philadelphia. Some time ago this magazine offered, as a stimulant to girls to get subscriptions for it, free education at the Conservatory. The American girl is quick to see a chance, and one by one these thirty-five girls have come from all parts of the country to Boston. They receive the very best the Conservatory affords, the most desirable rooms in the building are theirs, and they have all their wants carefully looked after by a wealthy periodical. Perhaps in no other country on the face of the globe could such a thing be possible. These girls, too, the reporter was told, belong to nice families, but they preferred to earn their own musical education rather than depend on the family purse. Of course, the particular girls are unknown to the scholars at large, and to all intents and purposes they are paying their own way. And they certainly are. It is said that the magazine is also educating a number of other girls at Wellesley, Smith and Vassar Colleges.

IN PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for May a gentleman who has distinguished English journalism gives striking testimony for the usefulness of Phrenology. It is Mr. Wm. T. Stead, whose portrait stands in the opening page. Some views of Persia from the sketch book of a lady traveler follow. The function of Acquisitiveness is variously illustrated, and a writer vigorously attacks the notion that appears to prevail in society that there are men and women stand on a different moral footing. Some spicy reading occupies the department of Practical Phrenology, and D. P. Butler, of Boston, the "Health Lift" man, is the phrenological example of the number. Mrs. Hull points out the use and

manner of coercion in training young children, and little Queen Wilhelmina of Holland is portrayed in significant style by the editor. How to Care for the Sick, The First Schools on Manhattan Island and the late Senior Admiral of the British Navy, Sir Provo Wallis, who died recently over a hundred years of age, are notable parts of the month's record. The editorial matter is suggestive and varied, as usual. Published at 15c. a number, or \$1.50 a year. This number is dated from the new office, and letters should be addressed to Fowler & Wells Co., 25 East Twenty-first St. New York.

IT PAYS TO READ THE PAPERS. especially your county paper, for often through this medium business chances and opportunities are presented that might otherwise entirely escape your attention. For instance, B. F. JOHNSON & Co., Richmond, Va., have an advertisement in this paper that will prove of especial interest and value to a large number of people hereabouts. Write to them for further particulars.

UTAH.

"A PEEP INTO A MOUNTAIN-WALLED TREASURY OF THE GODS," is the title of a beautifully illustrated book forwarded to us by Cassius C. Smith of Denver, Col. In his illustrative notes referring to this wonderful country the Editor writes.—"Earth has no other land like ours. Among all the nationalists and realms of the Globe, Columbia the Gem of the ocean is peerless, unrivaled and unrivaled. The grandest empires of the old world, of ancient or of modern times, sink into petty provinces beside its vast dimensions."

This very interesting, instructive and beautiful work will be sent to any address upon receipt of 25 cts by J. H. Bennett, Gen'l Pass'g'r agent, Rio Grand Western Railway, Salt Lake City.

Deaths.

Laura Maria Doane, at West Pittsfield, Mass., Apr. 25, 1892. Age 58 yrs. 5 mo. and 10 days.

Sister Maria has been a member of the Society for fifty-one years. I. R. L.

Sarah A. Weatherford, at Pleasant Hill, Ky., May 9, 1892., in the fifty-third year of her age.

Our beloved Sister was gathered into the Society at the age of eight years. Was called from earth in the prime of usefulness, and will be greatly missed by her associates and friends. Yet it is well if, in our affliction we can say, "Thy will, O Lord, not mine be done." J. W. S.

Ada M. Wayne, at Mt. Lebanon, N. Y. May 13, 1892. Age 22 yrs.

Five years among Believers.

Earth's trials o'er, the victory's won;

Her spirit doth rejoice

With her loved friends of Lebanon,

The people of her choice.

SOPHIA WAYNE.

THE WORLD'S FAIR.

The 250,000 readers of this interesting and unique publication will be pleasantly surprised with the April issue, decidedly the handsomest so far published. The frontispiece is an especially fine full page engraving of the Hon. Thomas M. Waller, of Ct., First Vice-President of the National Commission. There are also full page engravings of the U. S. Government Building, the Transportation Building, and the Fisheries Building, as they will appear when finished.

One of the prominent features is a beautiful colored lithographic view of the prominent Exposition Buildings as they will appear when finished. There will be found several illustrations showing the buildings in course of erection, an exquisite panoramic view of the buildings and grounds as they appear at present, a photograph of Chicago as it appeared in 1833, a beautiful photograph of the members of the National Congress as they viewed the Exposition grounds February 22d, together with photographs of the Congressional Committee on the World's Fair.

This number is rich in biographies of prominent men connected with the Fair, besides leading articles such as "The President's Endorsement of the Exposition." "The Lesson of the Exposition," and "Hellenic Art," also special reviews of all the details and work done to date, giving the amounts of money paid out, dimensions and costs of the different buildings. It contains extracts from the oration of Gen. Woodford, delivered before the National Congressmen when they were in Chicago, that are well worthy of careful perusal.

There is an article stating all the appropriations of the different States and foreign countries to date, besides many more interesting articles which are invaluable for their information and instruction in World's Fair matters. Altogether this number is not only well worthy of reading, but is invaluable to all those who expect to visit the World's Fair in 1893, or to any one who wishes to have an authentic record of the World's Columbian Exposition. Price 25 cents per copy. Early in the fall this publication will be issued semi-monthly, down to the beginning of the Fair.

During the Fair it will appear weekly. Annual subscription price \$4.00 which will entitle subscribers to at least eighteen copies.

Published by JAS. B. CAMPBELL,
218 La Salle St., Chicago, Ill., U. S. A.

The Manifesto.

VOL. XXII.

JULY, 1892.

No. 7.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

Published in Albany, N. Y., in 1808.

No. 19.

Explanations. Continued.

THE MODE OF CONSTITUTION.

THOUGH God had much people scattered abroad among the men of the world, yet they were not properly constituted into a distinct body, nor vested with the powers of mutual government, until after Christ's resurrection. "Other sheep have I, (that is, loving believers) which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

The state of believers, or those that worshiped God at that time in the spirit of simple love, may be compared to the materials of the tabernacle, before it was erected. They were scattered abroad in different places, and did not exhibit that beautiful appearance or construction which they afterward assumed. The miracles of Christ, and the wonders which attend-

ed his death, the unnatural eclipse of the sun, the earthquake, the rending of the veil, the opening of the graves, the resurrection, were calculated to bring the expectants of his kingdom to Jerusalem, from almost every quarter of the world. Accordingly, about that time, we find a vast concourse of people met together at that place.

The Apostles who had long been in the habit of believing the truth, were then by faith and fervent prayer waiting for the promise of the Father—Acts i., 4-5, and Acts ii., throughout. Christ had promised that they should be baptized with the Holy Spirit and endued with power from on high.

Accordingly on the day of Pentecost, the spirit came like the rushing of a mighty wind, and they were all filled with the Holy Spirit and spake with other tongues, as the spirit gave them utterance. They being thus publicly set apart, and anointed with the Holy Spirit, were laid as the foundation of this spiritual tabernacle. Men had long been accustomed to look for God on a mount that might be touched, or in a temple made with hands; but now the dispensation is changed and we behold the foundation of a spiritual temple, an house not

made with hands, nor built of dead materials, but of living stones. 1 Peter ii., 5.

While Jerusalem was the place to worship, the temple stood there and never moved out of the spot, nor grew any larger, but this new temple was designed to eclipse all the glory of the former, and fill the whole earth. Hag. ii., 9. Dan. ii., 35. The same day there were added to this building about three thousand, who continued steadfastly in the Apostles' doctrine, in breaking of bread and in prayers; and the Lord added to the church daily, such as should be saved.

This one church is represented as a growing body, but never a single idea of others being formed out of it. Unity is one of its essential characteristics. Eph. iv., 4, 5. There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God, and Father of all, who is above all, and through all and in you all. This one church whose center was visibly marked at Jerusalem, spread its circumference to all the countries round about, and will not cease to increase till it includes the whole world, as leaven which is hid in three measures of meal, till the whole is leavened; or as mustard seed hid in the ground grows up into a great tree till the fowls of the air can lodge in the branches of it.

In a short time after the day of Pentecost, we find the church of God planted in Samaria, at Damascus, in the house of Cornelius, where it still appeared the same, composed of Believers, set up and anointed with the

Holy Spirit. Great opposition was made to its progress, but the more did it daily increase, and believers were the more added to the Lord, multitudes both of men and women.

This one church of God did not respect the persons, but the characters of men. It included Jews and Greeks, Barbarians, Seythians, bond and free. Hence we find, in a little time its members were dispersed over all the world, and were found in every nation under heaven, of every kindred and tongue upon the face of the earth.

From this view of the matter would it not appear next to impossible, that persons so widely dispersed could be preserved in unity?

How were they fashioned alike? Upon what principle were they united? And by what rules were they obliged to walk? What confession of faith had they as a bond of union? What compendium of doctrines or definite code of laws to be universally subscribed? Unhappy for the church in our day, if there were such, they have been lost in the ruins of time, so that not a single trace of them is to be found. The only bond of union transmitted to us, and which is indeed the only bond that can unite Christians, is found in the holy Scriptures, the true confession of faith, see Eph. iv., 15, 16.

But speaking the truth in love may grow up into him in all things, who is the head even Christ, from whom the whole body fitly joined together, by that which every joint supplieth (or by the supply of every joint) according to the effectual working, or energy in the measure of every part, maketh

increase of the body unto the edifying, or building up, of itself in love. Col. ii., 19. Holding the head, from which the whole body by joints and bands having nourishment ministered, and knit together increaseth with the increase of God.

We see here that from Christ the head, the living spirit flows to all the members, which fitly or exactly joins, compacts and knits them together in the bonds of love, builds or rears them up, worketh effectually, or exerts and exercises its energy according to the measure or size of every part, and ministers proper nourishment to promote the proportionate growth of every member of the body of Christ. This is the sweet anointing oil, the unction from the holy One, the spirit of God, or it is Christ himself by his spirit shed abroad or diffused throughout the whole body, according to the capacity of every member.

This spirit is the cement, the true bond of union. Thus Christ prays, John xvii., 11, 21, 23. "Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as thou, Father, art in me and I in thee, that they also may be one even as we are one; I in them and thou in me, that they may be made perfect in one."

We find here that Christ's prayer is, that his followers may be made one, and kept completely so, not by means of some external law or form of words, but by the name of God. That they may be one in us says he, living and walking in the Father and the Son, and the Father and the Son living and walking in them; and thus to form

and preserve the union, he gives them the glory which he received from the Father, whereby they are constituted one; for "He that is joined to the Lord is one spirit. 1 Cor. vi., 17.

Christ dwells in his heart by faith, and as long as the members of the body continue in the faith they are so intimately united, that any outward bond could only serve as a burdensome yoke. But if any of his professed members are not joined to the Lord in one spirit, their outward bonds are only like binding two or more dead bodies together, which hastens their putrefaction and renders their ill savor more intolerable to the living. Without this living spirit the most perfect form or set of rules which could be made, though it were even by God himself, could not cement them together in the bonds of love, nor make them one in heart.

Mankind are not bound together like the parts of a machine, nor put in motion by external force; they must be influenced by motive, and that motive must be in the heart. This is the law of God received and engraven on the heart through faith; hence it is said to be written, not with ink, but with the spirit of the living God; not on tables of stone, but on fleshly tables of the heart. 2 Cor. iii., 3. After these days saith the Lord, I will put my laws in their inward parts, and write them in their hearts. Jer. xxxi., 32. Christ is the end of the law for righteousness, to every one that believeth. Rom. x., 4.

Now the end of the commandment is charity out of a pure heart. He that dwelleth in love, dwelleth in God,

and God in him. The husbandman had an external law for his fig-tree, that if it bore fruit, well, if not, he would cut it down. But the fig-tree was not governed by this law, it acted according to a law in itself. So we are commanded to bring forth the fruits of holiness, without which no man shall see the Lord. But this command, so long as it is not in our nature, has no more influence in the production of those fruits than the command of the husbandman to his fig-tree.

We see no outward law necessary to impel the rivers to the ocean, bind the stones to the surface of the earth, or prevent the trees from growing downward. No more does a Believer want an external law to oblige him to love God and his neighbor, for if there had been an external law given which could have given life, verily righteousness should have been by the law. Examine your wheat-field and you will find uniformity among all the grains. By what rule is this uniformity effected? You may observe the same uniformity in every species of vegetables, plants and trees. And are those meaner things governed by real operative laws, and yet God's noblest creature, man, left at random to follow every shadow or image, and bend to every device of human wisdom? Nay, there is one law and one government for man, and all that are under that government are as uniform as the leaves on an apple-tree.

This law is nothing less than the one spirit of the eternal God, which lives and operates in the church as his body, for by one spirit we are all bap-

tized into one body, and have all been made to drink into that one spirit. Therefore, they that have not this spirit, are lawless and disobedient, filthy dreamers that defile the flesh, despise government, presumptuous are they, self-willed, who are not afraid to speak evil of dignities; for if any man have not the spirit of Christ, he is none of his. Thus it appears that the Christian's law is in his heart, a copy of which is drawn out in the New Testament.

The members of the human body need no bond of union to cause them to act in concert, or to keep them from quarrelling and separating, but that spirit which animates the whole frame. The whole current of the New Testament goes to show that the spirit of Jesus is the true bond of union in his church; but we find not the least intimation of any other bond being necessary.

All who have received this one spirit, and are living and walking in it, are united together by the hand of God; and what God hath joined together, let not man put asunder; nay, it cannot be done, they are and must continue one, though they should be called by never so many names, or externally distinguished by many peculiarities. The most that these things can do is to make them think they are divided, and to prevent their external communion, sweet fellowship and mutual comfort.

But seeing Christians are one and have fellowship with the Father and the Son by one spirit, it is the most unreasonable thing in the world for them to be separated in their external com-

munion. This separation has been the work of error, and it is by this means that it is continued in the world.

Let Christians look back to the history of primitive Christianity, as recorded in the New Testament. Let them take a view of the plain and native simplicity which shines out there, the beautiful equality that reigned among the Apostolic churches, and let them pant to breathe that native air.

They were all Brethren and Sisters, met together with one accord, united in one mind and one judgment. They ate their meat with gladness and singleness of heart, they went from house to house, from one love-feast to another, were strictly forbidden to call themselves by the name of Paul or Apollos, and such as did, were pronounced carnal, sensual, having not the spirit.

View the churches scattered abroad, planted and visited by the Apostles and others: They had all access to each other, and communion together. And that one spirit of God which lives in every Christian, has made no provision for acting otherwise, till the end of time.

The evangelists went out two and two or in larger companies, and in every place where the word was gladly received, those who gave public testimony of their faith, were baptized, received the Holy Spirit, and were set in order for the admission of others who might afterwards believe.  Go and do likewise. CHRIST.

THE END.

Those who forbear to act, may be righteous for themselves; while those who venture to act, must be allowed to make some mistake.

M. W.

MY HOME.

MARY WHITCHER.

I AM walking 'mid sweet flowers,
Blooming roses, lilies fair;
And around these fragrant bowers
Stately oaks for shade appear.
There are children of the household,
Lovely youth are flowers sweet;
And the oaks are well-tried pillars,
'Neath whose shadow we retreat.

And behold, within the center,
Is the word of God revealed;
By the union of the spirit
Truth nor purity concealed.
"Line on line" and loving precept,
With the "new commandment" came:
"Love and bless ye one another,"
This the language clear and plain.

Canterbury, N. H.

CONFESSION OF SIN.

MARTHA J. ANDERSON.

"He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall find mercy." Prov. xxviii., 13.

THE voice of one crying in the wilderness. "repent ye for the kingdom of heaven is at hand," is the voice of the true prophet or witness of God, who, bearing the torch of truth, lighted by divine inspiration, precurses the opening of each new dispensation or degree of progress among mankind. The wilderness signifies the uncultured spiritual condition of humanity, the gross sensual state, where moral blindness precludes the light.

Only as new waves of life from the inner spheres of goodness and holiness roll over the earth, penetrating the darkness and unfolding in the race a state of receptivity, is there an awakening to soul needs, and at certain

times there cometh the spiritually illumed teacher or witness, imbued with power from on high, and a testimony that brings conviction for wrong doing, as on the day of Pentecost when there was a mighty outpouring of the Spirit." "Many that believed" or were convicted, "came and showed their deeds." Acts xix., 18.

Israel had prophets of the Lord to proclaim judgment, with priests and elders to hear the oral confessions of the people, and make atonement by offerings and sacrifices, for all the sins they committed against moral and physical law.

John the Baptist came with a further degree of light; merging from the dispensation of types and shadows he proclaimed the ushering in of a more spiritual work, "when the axe should be laid at the root of the evil tree." He baptized with water, which signified a cleansing of spirit from all impurity, and as he preached the word of righteousness, the people came confessing their sins. Jesus came also, and upon him descended the Christ anointing. His baptism was of fire and the Holy Spirit, the flame that reveals and then consumes the man and woman of sin, whose carnal thoughts and deeds have defiled the very citadel of life through all the ages.

Verily in the great day of the Lord when the "veil of the covering"—the lust of the flesh—"shall be taken from the nations," "that which is done in secret shall be revealed on the housetops," not whispered in the ear of the Infinite, who knows all our errors; but, confessed before the faithful servants of God, who have passed

through the searching ordeal, and through mortification and contrition have found and felt the loving mercy and tender forgiveness of the Father and Mother of all.

Joshua said to Achan, who brought judgment on the camp because he hid the goodly garment and the wedge of gold; "My son, give I pray thee, glory to the Lord God of Israel and make confession unto Him, and tell me now what thou hast done." He—Joshua—stood as a witness, heard the acknowledgment, and passed judgment on the sinful deed.

The open confession of sin was practiced in the days of the apostolic fathers, and was deemed essential to the privilege of membership in the first Christian Church. "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." John i., 8, 9.

The Catholic Church held this as a cardinal doctrine, but the abuse of the sacred functions of the clergy, has turned a real blessing into a curse. Human nature is weak through the flesh. Masculine dominance with its powerful impulses towards sensuality, has not been able to withstand the temptation of the confessional, and saving grace has departed from what should be the holy of holies. Woman should confide to woman her heart secrets; but, she had no voice or place in ministerial administration, until Ann Lee, the first born among many sisters in the Second Christian Dispensation, revealed the Motherhood in

Deity, the starting point of woman's emancipation from sexual thralldom.

She who came up out of great tribulation, baptized and regenerated by the Christ influence, has wrought wisely in establishing equality in spiritual as well as in temporal affairs, in the organization that bears the name of "Believers in Christ's first and second appearing." Each sex comprehends its own frailties, and each has its own spiritual advisers, in the order of Elders; and where there is harmonious action "the counsel of peace is between them," and the law of virgin purity is maintained. "Now has come salvation and strength, the kingdom of our God and the power of his Christ." The wings of the Cherubim touch over the mercy seat; and Urim and Thummim—light and perfection—shine in the breastplate of righteousness which is worn by those who minister at the altar.

In associative relations where persons are gathered together in a communistic home, it is necessary that the character of each individual should be known; and the true brotherhood and sisterhood formed on the basis of a religious life can only be permanent by each member putting away the sins and errors of the old life in nature. The power of protection can only be kept, through union with and confidence in a spiritual lead, from whom no secrets should be withheld. "Now, therefore, there is no condemnation to those who walk with Christ," for they have put off the deeds of the old man and woman and are clothed in the clean garments of the resurrection.

"Light is sown for the righteous

and joy for the upright in heart;" and those who are true to the principles and rules of an organization whose object is human redemption, cannot fail to find peace of mind and rest of spirit. "Such shall see the travel of their souls and be satisfied with the goodness of God."

Mt. Lebanon, N. Y.

PHYSICAL and SPIRITUAL LIGHT.

ANNA WHITE.

"LIGHT is the agent through which objects become visible to our senses; it is indispensable to the growth and development of all material substances; without it there can be no perfection."

"To them that sat in death, light is sprung up." *Matt. iv. 16.*

Plants kept in dark cellars are pale and sickly in appearance, while those of the same kind, when exposed to the vivifying rays of the sun, present a richer, deeper hue.

The same rule that leads the horticulturist to prune and dress his vines, and the agriculturist to trench and prepare land for his crops of grain and vegetables, should likewise lead him to observe and obey the laws of his being, and that light as the focalizing source of his existence, should be woven in that existence until it becomes an inseparable part of the integral body. If the law of "loving the neighbor as thyself" was imperative, this would be the case, and the common blessings of a kind Providence be equally distributed upon each and every one of the human family, but, unfortunately selfish interests and world-

ly loves for me and mine predominate among all classes in so-called Christendom to an alarming extent, producing inequality, injustice and avarice. We need but visit the coal mines of our own country, to witness, in the truest meaning of the term, the culmination of an iniquitous nefarious system. Here, hundreds of feet under ground, are men plodding from morning till night and from night until morning without a sunbeam or a ray of diffused light to brighten existence. Is it any wonder that we stop and question if these miserable specimens of humanity were made in the image of the Creator—a little lower than the angels—endowed with reason and capacities exceeding all the other works of his hand?

In our large factories and dry goods' stores, where young delicate womanhood is forced to stand all the day long in an unnatural, unhealthy atmosphere, we see the operation of the same law. And so with the tenantry in our great cities, deprived of the main sources of existence, they become mere beasts of burden, or resort to immorality and crimes as a consequence of their low conditions.

"The earth is the Lord's and the fulness thereof," though man claims to be the lord of creation. He has certainly circumvented other ways, has hewn out cisterns—broken cisterns—that hold only the foul muddy waters of sensuality, selfishness and greed; still, through the progress of the race in scientific truths, it will be shown that "the nations are as a drop of a bucket and are counted as the small dust of the balance: "behold, He tak-

eth up the isles as a very little thing." From thorns and briars, from insect ravages and destructive cyclones, the new earth is destined to be free, as well as from sickness, pain and disease. We are convinced that physically, it is impossible to exist in a healthy state without light. A dwelling or an apartment void of it, is unfit for occupancy. It was God's first gift to earth. "Let there be light and there was light, and God saw the light and it was good." Let us not shut it out. Spiritually, we need the light "as a lamp that burneth;" the soul requires it for its advancement in spiritual life, as much as the body needs it for physical development.

By the light of divine revelation Mother Ann was enabled to see through the veil of the flesh, and power was given her from the Christ spirit to rend this veil in twain, and declare to the world the testimony of eternal truth. When this was done persecution commenced, "for every one that doeth evil hateth the light, lest their deeds become manifest." The same wicked spirit that crucified Jesus in his day, was as rife in her day, and though she met not the same ignominious death, her physical life was prematurely shortened by the sufferings she was forced to endure in pursuance of the spiritual gift of God which rested upon and took up its abode with her.

To Mother Ann was committed the keys of the kingdom, and no one could enter into the fold but through the door of confession. So keen was her spiritual vision that she could see the sins of a person, and when there was a reluctance in confessing sins would

read them aloud to that person, until in agony the soul would cry for mercy and beg for a privilege to confess them. That was bringing light out of darkness, with convincing proof that Christ had indeed "appeared the second time without sin unto salvation." When the blessed Millennium shall have come to the many, as it has come to a few, the external and internal, or the physical and the spiritual light, will penetrate and dispel all darkness.

The soul that is touched with the Christ baptism, and becomes imbued with saving power from on high, and faith to bring to light all the hidden works of darkness in thought, word and action according to God's order, is already in the Millennium.

"And there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light; and they shall reign forever and ever." Rev. xxii., 5.

Mt. Lebanon, N. Y.

*In Memory of our Young Sister,
ADA M. WAYNE.*

There is no Mystery—no Death.

CECELIA DE VERE.

THE germs of fruit cast petals on the ground,
With perfume sweet exhaled on morning's
breath;
And we perceive 'tis in the plan profound,
We call it change, we never call it death!

The nurturing shell may now all broken lie,
The chirping tenant leave the transient nest,
To gladly, freely, through the ether fly;
And that is life, developed and progressed.

We mourn not day, that kissed the evening
cloud,
And left the crimson to dissolve in night,
We heed not whether black or silvery shroud
Enwraps the hours,—we wait the coming light.

And whether red leaves fall or spring delays,
We cavil not, nor dread a chaos near,

The natural thought keeps pace with natural
ways,
And marks the certain advent of the year.

When cold the ice gate closes on the world,
And snow-crowned evergreens their hands
upraise,
Though wild tornadoes through the air are
hurled,
We know the coming of the sunny days.

But when the hand of pain the door unbars
And liberates the soul. Why should we mourn?
We do not tremble for the hidden stars,
When morning o'er the firmament is born.

But where is reason when grief bows the head,
And doubts rush in like comforters of yore,
When wailing voices cry, "the dead, the dead!"
And have we lost them? lost them, evermore?

Ah, there is blasphemy in every breath,
In every motion prompted by despair,
Who dares to call the soul's departure,—Death,
When God hath joined and keeps us in his care.

He gave our souls affection, as a bond
For mutual help, for mutual growth while
here,
And stretched its circle to the life beyond,
That immortality might bless and cheer.

And now behind the screen that lightly veils,
She has just slipped, a child that close we held.
Safe is she now where evil ne'er assails,
Where note of sorrow, never sadly knelled.

Dear one, we loved thee, in thy tender heart
There was a friendship sweet as violets' dew;
A strong affection, undefaced by art,
Where pure, confiding trust its mantle threw.

The simpleness that fathomed not the well
Wherein the pearl of truth in beauty gleamed;
Nor noted its possession, nor could tell
How great to other eyes its value seemed.

We will not say adieu, nor parting take,
But on thy heart we lay a lily-flower,
The love we bear thee, may its bloom awake
Within thy soul unfeeling source of power.

Mt. Lebanon, N. Y.

TWILIGHT THOUGHTS.

SOPHIA WAYNE.

WHAT lovely views the golden sunsets are,
They lead our thoughts to that bright land afar,
Where we can see the pearly gates ajar
To our fair spirit home.
And as we watch the daylight fleeting fast,
And think of earthly trials that are past,
We know we'll gain that blissful realm at last
Where trials never come.

Our loved ones who have journeyed on before
Are watching for us from yon peaceful shore,
We soon shall reach the bright forevermore,
Where pain and sickness cease.
No earthly creeds will gain our passport there,
The Spirit whispers, "'Tis by deeds and prayer,
Dependence on our heavenly Parents' care
That wins true joy and peace."

OPEN LETTER,

To JOHN McCABE.

MT. LEBANON, N. Y. APR. 1891.

RESPECTED FRIEND;—Your plea for Liberty of Conscience published in the "Evening Journal," Albany, N. Y., respecting the separation of Church and State, is good and timely—a word in season. It is as "apples of gold in pictures of silver." One generation goeth, another cometh. Fifty years ago, the same problems about the Sabbath, Liberty of Conscience, the Rights of man and woman, of Capital and Labor that you set forth, were propounded and discussed, that are now agitating the whole civilized world. These problems can only be settled by war. It is simply a question, shall it be a war of monitors, guns and swords or a "war of ideas" as Napoleon predicted? Think there can be no doubt but that the last and final war that mankind will ever wage that will precede the Millennium will be a war of ideas, of words, of reasoning, a mental war. Washington declared that Paine did more with his pen, than he had done with his sword for the ultimate success of the American Revolution. Are we ready for that kind of war. Then will come the New Earthly Order receiving the inherent, inalienable rights of man and woman, common sense, entire separation of Church and State into two distinct orders in which there shall be no theology and that will be founded in righteousness, giving to each child, hereafter to be born, a natural, rational parentage. No more come-by-chance, unwelcome children; children of lust, to become victims of poverty,

and material for Christian wars and murders. In America let us have universal equal education in Public Industrial Schools, in which each child shall have the same privileges and opportunities with every other child.

Knowledge is power—no class education, enabling one part of the people to rob the other part by making and enacting Constitutions and Laws, without the robbed-oppressed understanding or knowing how and why it is done. Inasmuch as all people have an inalienable right to an inheritance in all the elements of life, land, sea, air, water, light, labor and reason, wherefore should a present living generation be burdened with paying debts contracted by their dead ancestors? Let each generation pay as they go, the dead have no rights the living are bound to respect, as regards the earth and all there is therein. Abolish all laws for the collection of debts, private and national, and in their place substitute a code of honor.

More private debts would then be paid than at present, when the lawyers get more money for collecting than comes to the creditors. That would be a New Earth. And a New Heaven would come into existence, a purely spiritual order, with its non-religious theology, free from politics and perfectly separate from the State, or New Earth. It will be a Christian Church not of this world and therefore its subjects would not fight nor marry, leaving that for the children of this world. It would attach no blame to a clear materialist, like Paine, Lincoln and Ingersoll, as belief is a result of evidence not of authority. Force,

however applied, cannot compel belief. An inquisition is unreasonable, illogical, it is insanity—like war. If nations intend to do right all the use of fighting is to humble the belligerents so that they will be willing to reason, to arbitrate. In the Millennium, Krupp's cannon weighing 170,000lbs, sending a ball 4ft. long, weighing 3600 lbs., together with monitors and all the munition of Christian wars will be kept as curiosities, as we now keep the curious instruments of torture for heretics, which the Earl of Shrewsbury has bought and brought from the castle of Nuremburg to London.

In the times you refer to, G. H. Evans occupied the position that Henry George is now filling so efficiently. He edited "The Man," "Young America," "Working Man's Advocate," the "Free Enquirer" and printed the "Bible of Reason." I have imperfect files of these papers. Arthur Tapping was the leading orthodox fanatic. Stopping the mail on Sunday was a favorite measure, of which you speak so wisely.

The present generation must fight these battles over again, or we shall become Church and State and be ready for some new form of the Inquisition. Our own times must bring forth its own leaders as did the civil war. In the Crimean War, England sent "an army of Lion's commanded by Jackasses." As the war progressed the right men got into their right places. Will not the World's Fair do the same? The fanatical, fighting, marrying, Inquisition clericals will think they have achieved a great vic-

tory in closing the Fair on their man-made anti-christian Sabbath. In common sense, are they not braying out their own shame and proclaiming to all nations that they are not equal to the great occasion of a World's Fair? They can bray and kick but cannot command the respect of the great army of lions who will be at the World's Fair, who have seven days of Sabbath one just as good as the other, and each one as sacred and with the same right to have their Sabbath kept by all the others as have the misnamed Christians.

F. W. EVANS.

[Contributed by D. Orcutt.]

A CHILD'S HYMN.

Six Hundred Years Old.

GUARD, my child, thy tongue,
That it speak no wrong!
Let no evil word pass o'er it;
Set the watch of truth before it,
That it speak no wrong.
Guard, my child, thy tongue.

Guard, my child, thine eyes;
Prying is not wise;
Let them look on what is right;
From all evil turn their sight;
Prying is not wise.
Guard, my child, thine eyes.

Guard, my child, thine ear;
Wicked words will sear;
Let no evil word come in
That may cause the soul to sin;
Wicked words will sear;
Guard, my child, thine ear.

Ear, and eye and tongue,
Guard while thou art young;
For, alas! these busy three
Can unruly members be;
Guard, while thou art young,
Ear, and eye, and tongue.

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Editorial.

THE best use of the armor of the God of Peace is becoming more and more a matter of necessity. Professed followers of the divine Teacher have taught a singular gospel. They have said,—“Thou shalt love thy enemies,” and then immediately send armies of tens of thousands with implements of war to lay waste whole cities and villages, in the name of this peace-loving Teacher.

History affords us wonderful scenes of the great war gods who gloried in the immolation of their victims, and made their highway a road of

devastation, and their glory the ruin of those who fell in their way.

The religious thought of the nations could get but a short distance above the heads of those war-loving races, and as a natural result, their God was a god of war, and no less a god of sensuality.

These soldiers, however, had been learning to defend themselves, skillfully, against their equally savage neighbors, by cunningly devised armor which St. Paul observes with great interest, and makes of it a religious lesson, well worthy the attention of a Christian pilgrim. If these murderous soldiers could use such special care in their equipment to defend themselves against the weapons of an earthly enemy, then, indeed, the follower of the peace-loving Jesus, should take no less care to defend himself against the enemies that are seeking the ruin of his hope of life both in this world and in that which is to come.

It is needed, at the present day, most emphatically, that men should put on the whole armor of God, and this armor should be complete in its every part. So essential is this for the victory over evil, that some spiritually awakened minds have written that “one reserve,” one error persisted in may result in complete failure. Deviations from the principle of right-doing is one of the dangerous places in which some are inclined to walk. Their armor is defective and through a careless indifference

they easily fall a prey to the spirit of evil, and when quite too late, find that instead of having on the armor of God, they have accepted a very inferior article.

To the disciple of the man Jesus, it becomes a matter of the greatest importance in our several homes, that our order of life should be one of unflinching integrity, one of honest labor for the good of our fellow men, and one of spiritual advancement over and beyond the idol worship that so prominently rises before us.

Of what benefit may a work be to those who seek, if they are never able to find any satisfactory result? Of what benefit is it to any one, as said the good Apostle, if "I bestow all my goods to feed the poor, and give my body to be burned," and do not accompany this with charity toward our fellow men? It is all valueless, time wasted without compensation.

Would it not be well to look a little more carefully to our armor and especially to our breastplate of righteousness, which more than all things else, aids us in doing to others as we would that they should do to us? Of course we are all interested in being successful in the maintenance of our gospel home; of securing the great blessings which have been promised to those who walk uprightly, and in making our life to harmonize with the testimony we preach, and with the faith which we profess.

It is our great privilege to love

God, and to depart from all iniquity. To establish an honesty of purpose, and through this to inspire others with an earnestness to seek with diligence the inestimable treasures of the kingdom of heaven.

How very singular it is for highly civilized and Christianized people, in this wonderful day of grace, to become excited and begin to "breathe out threatenings and slaughter" against a little company of religionists. Persecution seems to be in the air, and after calling the Koreshans of Chicago, a long list of bad names these self-styled Christianized lambs are foolishly making ready to do violence to those whom they call the wolves of Koresh. This is a queer exhibition of religion. It is, indeed, a change of base, and could only be brought out in this nineteenth century. Those who visit the World's Fair will also want to see this wonder of the age.—Christian lambs devouring the Koresh wolves. The little company in Chicago who are under the charge of Dr. Teed and who at this time are unreasonably annoyed with the indignities of an ignorant class, have our sympathetic regard and a wish for their peace and prosperity.

[Contributed by D. C. BRAINARD.]

THE German Proverb says "By the street of By-and-By one arrives at the house of never."

'Tis wrong to give offence.

In Memory of
ELDER NATHANIEL FRY.

ORRIN BEAVER.

ANOTHER well tried veteran and faithful toiler in Zion's fold has left our ranks to join the band of brave, heroic souls who have made the way of God their choice, and fræly sacrificed all earthly pleasures, for an enduring inheritance with justified spirits in heaven. For nearly half a century he has stood as a firm pillar in the cause of Christian purity. Ever battling in the cause of right, never ashamed to be called a true Shaker, but ever ready to speak in defence of its glorious principles before an unbelieving world.

His parental advice to those young in the faith was ever most judiciously given, and his great concern seemed to be that they might gain a firm planting in the true principles of Mother's gospel, that would prove an anchor to the soul, sure and steadfast. A faithful Brother in the discharge of all temporal duties, he was equally alive and zealous in support of all known spiritual ones.

Nothing in his later years gave him more pleasure than to listen to some soul-stirring communication, as given through our inspired spiritual instruments. At such times his eyes would seem to kindle with all the enthusiasm of early youth, and he would exclaim: Oh, how it rejoices my soul to hear these precious promises of God to his chosen people. I have full assurance that they will all be fulfilled to the very letter.

He was a model of neatness in all the relations of life, kind, loving and charitable to all his Brethren and Sisters and patient in the midst of severe afflictions in a most remarkable degree. None but those who were with him during his last illness can ever be fully conscious of the wonderful nerve and fortitude displayed by him. During his greatest physical suffering hardly a murmur or complaint ever escaped his lips.

We rejoice that his long-suffering spirit is at last released from its weary prison-

house of clay, and trust that it is happier than it was possible for it to be here in time. His life-work was nobly, faithfully done, and in those star-gemmed mansions of immortal life, he will, no doubt, be crowned with a royal diadem, while through the corridors of heaven will ring the joyful refrain,—“Well done good and faithful servant, enter thou into the joy of thy Lord.”

◆◆◆

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

May.

<i>Thermometer.</i>	<i>Rain.</i>
1891. 55.48	2 in.
1892. 51.16	8½ in.
Highest Temp. during this mo.	84.
Lowest " " " "	36.
Mean " " " "	51.16
Total Rainfall " " "	8½ in.
Number of rainy days " " "	16

C. R.

June 12, 1892.

“What is so rare as a day in June.”

Thus said the poet Lowell, and in reply we would say, “a day in July.” June has so long been the popular queen of the year, that the beauties of the succeeding month seem lost under her royal shadows, and all the credit July gets is for heat and thunder. But in this as in other things we take for granted what some one else has thought, and forget that we can think for ourselves. Still there is a good reason for the worship which the queenly June receives. After the cold, stormy winter and fickle spring have passed we appreciate a beautiful day in May or June, when vegetation almost suddenly dons its robe of delicate green, and the air seems full of birds, blossoms and bees.

By and by we become so used to the beautiful about us, that we neglect to admire it. If a little thought is given to it we who live above the forty-first parallel will find some of the rarest days of the year in July. The fine weather is no

longer a petted guest, but it has come to stay, and is "at home" and settled down to business. There are days in July when the transparent atmosphere would vie with that of far-famed Italy, and the rich leafy verdure of the surrounding hillsides, with that of the tropics.

Can we not gather a lesson from this, and see if each and all about us who are toiling patiently in and for the right, receive the appreciation and commendation they deserve? "The plaudits of the crowd" are transient and fickle, but the kind word as we pass is a quiet and living inspiration, a panacea for most of the troubles of life.

Home is about the same as when last reported. Crops in and growing finely. Showers and sunshine seem to be hurrying matters along, and all from the oldest to the youngest are putting shoulders to the wheel, comforted in the reflection, that

"If denied the victor's meed,
We shall not lack the toiler's pay."

Apples, pears, peaches, plums and cherries bloomed as full as last year, and it only remains to be seen how much the blasting east storm of three days duration in May, injured the fruit. We hope not much, for we observe that already the early cherry trees begin to show the scarlet fruit. The piercing cold of that storm bade us expect a solid freeze when the wind changed. But fortunately the skies remained cloudy until the balmy south wind came to the rescue, and we experienced such a relief from anxiety, that our joy was indeed, "a sweet and glad surprise."

A. J. C.

North Family.

June 12, 1892.

THE JUNE MANIFESTO came along ahead of time; but upon looking for the music we found none. However, upon reflection, we remembered that in the May number we had two pages; so we felt better. I love the inspirational songs of Zion; they are the chief avenue of spiritual life between the heavens and the earth.

On the 5th. inst. our Society meetings

opened for the season, very much to the satisfaction of all. On the 3rd. we had the very great pleasure of entertaining our beloved Elder George Wilcox who was expected to journey to the land of souls a short time since. We rejoiced heartily. How much we need a manifestation of the Divine Spirit, to quicken within us faith in the power of the gospel of Christ and Mother. Was it not the manifestation of the power of good in the life of Jesus and Mother Ann, that inspired the faith of the early and later saints. Webster defines saint as a person sanctified; one eminent for piety and virtue. We are sanctified through obedience to the truth; obedience to the truth means aggressive warfare against error and sin, which is the violation of the law of good. Negative goodness is very pretty and should be the natural inheritance of all children: but alas, it is not. Positive goodness that brings the saint out of the sinner, and makes the just man perfect, is attained only by a positive warfare against all the causes of evil in the individual, and in the systems under which individuals live, which systems are very largely responsible for the condition of misery and degradation under which they are forced to live.

The season with us is still behindhand, and unless the summer days are extended we shall probably fall short in some things. The long continued, cold wet weather has made it necessary to replant some fields of corn. Even the weeds keep growing where they are let alone, which is a constant reminder to be up and doing.

It looks now, as though the great promise of fruit we had in the profuse blossoms would, in part at least, be a failure: but it is a little too soon to pass judgment.

In kindest love, D. O.

ALL in usual health at the Mount. Spring work outdoors and in presses with uncommon force. Sisters have on hand over 200 doz. shirts. Two hundred pounds of wool is being sorted, cleansed and dyed in the old fashioned indigo blueing tub.

Four hundred yards of cotton cloth bleached in chloride. Window painting, wall painting, staining, etc., is included in the sum.

Brethren are seen skipping here and there between the rain drops, to replant, or with hoe in hand to uproot and so it goes.

A. W.

Shakers, N. Y.

June, 1892.

SINCE writing our Home Notes for June, we have had thoughts about Noah's Ark, but fortunately May had only thirty-one days. We concluded our elevation would save us from the necessity of building the second ark, but we have had rain, rain, rain.

Crops are backward and we shall have to trust Providence and better weather for the result of the harvest. We had a pleasant visit from gospel kindred on the 29th. ult. from the "Happy land of Canaan;" Sister Miriam Offord, with four young Sisters, and while at Watervliet, established head quarters at our Family. Although the reaper Death visited us twice during their short stay, we believe that they with us enjoyed a pleasant season of love and exchange of good feelings. We would say to all concerned that they honored their name and profession.

Eldress Alvira Conklin of our Family started to-day on a mission of love to the little Society of Believers in the city of brotherly love; with her goes our love and prayers for the welfare of the little band who are gathered there, striving to grow and increase in the knowledge of the Lord, also for the whole household of faith. Elder Josiah Barker of the Church Family and Sisters, Anna Case and Isabella Graves of the South Family have started on a visit to the eastern Societies of Believers. Through the medium of the MANIFESTO, we send love to them, and we hope they may impart and also receive much good to bring home. Through the same medium, we send love and kindly greetings to all Believers east and west, and a double store to our afflicted parents Elder Daniel and Eldress Ann.

May Zion have a spiritual baptism equal to the water baptism of the past month is our sincere desire and prayer.

Canaan, N. Y.

June, 1892.

WE are enjoying this pleasant season, having had an abundance of rain and cold weather. Nature has, indeed, put on her most beautiful array. Orchards, gardens, meadows, yea, all things seem to vie with each other in splendor and rapid growth. Surely "the lines have fallen unto us in a pleasant place."

Plowing, planting and sowing have been done with zeal and energy. Sisters have done their part by getting various kinds of plants well started in hot beds; besides many plants and flowers with which to beautify our home. All, even to the children, have taken a lively interest in helping on the good work of building up and supporting the cause, gladly performing manual labor and home duties of every kind with the prospect of enjoying in common, the fruits of unselfish, united labor.

More than this, we are blest with good spiritual meetings, blessed opportunities for developing the better part of our beings, for awakening pure thoughts and holy aspirations and drawing down those heavenly ministrations which strengthen both body and mind. What hour is so blest as that spent in spiritual devotion when all hearts in unison are striving for the pearl of great price, the true spirit of holiness.

A good Shaker meeting, in which every heart is free from sin by an honest confession and is therefore free in the spirit to impart and make manifest their best gifts, is really and truly a feast of good things. It is the true impetus, the great motor which gives life and growth to a religious organization. Then let us raise higher the gospel banner and through the efficacy of living testimony and inspirational song, gather that abiding power that will be a substance and treasure for other souls, that they also may come and

glorify the eternal spirit of goodness by helping to carry on the grand work of human redemption.

Our five Sisters who have been visiting the friends at Watervliet, have returned laden with gospel love and renewed energy to persevere in well-doing, feeling quite refreshed by the kind hospitality so nobly extended toward them. E. O.

West Pittsfield, Mass.

June, 1892.

WEATHER at present in our vicinity is extremely warm. July having taken April as a precedent, seems to be endeavoring to supersede the month of June. A few days since, our fruit trees were gorgeously bedecked with bloom and beauty. Grass is looking finely, and present appearances betoken a fruitful season. Although there may not have been too much of a rainfall, yet so much rainy weather has somewhat impeded the work of the farmers. Nevertheless, with tact and energy our farmers and gardeners have succeeded in getting in their crops in good time. Br. Ira, through the goodness of an all-wise, compassionate Father, and the assiduous attention and care of physicians and nurses, is rapidly regaining his health. Elder George Wilcox who had almost worked his passage to the summer land, kindly favored us with his benign presence on the 31st. ult. It would have been a great satisfaction could we have enjoyed the privilege of entertaining him in our midst for many days, but he felt that home duties claimed his attention, and as is his wont, pleasure and the rest and change he so much needed were sacrificed, and he returned after the brief stay of only three or four days. The age of miracles seems not to have wholly passed away. Are not these two cases instances of almost physical resurrection, though unlike Lazarus they had not been entombed? J. L. S.

Shaker Station, Conn.

"GIVE us this day our daily bread."
Why should we ask the Lord to give us

what He is constantly providing in some measure, whether we ask Him or not? Because by asking we acknowledge that we are dependent upon Him for our bread by whatever agencies He sends it to us. He feeds the fowls of the air and the beasts of the field. He clothes the lilies with beauty and makes the hills and valleys smile with harvests. Our spiritual and temporal food is truly the Lord's gift, and we should feel our absolute dependence upon Him for all blessings. We should pray without ceasing and with perfect faith, "Give us this day our daily bread." If we are living to God, our hearts will overflow with gratitude and thankfulness, for blessings chiefly spiritual, but also temporal. Let us praise God for his unbounded goodness.

Our Hubbard squashes that sold at three cents a pound were a paying crop. When stored in a *dry* and *cool* cellar they can be kept until May.

The poultry business is peculiarly adapted to all classes of society. The hen is a general favorite all over the land, and she is ever ready to do a good deed for humanity. Keeping fowls is a business that one should know something about before investing too largely. Economical feeding involves a knowledge of the needs of the fowls as well as the composition of the foods. Too much whole grain is not so good as a fair supply of bran and milk. When chickens are two weeks old cracked corn may be used to some extent—corn meal and bran. When grown together in large numbers and they have little or no opportunity to forage for themselves, the food should be suited to their age and wants.

4345 spaces of cream were sold in May.
D. ORCUTT.

Ayer, Mass.

June, 1892.

AFTER a week of disagreeable, rainy weather, which has hindered outdoor work and travel for that length of time, we have a chance to welcome again the rays of old Sol, as almost a stranger. The

faces of the farmers are brightened as they feel assured that their hard work for the summer is not to be cut off by untimely frost. All hail to the faithful worker of the soil, as he follows his plough and turns the sod, that will give to us our corn and potatoes. The farmer's life is one of labor, if there would be success.

The life of a Shaker is a life of industrious toil and if we live aright we must labor; and as this is the home of our choice, why not put forth our best life efforts to make it a beautiful home.

It is said that the outward is often an index of the inner man, and if we would convert others to our faith, we must have our premises neat and orderly. There is but little hope for the sloven, but God will bless the intelligent and persevering worker. June 1st. finds our crops all in. We have about thirty acres under cultivation, and shall look forward to a fruitful harvest. Our orchards give evidence of a bounteous crop of apples, and that will make the whole family feel joyful as they anticipate the coming of another year. Warm weather has driven away nearly all the sickness.

A. D. B.

East Canterbury, N. H.

Weather Record, for April 1892.

Highest Temp. during the mo.	79.
Lowest " " " "	32.
Mean " " " "	53.3
Total rainfall " " "	6.57in.
Number of days' rain " " "	14

N. A. BRIGGS.

Alfred, Me.

June 12, 1892.

"AND God said, let the earth bring forth grass, the herb yielding seed after its kind and the tree yielding fruit whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass and the herb yielding seed after its kind." And it has continued to do so to this day, as our fields and pastures covered with their beautiful mantle of green, give evidence.

Just now we are anxious that rain may

come and give sustenance to all these beautiful creations—*anxious, as though there were not a Power above that careth for all these things.*

The Brethren are now busy with their hoes, killing the noxious weeds that would rob the precious plants. And are we caring as faithfully for our spiritual garden, the heart, that nothing remains there to rob us of our happiness? If so, I believe it will be well with us, for we read: "Blessed are the pure in heart, for they shall see God."

Since writing "Notes" for last month we have been blessed with a visit from our Parents, the Central Ministry with Eldress Dorothy Wright from the Church Family, Mt. Lebanon. Elder Joseph was never in Maine before. His Christian love and humility call forth our choicest love. Eldress Harriet and Eldress Augusta we had seen and learned to love years ago. The heavenly ministration of love, blessing and charity which they brought with them will long remain with us to strengthen and encourage us to still persevere on in this beautiful way of self-denial and the cross, each striving to be good and to do good.

As we have received love and blessing, so we would extend our choicest love to all our gospel friends.

F. C.

Sabbathday Lake, Me.

June 13, 1892.

THE months seem to pass very quickly and there is no time to linger or "put off" in regard to writing "Home Notes." Our good editor enjoins punctuality, which is a very necessary attainment.

The Mt. Lebanon Ministry and Eldress Dorothy Wright arrived at this place on the 20th. ult. They stayed with us four days and during that time administered a mountain of strength. The Order was new excepting our dearly loved Eldress Harriet Bullard. There can be no failure in our Zion as long as it is strong enough to supply such leaders as Elder Joseph Holden. We found in Eldress Augusta Stone a spiritual mother well worthy of

our love and confidence, and in Eldress Dorothy a pattern of purity and a spirit abounding in the lovely graces of the gospel.

On the 21st. ult snow fell to the depth of five or six inches and remained on the ground most of the next day. Our house plants and seedlings were out and many of the largest were broken by the weight of the snow, but otherwise no harm was done. From the blossoming of our fruit trees we anticipate a bountiful harvest.

The strawberry bed set out last spring is now in a perfection of bloom and we are sure of plenty of that delicious fruit later on.

We have been somewhat troubled with measles; seven cases within the last two months, and bad colds are afflicting many of those who are measles proof. A. S. C.

Sonyea, N. Y.

June, 1892.

THE new June is a terrific scorcher; without its frequent showers the dry old world would soon become a mighty blaze. Western New York has a fine prospect of much fruit.

The yearly campaign that tries men's souls and women's soles too has passed. "House-cleaning" is finished, our house is set in order preparatory for other scenes that await perfection.

The sowing and planting of spring crops was not all a success, several acres of corn were replanted, as the over-drenched earth damaged the first; of the second we cannot tell, that, too, may meet with a failure as well.

During the past few weeks Brother Henry Hollister has built new plank sidewalks around the buildings; more comfort and less fear is now realized by the walking public than has been known for many years. A portion of the large barn at the West Farm has found a renovation through his much toil.

The haying season has commenced, and rich will the harvest be, for the grass grows fast where rain and sun cause blighting forms to flee.

G. D. G.

Enfield, N. H.

June, 1892.

WE had thought we would leave our allotted space this month for matters more important, when, at the eleventh hour, a friend inadvertently made a statement bearing rather upon the appreciative of what has heretofore been forthcoming from this branch of the vineyard, and gave us an impetus to keep on the move. Such is the power of influence; true it is that "the clarion voice of duty should ring high above all other lesser sounds," and yet, we all at times find ourselves just human enough to joy in the knowledge that even one finds benefit or satisfaction through our feeble efforts; it is said that there are birds that sing the sweeter when caged and oppressed, so there are human birds who apparently enjoy doing a duty for the very love of it, but they are exceptions, not the rule, until that height is reached. We were especially glad to hear from E. O. who wrote for the brave little circle in Canaan, that happy land, who are denying self if need be, that they may be without hirelings. One writer says, "there is a touch of flavor in garden sauce that a man never gets until he swings the hoe," and no doubt the vegetables and fruits that find their way to your frugal board, are far more welcome, and sweeter to the taste, for having been coaxed into perfection by your own willing hands. The spiritual atmosphere of the home without hirelings, as a matter of simple cause and effect, must be of a higher order; we shall be interested to hear from you often, who have thus begun to build so wisely.

Rain has reigned with us, as elsewhere, but it has only made the green look greener, thus enhancing, if possible, the beauty of the natural scenery. Old Mascoma never over-reaches the bounds of propriety, so we have had neither flood, nor flame, nor cloud burst to cause alarm. E. B.

Oh what is worth our thought, our labor our affections while here, but that which tells for eternity?

INQUIRY.

No. 5.

It is quite common to be asked the following question.

“How do you settle difficulties that arise between individual members of your Society?”

In a Christian Community the members must be governed by the spirit of Christ. The contract which is signed by persons on entering the Society, and the Rules and Regulations of the Order, which are for the same purpose as the bye-laws of other Societies, determine quite clearly the course that must be taken by each member toward every other member.

To injure another person by word or report or deed produces disunion and the trespass must be corrected by confession or acknowledgment. The correct government of the mind is an essential Christian discipline, and to be able to maintain a gospel relation, a good union must be sustained. No member has a right to trespass upon the privileges of another and if this is done, either carelessly or willfully, it must be apologized for, or if necessarily made a subject of confession.

SCRIPTURE TEXT.**THE PUZZLED YOUNG MAN.**

If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. Luke xiv., 26.

We do not wonder that he was puzzled. It must have sounded like a very singular religion, to teach people

to hate their best friends. The Teacher, so far as he was known, manifested a very kind and sympathizing spirit toward the poor, and those under affliction, and then to preach such a sweeping system of hatred was an unsolved enigma.

This same text remains a puzzle. Christians and Infidels are, alike, unable to render a reason for such a remark. The Christians with their untempered mortar, attempt to cover it from sight or to so blind the eyes of the readers that they shall not see it. And then they illustrate it by saying that he did not mean for his disciples to hate any of these relations, but only that they should not love them quite so much as they loved Jesus, while the Infidels say that Jesus went a little too far in his zeal and overstepped the bounds of propriety.

Some think that this is in strange contrast with his language at another time when he said, “Love your enemies, though they despitefully use you and persecute you.” To teach people to love a class of men and women who are doing all that lies in their power to ruin your character and to destroy your happiness, and at the same time, teach them to hate their fathers and mothers and children, is enough to puzzle a young man or even an aged wise man.

But as Jesus was the Teacher of a new and living way, the head of a new creation of God, his doctrine was not and is not fully understood by either the Christians or Infidels who still claim Adam as their gospel father, and the life of the generative world as their sacred treasure. The

new way of holiness does not harmonize with the old way of worldliness. The first teaches the principles of peace on earth, and that a virgin or spiritual life are the only sure passports by which to enter the City of God, while the others teach that might is right, whether of the brain or muscle; and then the Christian steps in to say that wars and the carnage that follows is ordained of God, and that sensuality under cover of sensual law-givers is justifiable.

FORETELLS THE END.

In north Georgia the Rev. T. K. Hostell, a Baptist missionary from Indian Territory, claims to be informed as to the date fixed for the end of the world. He says that during the last year he has had so many mysterious revelations made to him that he felt called upon to preach to his own people their impending doom. The Israelites, he says, will take up their journey to Palestine on the 3rd. of April, 1896. On the same date in the year 1900, the new temple at Jerusalem will be dedicated with impressive ceremonies and Christ will make his second advent on Mount Olivet the 15th of May of the same year.

In the meantime all the terrible disasters foretold for the last days will begin at once. Brethren will be arrayed against each other as never before. There will be wars and political revolutions calculated to drive people to a sense of their duty to God. His hearers listen with eagerness to his revelations and will talk of nothing else.

"SOWING WILD OATS."

LUCY S. BOWERS.

THE foregoing phrase is one which is in common use, and generally applies to the stages of youth or early life, when both the body and mind are

most buoyant and active in all their natural tendencies, and the hardest to restrain and direct. It also seems to be a kind of license and willing sanction of all the actions and dispositions common to youth, regardless of regularity, submission or genuine morality; anything which it occurs to them to indulge in is apologized for, with the sentiment that they are "sowing their wild oats," from which is to be inferred that in some near future they will settle into steadier ways of life. It implies that youth must have a time of wickedness, the defying of authority and the abuse of opportunity, after which all will come around right.

Some one speaking keenly on this subject said, that there was not a more certain mistake. That which you sow you shall reap; if you sow "wild oats" you shall reap "wild oats." Not one instance can be found in all humanity, where the evils indulged in in youth did not mar and scar the soul through life. There is a penetrability and permanency in the virus of indulgence, that defies almost every remedy for removal while we are in the body.

Effect must follow cause; if we eat that which is unfit for our consumption we suffer the consequences; as the builder buildeth so his house stands; as we do our duties so will they appear for or against us.

Just so with all our actions; it requires few repetitions comparatively to form a habit, and *evil* habits however small, "well pursued betimes, may reach the dignity of crimes." The early formation of a good character is an all important matter.

The following contains a corresponding and undeniable truth: "An unrestrained childhood is the nursery for the prison, the almshouse and a premature grave." Colton condemns the "wild oats" apology in these words: "The excesses of our youth are drafts upon our old age, payable with fearful interest from twenty to thirty years after date, and often much sooner."

It is strange that there should be so much heedlessness and latitude on the part of parents and guardians in this respect. Healthful freedom, frolic and varied innocent entertainments appropriate to early life, promote happiness and insure pleasant recollections in after years, but when *moral* laxity is allowed, the consequences of suffering, sorrow and disgrace are as positive and certain.

"Train up a child in the way it should go" was the command. Many have credited their successes in life to early teaching and discipline, and all who have chosen not to depart from them, rejoice continually in their virtuous beginnings.

If we sow and cultivate good grain, and persistently destroy the evils that seem involuntarily to vegetate in the soil of our minds, we shall find that we have enough to do, without wantonly and deliberately sowing tares or any evil seed, which according to its kind, will bear the bitter fruits of pain and regret.

Mt. Lebanon, N. Y.

If thou art reproached unjustly, thou shouldst rejoice exceedingly in that thy condition is so much better than if thou hadst deserved it.

FINISH THY WORK.

FINISH thy work, the time is short;
The sun is in the west,
The night is coming on; till then,
Think not of rest.
Yes, finish all thy work, then rest;
Till then, rest never;
The rest prepared for thee by God
Is rest forever.

Finish thy work, then wipe thy brow,
Ungird thee from thy toil;
Take breath, and from each weary limb
Shake off the soil.
Finish thy work, then rest in peace,
Life's battle fought and won!
And so to thee thy Master's voice
Shall say, "Well done!"
—*Farm and Fireside.*

HE that meddles with other men's matters neglects his own.

KIND WORDS.

ENFIELD, N. H., MAR. 1892.

WE wish the MANIFESTO many happy, New Years. And the same to all who take an interest in the cause it so nobly defends. This is the prayer of your Sister,
CHARLOTTE HART.

Deaths.

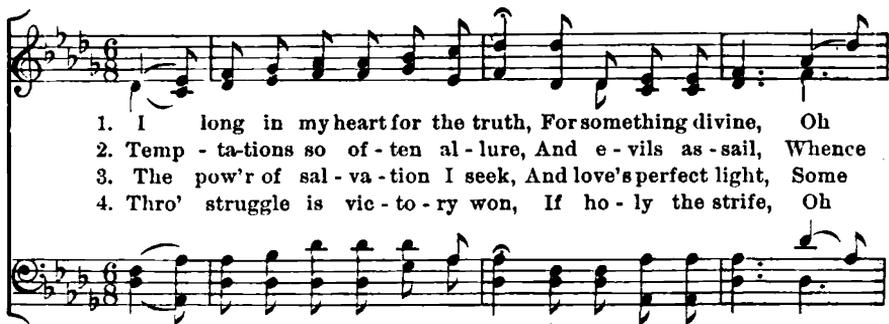
Elder Nathaniel Fry at Shakers, N. Y. May 26, 1892. Age 88 yrs. 9 mos. and 22 days.

Sister Eliza M. Byram, at Pleasant Hill, Ky., in the eightieth year of her age.

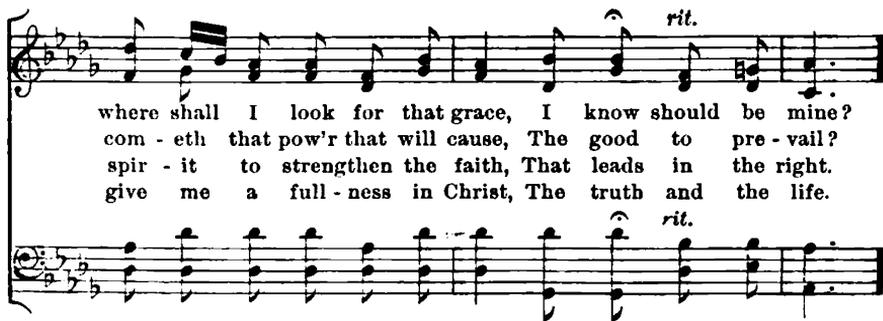
Sister Eliza came into the Society with her father when only ten years old. She has filled many places of trust, during her long life, and has been one who gave her all to the cause. During the last years of her life, she has been an invalid, suffering much, and when the last hours came, she feared not to "walk through the valley of the shadow of death."
J. W. S.

LOOKING UPWARD.

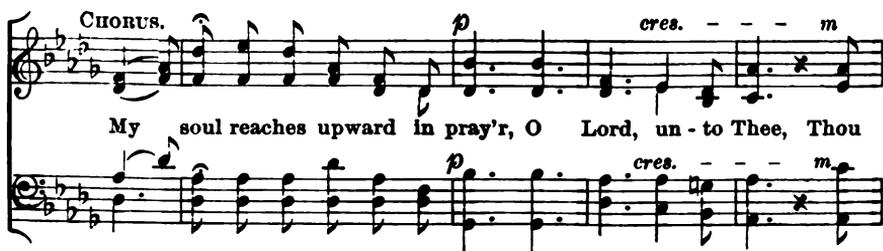
MT. LEBANON, N. Y.



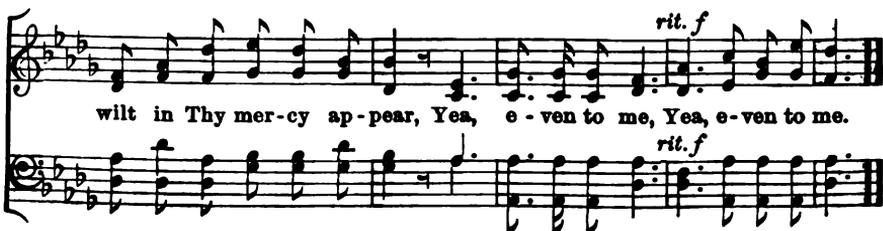
1. I long in my heart for the truth, For something divine, Oh
 2. Temp - ta-tions so of - ten al - lure, And e - vils as - sail, Whence
 3. The pow'r of sal - va - tion I seek, And love's perfect light, Some
 4. Thro' struggle is vic - to - ry won, If ho - ly the strife, Oh



where shall I look for that grace, I know should be mine?
 com - eth that pow'r that will cause, The good to pre - vail?
 spir - it to strengthen the faith, That leads in the right.
 give me a full - ness in Christ, The truth and the life.



CHORUS.
 My soul reaches upward in pray'r, O Lord, un - to Thee, Thou



wilt in Thy mer - cy ap - pear, Yea, e - ven to me, Yea, e - ven to me.

Books & Papers.

BRET HARTE'S young daughter, Miss Jessamy Harte, will make her literary debut in the July *Ladies' Home Journal* with a most entertaining description of "Camp Life in the Adirondacks," in which it is claimed every evidence shows itself of inherited literary tendencies not unlike those evidenced in Bret Harte's earlier work. Miss Harte is a girl still in her teens, and has artistic as well as literary proclivities, as one of the illustrations accompanying her first article shows.

The World's Columbian Exposition Illustrated for June.—This charming number retains those attractions that have made its predecessors so popular, while it introduces new features that will make it more interesting than ever.

The question has often been asked, "Who reads a Chicago book?" The 100,000 copies of this magazine now sold each month would seem to forcibly indicate the propriety of the question, "Who does not read the 'World's Columbian Exposition Illustrated?'" Certainly none should fail to read it who desire to be fully abreast of the times and know of the grandest Exposition the world has ever seen. In the language of our Consul-General to Austria, "It is the greatest feat of journalism of the age and a credit to America."

Among its leading and interesting attractions we notice a splendid full page engraving of the Hon. Elijah B. Martindale, National Commissioner from Indiana, together with his biographical sketch. There is also an admirable full page engraving of the Indiana State Building, a gem of architectural beauty. There are several articles and engravings relating to Indiana's exhibit and its management. Altogether the number is of vast interest, and will win many friends to the great Exposition to which it is exclusively devoted. There have been sixteen numbers issued to date. From first to last there will be five volumes of twelve numbers each, or sixty numbers in all. Price 25 cents a copy. Subscribers for twelve issues at \$3.00 will receive free the World's Fair Album, containing views of the Exposition Buildings in richest colors. Price of Album alone, 50 cents.

J. B. CAMPBELL, President,
159 & 161 Adams St., CHICAGO, ILL., U. S. A.

THE friends of practical art and design will be highly pleased with the exceedingly well written sketch of Prof. Charles A. Barry, who made the first portrait of President Lincoln. The late sudden death of Professor Barry must add much interest to the publication. Dr. Edward A. Freeman, the eminent historian, is very properly considered, and a portrait accompanies the brief account of the man. Another worthy laborer in the phrenological field comes in for his share of notice—Mr. Phineas L. Buell—a descendant of the old Puritan stock. Why phrenology should be studied is aptly shown by M. A. Thatcher. The transition period in child life furnishes new hints to the parent, while the psychology of childhood confirms in scientific fashion the plain truths of Mrs. Hull's article. Dreams are discussed. H. S. D. answers certain pertinent questions regarding phases of catarrh that relate to deafness. An enthusiastic writer draws a close connection between phrenology and substantialism, and the editor comments on

the late Chevallier de Quatrefages. Notes in Anthropology are more than usually varied and instructive, and the editor's fresh paper on Systematic Moral Education contains statements of an awakening character. The JOURNAL is published at \$1.50 a year, or 15 cents a number, and is issued from the office of Fowler & Wells Co., 25 East Twenty-first street, New York.

REMOVAL UP TOWN.

Fowler & Wells Co.,
Phrenologists and Publishers,

Have removed to
27 E. 21st Street, near Broadway,
Where exchanges and all letters or other communications should be addressed.

All interested in educational and Christian work will turn to the article on "General Armstrong and the Hampton Institute," by Edwin H. Start in the *New England Magazine* for June. It deals with the aims and methods of the institution, and describes minutely the internal machinery of this great sociological experiment. An account is given of the progress of the work since the founding of the institution, and a biographical sketch of General Samuel Chapman Armstrong adds interest to the whole. The article is finely illustrated from photographs and sketches made on the spot, the management of the *New England Magazine* having sent the author and artist to Hampton, Va., to prepare the article leisurely to get saturated with the ideas of the school and the work.

THE JOURNAL OF HYGIEIO-THERAPY. May. Contents. Treatment of the Sick, No. 14; Is Salt Dietetically Useful; Anti-Vaccination; Ladies and Tobacco; Keeley and his Cure; Thoughts and Experience; etc., etc. Published by Dr. T. V. Gifford, Kokomo, Ind.

HALL'S JOURNAL OF HEALTH. June. Contents. Talks with Dr. Mandeville; Emetics; Lumbago; The Sunday Question; The Inquisitive Antelope; The Barefoot Teacher; Offensive Breath; Care of the Teeth; Treatment of varicose veins; Infectious Diseases; The Keeley Craze; Housework an Exercise; Exercise; etc., etc. Office 340 West 59th St. New York.

THE FAVORED CLASSES.

TEACHERS, Ministers, Farmers, Mechanics, Merchants, as well as their wives, daughters and sons, who would like to devote at least a part of their time and attention to a work that would bring them in a lot of ready money during the next few months, would do well to look up the advertisement of B. F. JOHNSON & Co., Richmond, Va., in another column, as it may be the means of opening up to many new life and larger possibilities. These gentlemen have been extensively and successfully engaged in business for many years, and they know what they are talking about when they tell you they can show you how to better your financial condition.

The Manifesto.

VOL. XXII.

AUGUST, 1892.

No. 8.

THE SECRET OF REST.

OLIVER C. HAMPTON.

A BLAZING torch is capable of imparting its heat and light to other bodies contiguous to it. This may also be said of the heat and light of spiritual inspiration. A person possessing these in a high degree may impart the same to others so as often to make them feel highly charged with good feelings and heavenly ministrations. This is excellent for those of short travel and small experience. It helps them along and comforts them in hours of sorrow and darkness. Too high an estimate of this extraneous blessing and boon cannot be made, especially in regard to the weak and inexperienced.

But there cometh a time when these ministrations seem to be withdrawn and the spirit is left alone to the task of its own emancipation from its negative state; from its inward thralldom and its adverse outward environments. Jesus referred to this time in our spiritual experience as an unavoidable and indispensable necessity. It seemed at times in fact that the Savior became anxious for fear his followers would become too much attached to his per-

son. He knew that this would be not only a mild form of idolatry, but would prevent the final permanent evolution of the Holy Spirit in them.

So long as he was present with them personally, and was ready to make such remarkable demonstrations of his divine power in favor and for their comfort and safety, they could see no necessity for anything more. Under his anxiety about this matter, he said, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you." Another proof and illustration that invisible energies are always behind visible entities and results.

Jesus' disciples and followers must sooner or later, through self-discipline and self-abnegation, come to develop that kingdom of heaven in themselves which would constitute the Comforter, or permanently abiding condition of peace, salvation, and complete ascendancy over all negative states of disease of both body and soul.

Notice this remarkable expression: "Even the spirit of Truth whom the world cannot receive, because it seeth him not, but ye know him for he dwelleth with you and shall be in

you;" where the word "with" alludes to the present tense while "in" alludes to the future tense. So when he should become invisible he could impart the energy necessary to wake up and bring to life that latent "kingdom of heaven" which he declared was in them and which when vitalized would urge upon them the abandonment and crucifixion of all lusts of inferior things, and substitute pure, holy and progressive conditions.

If the kingdom of heaven is within you the King of course must also be there; and who better able to lead us into all truth than the Father of all truth? Will this furnish any excuse for ignoring fidelity and sacred allegiance to the visible Order of the church? By no means. Did Ananias and Diotrephes ignore that sacred Order with impunity? Not at all. One was engulfed in the maelstrom of pride and haughtiness "in wanting to have the pre-eminence," and the other in that of blasphemously "keeping back part of the price" when he was under no obligations to surrender any of it unless he chose to.

Organization and systematic arrangement are necessary to the very existence of a church, and an organization which secures the greatest amount of good to the greatest number, and wherein "without all contradiction the less is blest of the better," is the only one which will make a church a permanent success and at the same time secure to every sincere and faithful member thereof, a complete at-one-ment with God, when persevered in a sufficient length of time to wear out, and do away with,

by self-discipline, all old negations of sin, sorrow and sickness.

But such organization cannot proceed without compliance on the part of its members, with the direction and instruction of its Leaders every time. This was the Pentecostal philosophy of Jesus and Mother Ann, and so far, this philosophy has never failed of happy, sure, and permanent results, so long as conscientiously adhered to by the church, collectively and individually. I speak from long experience and observation, having thoroughly and practically traveled over every inch of the ground herein described, and therefore do know of the doctrine from being a doer of the work; also having noted the experience of others, both those who have been able "to make their calling and election sure" by faithfulness, and those who have failed through unfaithfulness.

It is folly to deny that there are some painful sacrifices in this Christ life, but when these are over and "the wicked one cometh and findeth nothing in us," then do we begin to "turn and come to Zion with songs and everlasting joy upon our heads—then we have obtained joy and gladness, and sorrow and sighing have fled away forever."

Union Village, Ohio.

SPIRITUAL PARENTAGE.

CORA C. VINNEO.

WE prefer not to wait until the form is removed from sight, and the spirit retires within the veil, to publicly express our praise and appreciation, our

love and affection for a spiritual parentage.

The following lines speak for themselves.

Beloved Mother in Israel

ELIZA ANN TAYLOR.

Adown the vista of thy fourscore years,
Thy children look and lovingly behold
Thy Godlike life, which, free from sin appears [gold,
Bright as the diamond, pure as well tried
A soul well moulded to the Master's will,
A voice which bids all baser thoughts be still.

The true nobility, the constant zeal,
The patient fortitude which firmly stood,
And bore and suffered for a people's weal,
Preserved the covenant which brought us good; [shine,
These are the virtues which will live and
And mark thee as a hero-soul divine.

Behold the woman on whose brow is sealed
The impress of the living Christ on earth;
The Motherhood in God, to those revealed
Whose souls have found the new and second birth,

Transfigured on the mount of truth they stand, [land.
And catch far glimpses of the heavenly

We see thee as a lily snowy white, [soul,
Sweet emblem of a pure and chastened
Whose pearly chalice holds the sunbeams bright,

Waving in all their zephyrs as they roll.
And deeply planted in the parent sod
It grows, and blooms, and breathes its soul to God.

We see thee as a palm-tree tall and fair,
Whose spreading branches make a sheltering shade [there
Where weary ones may come, and resting
Find comfort, yea with none to make afraid.

No harmful influence finds a place in thee,
Thy healing leaves are love and charity.

We see thee as a rock 'mid oceans' waves,
Unmoved when storm and tempests surge around,

Firm as the rockbed of that faith which saves

All those who build on its foundation sound.

So true art thou to God, so true to souls,
True as the magnet to the electric poles.

We see thee as a Shepherdess, so calm and strong,

Gathering thy little lambs within the fold
Safe from the outer world, where they so long [and cold.

Had wandered, shivering in the storm
O tender Shepherdess! thrice blest the name, [fame.

Dearer to us than queens with all their

We see thee as a Priestess of the Lord,
Standing within the Temple's Holy Place.
From whose pure lips oft came the living word, [grace.

Clothed with the mantle of thy truth and
In knowledge wise, in innocence complete.
Thy heart a shrine where angels love to meet.

From out that inner sanctuary pure,
We've often felt thy testimony swift
As lightning's flash, then answering thunder sure

Bespoke the power abiding in the gift—
The gift that comes to us in God's good way,

A guiding star by night, a sun by day.

And we have felt thy tender mother-love,
That broadened in our souls as they grew more, [above,

Just as when pebbles strike the waves
The widening circles kiss the outer shore;
Embracing all within thy watchful care,
The least one in the fold thy love might share.

And now at last life's race is nobly run,
Life's jeweled crown is resting on thy brow,

Toward the west thy golden setting sun
Appears but brighter as we see it now;
Life's beating waves have anchored into calm,

Life's undertones have blended in a psalm.

Mt. Lebanon, N. Y.

Charity bears a humble mind.

Correspondence.

BOSTON, MASS., 1891.

MY DEAR SISTERS, M. E. & J.—A trinity, and let us hope, three Sisters eternally connected by one holy principle, a unit in faith, courage, and noble resolution, never doubting, never halting by the way.

You have chosen the better part; have entered the path to Life Eternal, which leads straight to the Kingdom. Howbeit tempters may stand at many points of your journey, endeavoring to draw you aside. They may appear as relatives, urging, "Duty to natural kindred," and thus arousing your sympathies for "poor father, dear mother, or needy brother and feeble sister." They may come as fanciful pictures of a beautiful world, full of enjoyment, which you have but to reach forth your hand to possess, and it is yours.

Tempters may appear in uncurbed desires, in powerful inclinations to be more independent; to come and go as you please, without questioning and without restraint. Scholarship, literature and art may offer peculiar inducements. The natural desire of woman to please, and to please selfishly some one man, and to be pleased selfishly by some one man: to gratify pride, vanity and attendant evils.

All these tempters will try to seduce you and test you as strongly as they have tested other souls, some of whom have stood in honor and nobly triumphed. For those who have fallen by the way we will leave our prayers and our word of pity as we pass on, trying to keep step, if possible, with the

volunteers who are pressing earnestly forward to join the ransomed. Does a doubt as to which way your feet shall walk ever confront you? Does a perverse way seem very plausible? Ask: Is it right? Does my faith, my conscience lead me, or is it rather my animal affection; a judgment warped by selfish and personal inclinations? Is it this which exerts such a powerful spell upon me?

Sisters, in your humble trust and dutiful obedience to your faith, you are beautiful, more so than you now think, and yet, how easily you may fall; more easily than you can realize. Those robes of lovely innocence and purity, which you love to wear, will, if dragged in muddy pools of self-love, seem more odious by contrast, than the already soiled garments of the habitually unclean.

Are you firm in your determination to abide every trial of your faith? Can you withstand the pleadings of your own hearts, or should the tempter appear in the guise of one whom you may have and still do dearly love? Can you forsake father, mother, brother, sister, husband, lands and your own lives also to enjoy a fullness of gospel liberty, and an assurance of Life Eternal?

It is the motto of nations, "In time of peace, prepare for war," again, "In eternal vigilance is the price of safety," as well as liberty, and is quite as applicable to individuals as to nations. We must walk carefully, prayerfully and fearfully, closely inspecting every step of ground, lest suddenly we encounter a bog, and find ourselves mired: yet there is no danger of sur-

prise to the watchful, but the unwary are easily ambushed by the enemy.

• How is it M—are you booked for the Kingdom?

E—are you sure of your allegiance to your faith?

J—are you fortified against every possible contingency? Is your danger signal out? Is your sheet-anchor cast and helm lashed? If so you can laugh at breakers and sing in spite of the tempest, for if every sail is trimmed and your chart is clear you are safe. The rock bound coast has no terrors for the home pilot.

Now shall I tell you the source of this peculiar effusion? Well, these thoughts with many more passed swiftly through my mind, as I rode into the City with Br. J. this evening and saw so many of our fashionable sisters wandering aimlessly up and down the streets, with no purpose, seemingly, but to exhibit their finery or to attract attention to their persons.

There are some noble women in Boston; many who attend prayer meetings, and charitable associations, instead of patronizing theaters, and parading themselves in public, as if in the market; but too many will act foolishly, and in my opinion the best of these will not compare with pure-minded, cross-bearing Shaker Sisters.

I love our home, peopled with beautiful consecrated souls, dear Fathers, Mothers, Brothers and Sisters. God preserve our lovely Zion home. Guard it well, dear Sisters. To all my young friends I make a strong appeal, for I love your souls' interest as a gospel Brother. In kindest love,

N. A. BRIGGS.

MT. LEBANON, N. Y., JUNE, 1892.

WILLIAM WILSON, BELOVED BROTHER :

—I hear of you a good report from various quarters. It is said, that you have discontinued eating the corpses of your *fellow creatures*, whether they have four legs or only two, and that you have entered into a covenant of peace with all herbivorous animals. And that if the Egyptian craving for flesh meat should, for a short season; again assert itself, you will restrict the desire for "evil things" to the carnivora—which are evil. The lions, leopards, catamounts, hyenas, dogs, cats, bears, wolves, foxes with skunks and hogs. These animals being carnivorous, cannot justly complain if carnivorous men and women eat them. But when human beings, the heads and lords of creation imbue their hands in the blood of lambs who "lick the hands just raised to shed their blood," unsophisticated nature protests, revolts against it.

The herbivorous cattle on a thousand hills look to man for protection against the ferocious cruelty of carnivorous animals. Many instances are on record of wild birds and helpless herbivorous animals fleeing to human beings when pursued by their natural enemies—the carnivora.

On one occasion, Mother Ann was brought into deep tribulation and realized her mission as being to all God's creation and said: "O that the fishes of the sea and the fowls of the air and all things that have life and breath, yea, all the trees of the forest and the grass of the fields would pray to God for me!" In that spirit would she rise from her knees and kill to

eat? I trow not. She was being taught of God, and was baptized as a *Mother* indeed to all the creation of God. As such, she would not "hurt nor harm" any thing that she called upon to pray for her. Whence come wars and fightings, persecutions and inquisitions, come they not of lust—the lust of eating and drinking and the sexual lusts? War will not cease to the end of the earth until, "Thou shalt not kill," is recognized as the first and great command in place of "multiply and replenish." Non-resistant religious sects, as Mennonites, Moravians, Essenes and many other names, of which Babylon is full, have always been a prey because they departed from fashionable iniquity. Would vegetarian celibates, communistic non-resistants, ever have had a "Salem witchcraft," or "St. Bartholomew massacre" and have exhausted the national resources of all Christendom in raising armies and navies and building forts and barracks on land, and immense monitors and war ships on the ocean?

As a man eateth and drinketh so is he. The Jews, coming out of flesh eating Egypt, fasted forty years from flesh eating. They did this as a nation. Their food was purely vegetable. It changed the character of the people, and separated them from all the peoples on the face of the earth. They are like the Gulf stream, that runs through the ocean, warming and fructifying, but not mingling with its waters. Israel dwells alone and is persecuted by all nations and people. John, the forerunner of Jesus, ate the honey-locusts and wild honey; "he

came neither eating nor drinking" like other people. Jesus fasted forty days to cast out of himself the carnivorous appetites latent in him as a human being. He was an "overcomer." He ruled over all the elements of which he was constituted.

Dear Brother, peace, the peace of God be with you and abide. Know that the power of changing old and perhaps inherited habits is of God. It should be highly prized by those who have it. How else can we become *new* creatures? Conscientious consecration of doing right and "swearing to our own heart and changing not," is an inestimable blessing. It brings the kingdom of heaven within our own souls. What is the increasing with the increase of God, but perpetual daily change from bad to good; from good to better? We have the whole human race to redeem and have eternity to do it in.

F. W. EVANS.

FREDONIA, N. Y. JAN. 9, 1892.

BROTHER HAMILTON:—I received the Mt. Morris paper in which was a marked thought from your mint. I also received a postal from my brother asking me to send for the "World's Advance Thought" of December because of a piece of thought from his mint upon the subject Armageddon. This subject, by the way, I am but remotely interested in, am much more interested in my brother and yourself than I am in the instability of human institutions, which God is so evidently shaking down to a common level even to the bottom of the seas of unbelief. That part or parcel of Armageddon

pertaining to my individuality does trouble me, and how to come to life out of its valley is a matter of the first importance to me. This *how* to do, has been told me plainly by a woman, Ann Lee; Mother, Bride of Christ, the Truth, the Light, the Way. She confessed her sins one by one, just as she committed them and had faith that she could take up her cross against all that she knew or thought to be sin, and told me to do the same.

Having been a faithful student of the Bible, Ann's teaching is to my apprehension confirmed by the teaching of the Bible from the first chapter to the last. First, obey. Next, having disobeyed, confess and obey. This sums up the whole matter in a nutshell. Nowhere in the lids of the Bible do I read that man is commanded to think, but frequently man is commanded to do and to seek. I do read that "your thoughts are not as my thoughts, nor your ways as my ways, saith the Lord." I see this world run thought-mad, every one in haste to get his thought before his brother either as to investing or making of pelf, home or happiness, the founding of states, honoring of men and women, fighting a branch of the great tree of evil as prohibition.

Associations without end, investigations of the past and prying into the future. Close and familiar acquaintance with every spirit in heaven and earth but one's own spirit. Always before our spiritual eyes are our own perverted selves; we turn away from that view and are confronted alway and everywhere by the final judgment of that self. One more spiritual sight is permitted us and that is the right-

cousness that is to be obtained by faith that is in Christ. No act of faith was ever enacted that did not take the actors out and above themselves for the time being. Hence all progress whatsoever is due to acts of faith, and not of speculation, ratiocination, contemplation or observation.

I do read that "as a man thinketh, so is he." But I also read that "the thoughts of man's heart are evil continually before God," and his heart "is deceitful and desperately wicked above all things." I am sick of the whole world of thought, a vast amount of chaff and some precious wheat. If a man must sift his mental pabulum from men's rehash of God's thoughts so simply put forth in his commandments, he will full soon have arrived at that outer darkness where there is weeping, wailing and gnashing of teeth—or insanity. What is it that troubles the mental and spiritual world most if it is not insanity?

Every soul that is not marching with fearless tread to victory over their own spirit, soul and body, by the faith that is in Christ, is insane. And such approach death's door with anxiety and fear, because they have not chosen in this life to believe wholly in the power of Christ over all flesh. "Life is not what they planned it to be." This is the oft-repeated story; I have but just heard it from a hearty, wholesome man and professed believer in Christ, who is now facing the uncertainty of earthly relationships by death, which his profession called him to make certainly uncertain in this life.

This busily thinking world has made the way of truth (?) exceeding broad

and easy to the extent of giving all and keeping all: to the adaptation of truth (?) to circumstances of pleasurable environment, rather than binding pleasure with cords to the horns of the altar, which is death.

This is only berating the evil I see, perhaps with a beam in my eye. It is coining thoughts from my mint, when all thoughts should bear the impress of God's mind without human perversion. I might run through my camera the whole of human motive, aspiration, and result, and not add tone enough to inspire one soul unto salvation, nor be able to furnish a dress modest enough for the public eye. And if the dress should please, I should be glorified and exalted, whereas all glory is due unto God.

Nay, I will prefer the 119th Psalm. That prayer which only our Redeemer could pray, and try to reach the keeping of the precepts, commandments, judgments, testimonies and laws of my God, for it would be impossible for this imperfect creature to be glorified.

Truly I am deeply indebted to the thoughts of others for much inspiration and companionship. Great aspirations after godliness and all true and undisguised truth is the bread of life to every soul at some period. But they are only temporarily mine unless by suffering I have evolved them out of, or through my suffering to bring them to the birth in my heart. Let one have brushed aside all sophistries that would prevent his generosity in a worthy cause, and how easily he inspires his audience to give. William Booth has but just launched a mighty

force spreading in all directions and for good; because first he was willing to suffer many things to gain faith himself. Christ was our mighty exemplar, and Christ in Ann Lee is our mightiest example of what personal suffering can do in one individual to bring to birth a faith almighty and sufficient to compass that strongest passion of the human heart, the power of a life to create a life for the selfish pleasure of the act.

That a woman should be able to inspire thousands to forsake the cherished perquisite of animal life by the faith that was in her revealed through suffering. And who will renew for the world again this suffering for a great faith? Must not each generation suffer for itself? Supposing we were all compelled for a little to part company with shelter, lands and companionship, without fire, to sit upon a stone with a crust and a cruse of vinegar, to test whether we would yet hold our faith.

Again, the long life of increasing self-denial step by step of the honest Shaker is more than the short, sharp test by fire and the sword; and the poor and despised Shakers are the salt of the earth, the hope of mankind, the glory of God on the earth, but not of it. What a wide gulf as to the sympathies which are fast binding all religious denominations in a compact, as it were, to go up and war against the only visible Jerusalem, and none to spare for those who "make no provision for the flesh to fulfill the lusts thereof." There is a severe trial coming upon all flesh and a great reward coming also. "The word of God is

nigh us even in our hearts, and in our mouths that we can do it."

Away with the bother of worldly gossip commonly called thought and give me the power to see myself as God sees me. It will bring that best of all gifts, tribulation. Amen.

From your Brother in the faith once committed to the saints.

G. H. HOLLISTER.

RETROSPECTION.

AGNES E. NEWTON.

ANOTHER week its record leaves
Upon the page of life;
Its golden moments all are flown
With joy or sorrow rife.

Ah! what the import of the hours
Passing so swiftly on? [seek,
Whence, what and where the goal we
What fields are lost or won?

Our human hearts indeed are weak
Life's mysteries to grasp;
Blind guides are theories and creeds,
Traditions of the past.

Our present need, the claim we urge
Before our Father's throne;
"E'en as thy day thy strength shall be"
The promise we have known.

Increase our faith, make strong and
Our spirit's sight, that we [fine
May see aright, where duty points
The way, to follow Thee.

"Thy will be done" will give the peace
That earth can ne'er afford;
The scholar's lore, the sceptic's pride
Availeth naught with God.

No cup passed by, but in his name
Who all of earth resigned;
To know and do his Father's will
Acceptance we will find.

Canterbury, N. H.

The wise keep memory of themselves
and are never elated by the applause of
others. M. W.

OUR SISTER.

Written in remembrance of
EVELYN C. STROWBRIDGE.

BY HENRIETTA MORGAN.

OUR loved ones are taken from us
one by one to dwell in that "house
not made with hands, eternal in the
heavens," where they will receive their
reward, and become arrayed in the
garments of purity and bask in the
sunlight of God's pure love.

Although it is sad to part with our
loving Sister, we would not call her
back to a life of suffering and pain,
for we know that her freed spirit re-
joices in its happy transition.

We shall miss her in the home cir-
cle, where she has so long and faith-
fully labored. To me she has been a
true friend and Sister, many times ad-
ministering loving counsel, which will,
I trust, be of lasting benefit. Her
work here is done, and I think she
was prepared to meet the change.
May I so live that when called to
leave the shores of time, I may not
have to regret a misspent life.

Shaker Station, Ct.

What is it to be a SHAKER?

MOORE MASON.

ARE we to infer that the question is
so complicated as not to admit of a
simple answer? By no means. It is
the old experience of every question
as well as everything else, that it can
be approached from many different
points, and consequently will be seen
differently.

To get at this question from a cer-
tain point of view, suppose each indi-

vidual were asked the question,—Why are you a Shaker? Probably some would offer the not quite satisfactory answer by saying it was a matter of accident. That to me sounds like degrading our religion, yet why should mortals as we are be ashamed of that? Religion is not a mere matter of intellectual process, but history and tradition, which must be accepted of those who handed it down to us. After we arrive at the estate of manhood or womanhood, or more properly after we've set out as Shakers and honestly confessed our sins, and determined to walk in the straight and narrow path of self-denial, then we can be no longer satisfied to be Shakers by accident, because spiritual evolution is already at work within us, which is so applicably described as "First the blade, then the ear, then the full corn in the ear."

We ought not to be so supercilious as to think the question,—“Why am I a Christian,” has not the same sublime meaning to those thoughtful men and women, who try to solve that problem, as the question “What is it to be a Shaker?” has to us. But we ought to be thankful that we can present a life that is the highest ideal, the noblest, best and divinest, that the weary, sin-sick, man or woman can find.

But to confine ourselves to the question, What is it to be a Shaker? Now simply living with, or calling ourselves by the name Shaker is not sufficient, but we must know what it is to live and act as a Shaker, so that our lives will show we are the Lord's people, his children, and realize it is our duty and privilege to make ourselves wor-

thy of him and then our whole endeavor will be to lead such a life as will never deviate from the golden rule, “Love thy neighbor as thyself,” and then we can always be ready, as the apostle Peter says, to “give an answer to every one that asketh a reason of the hope that is in you.”

Must not the first converts to Shakerism have had strong evidence of its divine origin (hounded as they were day and night by the so-called Christians of that day and time) that caused them to embrace a faith which called for a complete renouncing of their prejudices, habits, friends, country, and even safety in this world?

Well may we glory in our past, the nobility of our ancestors, who were always willing to become witnesses of the truth; and our great religious structure has been well cemented by the tyranny, prejudice and hatred, which was then so deeply rooted, and which, with sadness, we still see cropping out where we least expect it.

Then to answer the question, “What is it to be a Shaker?” means that as Christians, “we must live unto God,” and in so doing, we must “die unto sin,” for he who does not kill sin, sin will inevitably kill him. Also at all times be ready martyrs for a cause that is destined to bring salvation to mankind where they hunger and thirst no more and the days of their mourning is ended, for having buffeted with a sea of sin as strong swimmers we at length have reached the peaceful shore where already the victor's song is heard “Come unto me, and I will give you rest.”

Waterollet, Ohio.

In Memory of Sister SAMANTHA BOWIE.

It was with feelings of deepest sorrow that we received the message of the decease of our dearly beloved Sister Samantha; and with a profound sense of the loss to her friends, and to the Society of which she was such a devoted, efficient and useful member, that we extend our heartfelt sympathy, and offer this simple tribute of love to her memory.

Sister Samantha was bound to us by the tenderest ties. We had known her from infancy. She was a dear companion of our childhood and youth, and the affection which grew with our growth, and strengthened with our strength, never lessened because we chose a different road to the one our dear sister pursued to the end of her journey.

We recall with affection our early associations with the dear little girl, who, at the age of two years was brought by her father, a motherless orphan, to the Believers at Watervliet. Mary was her name, afterward changed to Samantha. Born in Scotland, of Scotch parents, she inherited many sterling traits of character; honesty, sincerity and faithfulness to duty, being conspicuous features. She was generous-hearted, and full of noble impulses. Kind to the aged, valiant for the weak, and "always, always the children's friend." Indeed, she was a friend to be trusted "through thick and thin."

Sister Samantha gave her life to the cause in which she early enlisted, and leaves a treasure of love to all those with whom she was associated. Her

loss is great, but her influence will live to bless, and strengthen those yet left to bear the burden. While our hearts are still sad we have this assurance to comfort us—It is well with our dear Sister. After much suffering she has peace, after weariness, rest, after weakness, strength. Realizing the happy change, truly may her freed spirit sing,—

"There is no death. What seems so is transition.

The life of mortal breath,
Is but a suburb to the life elysian,
Whose portal, we call death."

LUCRETIA & ANNIE.

ENFIELD, CONN. JUNE, 1892.

DEAR CHILDREN;—"I pray God your whole spirit and soul be preserved blameless." Your lives will be blameless if you "bring your thoughts in subjection to the obedience of Christ." Good thoughts are lovely guests. "Your thoughts and actions will bless or blight your spirits." Make the habit of choosing in every act and thought the habit of choosing right, and it will soon become so much the habit that the opposite course will be impossible. Be firm in your endeavor to shun all wrong forever. Never stray, "from the high path of duty," and you will never regret it. To discard evil and cultivate goodness is to beautify your lives. Purity is a heavenly ornament. Strive for it with soul earnestness. Purity is soul-elevating, vice is soul-darkening. The earlier you are saved from sin the better. Be pure in the present, or you will have grief in the future. It hardens the heart to live in sin. Sinful pleasure is short, but the woe is long.

Lose none of your soul wealth. It requires self-denying struggles to form true Christian characters. Do your best work in character-building. Think less of self and more of others. Give kindness and strength to each other, to grow better means often to suffer. Store your minds with spiritual things. Grow in grace. Make rectitude your aim. Wrestle for the heavenly prize, you can win it if you are wise. Shun the society of the vicious. The influence of pure associates is refining.

"Pure company will make the heart

To virtue more inclined,

But bad will misery impart,

And vitiate the mind."

Your Brother,

DANIEL ORCUTT.

THE MANIFESTO.
AUGUST, 1892.

OFFICE OF PUBLICATION.

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All communications should be addressed to

HENRY C. BLINN,
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Editorial.

THE renewing of the mind seems to be one of the essential features in the life of the Christian. Whatever else he may do, either for the kingdom of this world, in making it honorable or exalted before men, or in the establishing of Churches and securing a company who may sing psalms and read holy books, the great secret of success will be, after all, in that simple and effective lesson which was first heard in the streets of Galilee so many, many years ago.

"Repent," said Jesus, "for the

kingdom of God is at hand." He could not have said much less to his anxious hearers, and he did not need to say any more to make it an effective and an impressive sermon.

We eat and drink to renew the life of the body. We make great demonstrations of care in our arrangements, and search over the whole world for what may please or satisfy the cravings of the external man, and at the end of all that arduous labor we may not have succeeded in securing any advantages that would carry us beyond those that are forced, through nature, to eat the grass of the field.

With so much special care for the perishable things of this life, how much more careful we should be in securing for ourselves those treasures that are worthy of a place in the kingdom of God, and which can not, under any circumstances be destroyed.

The mission of Jesus was to preach the blessing of the kingdom, which must include the brotherhood of man. He, no doubt, found even among those money-grasping Jews, men who were upright, God-fearing and zealous to do the works of the law. He found those who affectionately shared in the burdens of each other, and who assisted, liberally, in providing for the poor. Such men in this day would be called the benefactors of the race. Their names would be heralded throughout the nation, while the doors of the church-

es, as well as those of the public halls would be thrown open for their entrance, to receive the benedictions of the one and the plaudits of the other.

“Purple and fine linen” would be brought forward for decoration, as indicative of the exalted position that was occupied by those who claimed a right to the whole earth, and unhesitatingly denominated themselves the Sons of God.

It was to just such a class as this that Jesus said, “Repent, for the kingdom of God is at hand.” With all their boasted privileges as sons of God, for whom God had fought their many battles and destroyed without mercy their thousands of enemies,—for whom he had wrought some of the most wonderful miracles, to save them from the Egyptians;—had divided the Red Sea, and allowed the Jews to pass over on dry land;—had rained manna upon them during a journey of forty years, so that they were never hungry for want of bread.

These men were now asked to “Repent” of their crooked lives, to change their minds, to think differently about God and his work among men,—and to pray for his kingdom to come upon the earth, that it might be among men. It was a revolution in the mind. Before this date, God had said, Kill your enemies, but now God says, Love your enemies. All is to be changed. A Jew and his treasure was closely fastened to the

earth, but now he is told to lay up his treasure in heaven, where thieves can not steal it.

If this changing of the mind was necessary at that early day, it is no less so now. There is a strong tendency, in the mind of man, toward the elements of the earth. His thoughts, his language, his deep interest are all thoroughly baptized into that element. Coming out from an undisciplined body as do the members of our Community, the great necessity of a change of mind, at once, becomes apparent.

It is the beginning of the resurrection into a new life,—a life in and for God. Not only a new and pure language must be learned for Christ’s kingdom, but a new tongue must be obtained with which to speak it. A new interest must be grown in the heart that shall actually desire the increase and prosperity of God’s work among men, or we fail to repent, agreeably to the voice of the Christ, and fail even to do as much as did the voice in the wilderness.

✍ Please write the articles that are intended for publication on sheets of NOTE SIZE, 5x8 inches; write with ink on one side of the paper, only, and much oblige the printers of the MANIFESTO.

WE see misery entailed on the souls and bodies of millions by these twin vices,—liquor and tobacco.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

June.	
<i>Thermometer.</i>	<i>Rain.</i>
1891. 65.32	3.88 in.
1892. 69.53	3.19 in.
Highest Temp. during this mo.	92.
Lowest " " " "	52.
Total Rainfall " " "	3¼ in.
Number of rainy days " " "	12
C. G. R.	
July, 1892.	

WORKING, growing, developing, progressing spiritually was the earnest tone of our Society meeting this morning; and "en rapport" with this comes the pleading inquiry, how best can we accomplish it?

The growth and perfection of the arts and sciences are attained by adding knowledge to knowledge, experience to experience by conferences, associations, debates, criticisms, etc; each scientific illumination seeking to dispel the mists of former ignorance, until the best light of the present is attained. Ought not spirit growth to take example by the scientific?

Blest as we are with a threefold life, physical, mental and spiritual, who is able to solve the intricate problem of its equal growth?

Who with a knowledge of political economy would consider it wise to expend more labor on production, than its possible remuneration? Yet is not this the constant mistake of household economy? Do we not use so much time and strength on the maintenance of the body, that the mind is crippled, and the soul undeveloped? Still we are obliged to confess that circumstances often bind us to these conditions. Ought it to be thus? Can a spiritual, intelligent people afford to lose their rightful inheritance, when the conserved wisdom of many in our own Societies could come to the rescue?

Gail Hamilton says, "Utter no complaint whatever betide, for complaining is the sign of weakness; if your trouble

can be helped, help it; if not, bear it." Thus our desire to be strong and brave mid the trials which everywhere creep into life, causes us to take for granted that "whatever is, is right," when if we had the will and power to climb out of the ruts, we should see that many things are possible with the energetic and persevering.

Our household economy should be constantly growing to perfection. Communal life, division of labor, united interests, ought certainly to solve the problem of how the body, mind and spirit can and shall be properly developed, without either of the three infringing on the other.

Who among the noble, brave-hearted Sisterhood will give us the benefit of their experience, that our Zion home may be rich in members having sound minds in sound bodies, pure and refined spirits, able to be the counterpart of angels.

But my space is filled ere I have time to say, that of all beautiful scenery, we think nothing can surpass our home and its environments at this season of the year. The neatly cultivated gardens and fields in close proximity with the leafy fulness of the wooded hills beyond, make a natural picture such as many spend time and money in traveling to see. A. J. C.

Center Family.

July 10, 1892.

We again find ourselves in the month of the merry hay-makers, when the harvesting really commences. Brethren have been busily engaged the past week, haying, and much interest was manifested, as we find them working after supper getting it under shelter, lest the rain come, and spoil their labor.

Corn, beans and potatoes are doing nicely. We had our first meal of peas June 26th; rather early, was it not? Cherries are not as plentiful as some years, nevertheless they are fine. Sisters are putting up some of the small fruit for winter use already.

Our Sunday Service has been held at the meeting house this season but no

public meeting and the rain has not kept us at home thus far. Last Sunday two Sisters representing the Koreshan Community attended and the general impression made was that they are sincerely living out their principles of right. They have the heart-felt wishes of the people here for their success.

The weather has been quite an improvement this month on last, and July if it continues, may redeem June's rainy character.

General good health prevails in the family. Early potatoes this morning.

I. L. P.

North Family.

July, 1892.

WE are now in the haying season with harvest of grain close at hand. The hay crop with us is very light, except where the land has been highly fertilized. Rye generally very good; oats medium. Fruit very much less than was anticipated.

Recently we have enjoyed a very pleasant and profitable visit with the two leading sisters of the Koreshan Unity: Annie G. Ordway and Virginia Andrews. Very interesting, inasmuch as all doubt as to the virgin celibate character of the members of the Unity is removed, and a Christian communistic relation maintained: they living the same lives as do all true members of our Shaker Communities. Profitable, because we felt a renewed baptism of courage, hope and life; an inspiration that prompted to more zeal in the spiritual work of God. Their theology being based upon an entirely new system of astronomy, overthrowing all our preconceived ideas, was well nigh enough to turn the balance against them. But coming to a knowledge of their lives by personal contact, (Br. Benjamin Gates having visited them in their own home at Chicago and now their leading sisters visiting our home,) the prejudice has been removed, and we feel free to look into and examine their theology and cosmogony; knowing that the truth will in the end prevail. It is a matter for heart-felt gratitude that we have no cast-iron creed

to keep the soul from growing into a more perfect knowledge of the truth continually. Above all peoples should we be the most free, and the most willing to acknowledge truth wherever it is manifested. Is there any other way we can come in unity of faith unto perfect men and women, to the measure of the stature of the fulness of Christ?

We are now on the declining side of the year 1892, which is our centennial of the gathering of our church into gospel order. Believers have had much experience and learned many things in their hundred years of travel that would be very interesting and profitable for the rising generation to know, and might save a good deal of blundering repetition in the future. "A bird in the hand is worth two in the bush." While we have living witnesses to speak, could we not learn more and better from them, than from future history made up of inferences gathered from circumstances? A series of meetings composed of representatives from every Society to exchange experience, thought, and suggestions on the living, vital issues pertaining to the increase of Christ's kingdom in the earth, would be very inspiring and soul awakening. Shall the spiritual work of God be left, for the most part to invisible agency, and we poor mortals just drift with the current? The times are propitious, the fire is aglow, and the iron heating; who will tell when to strike? In kindest love,

D. O.

Watervliet, N. Y.

Second Family.

THE weather has been wet and cold for this season of the year. We are in the midst of haying, that is, when the sun shines. The crop in this section will only be medium. Rye is about ready for the reapers. Corn is very backward, oats are heading out.

Our beloved Ministry arrived at the Valley July 5th., in good health. They brought us much love from eastern kindred, also from the Mount. We are glad

to say Br. Chauncy Miller keeps improving in health and strength. May he recover and be with us many years, as he has talents that are much coveted in "Zion's great need."

While we are busy laying in temporal stores, let us not forget the spiritual harvest. Human nature is just as full of excuses to-day as it was in the days of Jesus, if not more so.

We need to keep our calling ever before us, it is dangerous to parley or look back, for Satan is ever ready to take us on that high pinnacle and offer us the kingdoms of this world if we will only bow down and worship him. Let us bear in mind there is no standstill, it is either forward or backward.

Let us therefore be numbered with those who have put their hands to the gospel plow never to look back.

Shaker Station, Conn.

"PAUL may plant and Apollos may water, but God giveth the increase"—giveth it not in our own time it may be, but in his own best time, in his own wise way, and no repining on our part, no impatience at the delay can hasten its growth. "As the heaven is high above the earth, so is his thought above our thought, and his way above our way."

We see how nature works and waits from spring to fall and from fall to spring again, and watch how slowly the seed sown in the spring-time makes progress toward the ripened fruit.

Knowing this to be God's own way of working, we should apply the same rule to spiritual life.

Let us be sure we are sowing pure seed in the heart, sure we ought to do just what we are doing, and all will be well. We have but to do our part and wait in faith for God to do his. He will surely do it, and as surely will He see to it that no effort of ours toward the right fails of its reward. "Having done all to stand."

The MANIFESTO is a visitor at our home every month. It is like the face of a dear friend. How quickly we scan the pages

to see if our friends have sent us their words of soul cheer and good-will. It is just what we need, we get so many instructive lessons from it we should be sorry to miss its visits.

Our ever bearing strawberry plants are a success. The crop was abundant. It may prove to be the ideal berry.

The poultry business is a study. It means something more than throwing down corn to chickens. Just which breed to keep is what might be discussed every month. It is a matter of experience. Every thing can not be put plainly on paper, but we can talk about it and get ideas from each other. 5193 spaces of cream were sold in June. D. ORCUTT.

South Family.

AGAIN we are reminded that "Home Notes" are due for the MANIFESTO, and with those who so freely give for the benefit of others I would unite and speak of the many blessings which are ours to enjoy. Health, the best of all earthly blessings, has been conferred upon us, and contributes much to the demands upon our time at this season of interest and occupation within and without, when every thing is teeming with life and joy.

The New England climate we protest is very anti-christian weather. If there is any normal condition for the weather, it appears of late to be one of rain, hot sun and disagreeable winds. We have heard it hinted that certain spots on the sun are the cause of the trouble. If so, soon may they leave us in peace. Our farmers look and feel disconsolate because harvest is here and no good weather to secure it. Hoed crops are behindhand for the same cause, every thing is growing, weeds and all. We would mention the value of Breed's Weeder in keeping weeds down.

But we believe that God's blessing will eventually rest on faithful labors done in his service; in doing our part and leaving results with a higher power.

A severe thunder shower passed over our valley on the 3rd. inst., doing some damage; the wind was also terrific. It

continued for some time, blowing down trees and leveling the corn and other things. It was much cooler and frost-like the next morning but has again become warm, and hopes are entertained of a few days of fair weather. M. W.

Ayer, Mass.

July, 1892.

As one individual after another is led to apply for membership in our Society, we have a fine chance to see to what extent they have been baptized into a refining and moralizing element necessary for a further work into that which is more spiritual. And where should this refining work commence if not in the minds of the children and youth, who should be pliable and easily led toward the spirit of good and thus become a blessing to themselves and to their friends.

Fathers and mothers, there is nothing of greater importance to you, than to make the welfare of your children the first object of your life;—the preserving of the purity and innocence of their young lives.

Is the raising of large crops to be compared to it, or is the unceasing scrub—scrub—scrub! which makes the home a marvel of neatness, to be of parallel importance to the giving of attention to the influences that are moulding the characters of our children, the effects of which will live long after our hard labor has turned to dust?

We may not know the effect of a kind word, although it may not be held in remembrance of the speaker, while in the mind of the child, who may have needed just that touch of inspiration, it may awake to new life after a journey of many years.

The young mind is always open to surrounding influences, and the brighter those influences are made, the more pleasant becomes life's pathway.

Where'er you go, yea, sow a seed,
If cloudy be your sky or fair;
God's grain shall fruitful be, indeed,
And we to heaven the sheaves may bear.

Haying has commenced and we are

gathering in crops from some of the seed sown in early spring. May the harvest be bountiful. Apples are about a medium crop. Pears and plums are about the same. Were blest with a plentiful supply of strawberries. A. D. B.

East Canterbury, N. H.

Weather Record, for April 1892.

Highest Temp. during the mo.	90.
Lowest " " " "	50.
Mean " " " "	68.7
Total rainfall " " "	3.56in.
Number of days in which .01 of an inch fell,	41.

N. A. BRIGGS.

July 13, 1892.

AFTER many days of anxious thought, if not of tears, and after a fearful foreboding of continuous rain, which the heavens seemed to be pouring out from their windows, through which the farmers could see the destruction of their crops, and the ruinous time to make their hay, there has come a change in the programme.

The first few days in July were unpropitious and the mowing machines were carefully kept under cover, but on the opening of the second week the sun began again to smile on the earth and the hay makers were made glad. Day after day the heat comes pouring down and there is a pleasing relief when the sun hides himself behind the western hills.

Now it is about time to begin to grow anxious lest the sunshine may be too protracted, and the grass may ripen faster than it can be prepared for the barns.

The cold, early rains blighted the strawberries, and the still earlier cold days killed most of the raspberry bushes, while the worms and cold weather have injured the currants. In a few months more we may be able to determine our loss or gain on all the fruits and vegetables that have claimed our attention. New potatoes, that appetizing dish, were raised in exaltation to the surface of the table on the 11th. inst. History informs us that Father James enjoyed a meal of new potatoes and in this respect we are his worthy children.

This month we have a beautiful flower garden which brings no burden and demands no care. Hundreds and hundreds of white water-lilies are spread on the surface of the water garden every morning. No guardian watches with jealous eye over this beautiful place and the small boy and big boy are wading into the water or contriving many other ways to desecrate a spot which for beauty in itself and surroundings would be hard to find.

This month we have cut a wood's road for several rods leading to a place of interest for the antiquarian. In the indefinite past—it may have been 10,000 years or more, three large granite boulders were deposited on the highest elevation in that vicinity and have no doubt held possession of the spot since the above date. I had almost said that they had held peaceable possession, but the hand of the vandal has left his mark. From one boulder large pieces have been split by hammer and chisel, and now lay in their loneliness half buried in the earth. Visitors to the spot, wonder. All is sphinx silence.

Our Sisters at the Trustees' Office have toiled early and late and at great expense to remodel a sales room, where they can present, more satisfactorily, to the hundreds of visitors to the village, the variety of fancy articles that have been made by the Sisters or purchased in other places. We shall wish them the best of success and a fair return for all the cents and dimes and dollars that they have expended. *

Enfield, N. H.

SINCE our last writing, we have been visited by a small sized cyclone, and yet its proportions satisfied us, as we do not crave more in bulk, that we may be able to give marvelous reports: we who have not as yet lived quite half a century, never saw any thing like it; the heavens were suddenly darkened, and the rain came in more than torrents, with a furious wind, obscuring the vision from one building to its neighbor, although near by.

The large vegetable garden for a time was one big mud puddle, but it soon went down to slake the thirst of the angle worms, and was as firm as ever.

We are thrice glad to say that the laundry is receiving a new coat of paint with very appropriate trimmings; whoever has visited us recently, will of course recollect how wretchedly it looked, and be glad with us; if the Brethren "continue on" and paint other buildings we will tell you that also; the paint was purchased with money coming from Sisters' sale work, so considering both paint and painters, it may truthfully be called Home Industry, which is the better part of the story.

The summer term of school closed July 8th. One speaker told the scholars they had the cosiest, nicest school in town, they all looked bright as dollars and to the teacher aside he said, "I've had an awful good time," whether that phraseology be a good omen for the school, or a bad one for the Board, we leave our readers to determine. We know that both teacher and pupils have aimed to do thorough work, but we venture to assert that an interested woman would both criticise and give helpful suggestions, which teachers always appreciate. Our sister Society has been more fortunate in securing this element on Examination Day.

The outing season is upon us, so we are encamped about, if not by the armies of Israel, by a small army, seeking change, and the delights of rural living; no doubt it has its bitter with the sweet, as do all conditions in this world, yet when we see pale faces go away with the color of health, we conclude they have been successful in acquiring a part of the gift of health, which is closer allied than we all realize to the gospel of salvation. E. B.

Sabbathday Lake, Me.

July, 1892.

"HE shall have pity on the poor and needy and the souls of the needy He shall save." It is a comforting promise that God will have pity on the poor and needy and work in them for their salvation. By

feeling the need we put forth an effort and therefore are saved. Thus, in "seeking first the kingdom of heaven and its righteousness" all our temporal blessings are added. While hundreds of people are seeking rest in the public resorts we are busy like the bee laying up a winter store.

We have lately enjoyed a visit with Elder Josiah Barker and Sisters Anna Case and Isabella Graves of Watervliet, N. Y. They are like polished diamonds adorning the temple of God and we know there are many more like them from the same mine.

Not long since Gen. Butler was at the Springs and came to see us. It was interesting to hear him tell of his adventures in the war and especially of his cleansing the streets of New Orleans and other reminiscences.

Home duties are progressing as usual at this season. The Brethren are just commencing the haying with the anticipation of an abundant harvest. A. S. C.

Sonyea, N. Y.

July, 1892.

"How strikingly the signs appear
That the harvest time is near.
Now the reapers have gone forth
To gather fruits from off the earth."

THE early rising farmers are hurrying early and late to secure a noble harvest by making hay while the sun shines. The sunny days furnish broad fields and lots of hard work for all who possess the valuable gift of push and pull, life and stir, the four essential qualities that assist in forming the perfect man and woman. The living well know that "it is not all of life to live, nor all of death to die."

June celebrated its twenty-seventh day by visiting the land with one of the most severe rain and hail storms ever known in this remote section of the great big world, the storm was accompanied with sharp shafts of lightning, forming a magnificent display of electric brightness.

Our currant garden is the finest of any seen on this or the other side of the big waters. C. D. G.

Union Village, Ohio.

July, 1892.

THE 4th. of July is passed and the ordinary amount of powder burning, fire-crackers, broken limbs and loss of eyes has transpired, and this morning all who have not been killed or wounded can re-assume their wonted avocations. The Believers at Union Village do not meddle with such things, so we were quietly engaged hoeing and replanting our beet field, cleaning the yard, cutting our wheat, mowing weeds in the street, each side of which was plowed during the winter for our ten miles of hedge which was set out this spring by the Dayton Hedge Co.

Among those who visit us there seems to be more inquirers among men and even more who enter the Society than are to be found among the women visitors. This scarcity makes it very hard on the Sisters, who nevertheless are all the time doing their level best to keep up their side of the cause, and their zeal and faithfulness are absolutely above all praise.

We have now about two thousand seven hundred young fruit trees, but this season there is scarcely any fruit of any kind in our Society and in fact in southwestern Ohio. Crops likely to be good, except wheat, which is badly rusted in some fields.

Health and peace prevail at Union Village. Elder Joseph came West because he could not stand the severe New England winter, but if he does not take care of himself better than he has so far, he will not stand this nor any other climate long, unless it is the one beyond the silent river.

Our office is gradually nearing completion of repairs and we hope to be able to occupy it before many weeks. There seems to be but little inspiration or conviction among mankind, but we keep sending out tracts, leaflets and pamphlets, to direct their attention toward our gospel home. This is our instruction, and the Bible says; "Be thou instructed O Jerusalem, lest my spirit depart from thee and thou become desolate, a City not inhabited." Jer. vi., 8. O. C. H.

Canaan, N. Y.

THE crops are promising even if rather late. Peas are doing quite well, while our cherries are a failure. And then our strawberries, well, I must say, we do not know how to raise them. Nature is attending to those that grow in the field, and the Sisters have gathered a good supply.

We have commenced haying by cutting a field that has been fruitful in daisies.

Probably we shall need an extra favoring this season, as we have fifty acres of grass to cut. Two and one half acres of buckwheat, seven acres of rye, six acres of wheat, fourteen acres of oats, seven acres of corn, three and one half acres of potatoes and two and one half acres in the garden, making in all ninety-two acres, and but a small company for such a large field of labor.

The Sisters have had a busy time during the spring, and are now engaged in the painting of windows. They may get through bright and early about next New Year's day.

June 30th. and we are having rain, rain, rain. I do not know but that we shall be swamped. We have put explicit confidence in Hicks, in "Word and Works," where he said that after June 25th., we should have a dry warm spell; so on to the 28th. we cut some grass and daisies, and sure enough before it was finished, it began to rain and we have not been able to do anything with it since, and have concluded to let it rain, so long as it will.

July 2nd. was a pleasant day and we secured the hay that was in the field. We shall try to coax in a binder to help us through the rye and wheat harvesting, if we may be blest with some fair weather.

G. W. C.

KIND WORDS.

EAST CANTERBURY, N. H.

I RECEIVE the MANIFESTO with pleasure, and I think it gives comfort and cheer to many who are seeking to know the true way of life. I bless every effort to spread the truth.

AMELIA TAIT.

INQUIRY.

No. 6.

IF parents with children join a Shaker Society, how long can the parents retain the care of their children?

This will depend wholly upon the condition of the parents and children, as an agreement would be entered into with the officers of the Society, for the benefit of both parties.

No children are ever taken under the immediate charge of the Society, except by the request or free consent of those who have the lawful right and control of them, together with the child's own consent. No parents are required to give up their children. Indeed we think it more proper for parents to take care of their own children and bring them up in the admonition of the Lord.

SCRIPTURE TEXT.

—
 WAS the spirit of Jesus preaching to the spirits in prison while his body was in the grave?

1 Peter iii., 19. By which also he went and preached unto the spirits in prison.

The prison-house of these spirits was a state of disobedience to known light. In an earlier dispensation they refused God's call, and as Noah was a preacher of righteousness they could not progress nor enter another dispensation until they had been faithful to that light already received.

The object of the preaching was to urge the hearers to repent and do their first work, and then they would be

prepared to accept the testimony of the Christian dispensation.

The apostle evidently wanted to show his brethren the universal mission of Jesus. He preached not only to men in the body, but also to those out of the body, in the world of spirits. After the death of Jesus, some think that he was preaching to the souls or to the spirits in prison as is said by Peter, "that they might be judged according to men in the flesh, but live according to God in the spirit."

(Contributed by M. Keniston.)

THE HILL OF LIFE.

I HAD climbed a part of the hill of life,
 And weary paused to rest,
 My soul was sick with sin and strife;
 I had failed in doing my best.
 I looked around with a restless eye
 Far up to the hill-tops crest;
 The human tide both far and nigh
 Surged on with ceaseless jests.
 And some were poor and some were old,
 And some were young and gay;
 But rich and poor, and meek and cold,
 Were traveling the self-same way.
 And many looked on with an eager eye,
 To the future so glad and gay,
 And they trampled oft with a restless sigh,
 The beautiful flowers of to-day.
 And some were lending a helping hand
 To a friend in need of aid,
 And leading him from the burning sand
 To the cool and grateful shade.
 And some were laughing with careless air
 As they trod their path in life;
 And some were solemn and full of care,
 From contest with sin and strife.
 A few paths looked so pleasant and clear,
 That I said in a mournful tone,
 "The hardest one that I see here
 Is given to me alone."
 Then came a whisper, "closer draw,"
 And I strained my eyes to see,

More thorns by far in them I saw
 Than in that which was given to me.

Then slow and with a thoughtful glance
 I looked back at the path I trod,
 And thought how 'twas set, not by luck
 or chance

But my heavenly Father and God.
 The thorns I had found so sharp and cruel
 Were but lessons I must learn,
 Ere I can pass from this earthly school,
 And await at the gate my turn.

Then a prayer went up from my inmost
 heart

"O Father! forgive thy child,
 Help me, O God, to do my part,
 To be humble, meek and mild."

Then came hope like a gleam of light,
 I was strengthened to start anew,
 Resolved to do with my utmost might
 What was given me to do.

Selected.

PEACE AND WAR.

PEACE is greatly the beauty of the world. War is greatly the horror of the world. Peace never grows less beautiful by consideration. War never grows less horrible by consideration. Peace is gentle, patient, benevolent. War is boisterous, impatient, malevolent. Every good flourishes in time of Peace. Every evil increases in time of war. Peace is meek and modest. War is haughty and proud. Peace does good and never trumpets with loud voice its loving deeds. War is boastful of what it claims to have done for mankind and erects, with unblushing face monuments to its own remembrance and glory. Peace—continual, universal Peace—would make the world a paradise of beauty. War—continual, universal war—would make the world a hell indeed. Let every man, woman, and child do all they can for Peace—

the world cannot have too much Peace. Let every man, woman, and child do all they can against war—the world cannot have too little war. Let us all read very often and carefully Christ's Sermon on the Mount—it is full of peace and no war. J. H. in *Messenger of Peace.*

PSYCHE.

STANLEY FITZPATRICK.

I SAW a soul—a human soul—
 Crowned with a royal diadem
 From which the rays of lambent light
 Fell to her shining garment's hem.
 In her right hand a scepter proud
 Seemed meet for one who wore a crown;
 Yet while her eyes were raised on high
 Her scepter pointed earthward, down.
 In her left hand a prophet's harp—
 A harp of gold with many strings—
 A curious, carven thing it seemed,
 Like that to which a seraph sings.
 She smote the harp and words of flame
 Like lightning leaped athwart the sky,
 In music rare—immortal strains—
 Deep, swelling anthems grand and high.
 She raised the scepter of command
 And then I knew her inward might—
 I knew the power was hers alone
 To lead man upward to the light.
 I knew the clustered, starry rays
 Which formed the circlet round her head
 Were gathered from immortal suns
 Which from the Infinite were fed.
 And so I bowed as to a god,
 And in the dust my forehead laid;
 Her splendor dimmed my mortal eyes
 And made the trembling flesh afraid.
 And then a voice from silence boon
 Arose, sense-stilling, low and deep.
 Like rustle of the new-born leaves
 When wings of night above them sweep.
 It said: "Look up, and claim thine own!
 Uplift thine inward eyes and see!
 Behold! thy soul before thee stands—
 And yet not thine—for it is Thee."

No one can feel the guilt incurred by another, nor wilt thou be arraigned at the bar of justice to answer for another's crimes; therefore leave off meddling with other men's conduct and diligently attend to thy own ways.

THE mists may hide the stars, yet still they shine; thus sin may dim our inner vision, and shut out the glory of God's eternal presence, and we grope about in darkness when light is above and around us. M. J. A.

It is easier to give good counsel than to observe it.

Deaths.

Samantha Bowie, at Watervliet, N. Y.,
 May 30, 1892. Age 53 yrs. 1 mo. and 23
 days. J. B.

Mary Page, at Shaker Station, Conn.
 June 16, 1892. Age 21 yrs. 8 mo. and 14
 days.

Our kind little Sister passed from our sight
 Just when the life-bud promised to be
 A blossom of worth and beauty entwined
 With the graces of love and humility.

Evelyn C. Strowbridge, at Shaker Sta-
 tion, Conn. June 26, 1892. Age 42 yrs.
 2 mo. and 9 days.

One by one they drift away
 Across the crystal sea.

Done with the toiling day by day
 From suffering set free.

Our Sister's gone, we feel her loss,
 All earthly sorrow's past.

Is not our loss her eternal gain!

Her tolls are o'er, she rests at last,
 Rest, sweet rest, from care and pain.

I hear her sweet voice say:

"Call me not back, the sea I've crossed,
 Beyond earth's shadowy way.

John Sauerborn, at Watervliet, Ohio.
 July 6, 1892. Age 68 yrs. 7 mo. and 12
 days.

Br. John was a faithful man and had been with the Believers some thirty years. He has lived in the order of Elders, and also in the order of Trustees and has always been an honest and upright brother.

He has, no doubt, found peace and happiness in his spiritual home. H. W. F.

MINISTRATION.

"The ministration of the spirit is glorious."—2 Cor., iii., 8.

CANTERBURY, N. H.

Blow, heaven-ly breez-es, blow, Waft, waft us in-spi-ra-tion;

Grant us thro' this vale be-low, Sa-cred min-is-tra-tion.

Bound by all that's good and true, To per-fect our jour-ney,

Thou wilt dai-ly strength re-new,— We shall tri-umph ful-ly.

Books & Papers.

IN order to stimulate American composition, *The Ladies' Home Journal* has just made public an attractive series of liberal prizes for the best original musical composition by composers resident in the United States and Canada. The prizes call for a waltz, a piano composition, a pleasing ballad and a popular song, an anthem and the four best hymn tunes. The competition is open until November 1st, next. The opportunity has an additional attractiveness since the prize compositions will form part of a series for which Strauss is writing an original waltz, and Charles Gounod and Sir Arthur Sullivan each an original song.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for July is a live number, if it is summer time. "Try Your Weight," comes from a well-known writer across the sea and is put enough. Mrs. Florence Hull speaks of the "Transition Period" in child life, with her customary intelligent understanding of the subject. "Olive Thorne" Miller receives marked attention, and has a half-tone portrait that looks "natural." The article, Original Problems, is commended to all teachers. A teacher wrote it and from a correct point of view. Thoughts on Education, Drugs and Health, Systematic Moral Education, the Editor's Ninth Paper, the Notes in Anthropology and other departments deserve more than passing notice, and should be read by all students of human nature. The JOURNAL is now published at the new office, 25 East 21st street, New York, by Fowler & Wells Co., at 15 c. a No., or \$1.50 a year. "On trial" to new subscribers, six months 50c.

AN article that will attract and interest all members of evangelistic organizations, is "The Christian Endeavor Movement" in the June *New England Magazine*, of Boston, Mass. It is written by three hands, and deals with the beginnings and methods and aims of the organization in a thoroughly comprehensive fashion. The President of the United Society of Christian Endeavor, Rev. Francis E. Clark, whose name is inseparably linked with the movement as the originator of it, opens with an account of "The Early Days of the Society." Amos R. Wells, the editor of the *Golden Rule*, the organ of the society, deals with it as "A New Religious Force," and touches upon its relation and helpfulness to the churches; and John Willis Baer, the Secretary of the Society, in "The Outlook and the Opportunity," describes the possible growth and future of the movement. The article is very fully illustrated with portraits of many of the trustees and with most of the presidents of the different state organizations. In fact, every Christian Endeavorer will find the familiar faces of old friends there, no matter which part of this great country he or she may hold friends in.

This great movement from New England is fittingly present in this great *New England Magazine*.

"World's Columbian Exposition Illustrated for July."—To say this number is the most interesting, beautiful and valuable of all the numbers so far issued is putting the fact very mildly. Indeed it is the crown jewel of the seventeen artistic gems—the seventeen numbers so far published. This month the frontispiece is a full page, half-tone, copper plate engraving of the Hon. M. H. De Young of San Francisco, third Vice-President of the World's Columbian Commission. It contains many leading articles of paramount importance to all those interested in the growth and development of the Exposition. We notice especially "The Nation Wishes It," setting forth very strongly that the Exposition is not only a national enterprise, but should be dignified by substantial National support. It leaves no ground for any belief other than that the American people so view this great enterprise. There are two very valuable and timely articles entitled, "Sunday Opening vs. Closing," and "Sunday Opening at the World's Fair." The latter is by Mrs. Frances E. Bagley of Michigan, Lady Manager-at-large and widow of the late Gov. Bagley. She has arrayed her arguments in an interesting and convincing manner, and her article sheds considerable light on the satisfactory solution of this much mooted question. There is a schedule of the "Official Traffic Arrangements for the Exposition," including the railroads and the trans-oceanic steamship lines. This article is of great importance to intending exhibitors and visitors. Very conspicuous among the artistic features are engravings, nearly all full page, of statuary for the adornment of the principal buildings. There are two excellent full page engravings of the Washington State building and of the Maine State building, with many photographs of the State board managers of these two States. There is also a double page engraving of the Mines and Mining Building, the first of the great department buildings to be completed. Altogether, too much cannot be said in praise of this admirable number. In a more pleasing and definite manner, by means of it, than ever before can we appreciate the great importance and the educational influence of the World's Columbian Exposition. From first to last there will be sixty numbers of this journal. Price of the entire issues, postpaid to any address in the United States, Canada or Mexico, \$12. Early in the fall it will be published semi-monthly; during the Exposition, weekly. Annual subscription price (24 copies) \$5.50. The publishers announce their "Special Great Offer," which includes all the copies from July to January, this year, ten in number, to one address for only \$1.50; or about half price. Single copies 25 cts. Address,

J. B. CAMPBELL, President,
159 and 161 Adams St. CHICAGO, ILL., U. S. A.

THE JOURNAL OF HYGEO-THERAPY. June. Contents. Treatment of the Sick; Mental Science; Anti-Vaccination; Hygeo-Therapeutic System: Whole Wheat vs. Fine Flour; Dietary Department; Vegetable Recipes, etc. Dr. T. V. Gifford & Co. Kokomo, Ind.

The Manifesto.

Vol. XXII.

SEPTEMBER, 1892.

No. 9.

THE EARLY SHAKERS IN MANCHESTER.

By William E. A. Azon. F. R. S. L.

Vice President and Hon. Secretary of the
Vegetarian Society.

IN my *Annals of Manchester* and in my *Lancashire gleanings* I have given some particulars as to the rise of the Shakers in Manchester in the last century. When Elder F. W. Evans visited the city where Ann Lee was born I showed him in Chetham's Library an old discolored newspaper, *Manchester Mercury*, which records the apprehension of several Shakers. Some further particulars have come to light and may be of interest. The Corporation of Manchester have recently printed the accounts kept by the Constables of what was then a comparatively small, though busy and wealthy town. The following are the entries that refer to the persecution of "the Manchester Prophetess" and her associates:—

July 14, 1772.

To apprehending 5 Shakers on Sunday last, 24 persons 6d each, for Assistants 12s.

To John Moss for expenses on this and other such like sundry times 6s 8d.

To the day after attending them all day when two were committed to the House of Correction, four persons each 1s 6d conveying them 1s 7s.

To ale for 24 Persons about apprehending the Shakers 5s 6d.

July 15.

To Mrs. Hulme for drink when the Shakers were brought before the Justice 1s 6d.

July 23.

To the Jurors Bailiff on prosecuting John Lee and his daughter Ann 1s 6d.

To the Cryer's fees 2s 6d.

To four women witnesses attending each three days 12s.

To four men witnesses attending each same time 18s.

To meat and drink for each at 6d a day 12s.

To other expenses amongst them during the sessions when both received sentence of commitment 7s.

July 20.

To a bill of expenses at the Mule when Justice Mainwaring attended to examine the Shakers 2s 7½d.

Oct. 3.

To widow Shepley for ironwork when the Shakers were apprehended 2s 6d.

To sundry persons and expenses quelling a mob who were beginning to pull down the house of John Townly a Shaker 5s 6d.

Oct. 19.

To repairs making good the breaches at Lee's in Toadlane in order to apprehend a gang of Shakers lock't up there 5s 2d.

May 30, 1773.

To Ann Lee a Shaker apprehended for disturbing the Congregation in the old Church

detaining her in the Prison room two days
2s maintaining her with meat and drink
and her attendant 2s 3d. wages 2s 6s 3d.

July 28.

To attending Ann Lee two whole nights
3s.

The justice mentioned under date, July 30, 1772, was Peter Mainwaring a well known medical man long resident in the town and who was in the commission of the peace. There seems to have been an ingenious system for combining the secular consumption of ale with the sacred joy of harrying the sturdy protestants who like the earlier Quakers did not hesitate to bear their testimony even in the face of the assembled congregation of the parish church.

BLESSINGS IN DISGUISE.

A. D. BARRETT.

WHY not keep heart in adversity as well as in prosperity? If the times are a little dark, bear in mind;—"It is a long lane that has no turning." "God helps those who help themselves." "All things work together for good to those who love the Lord."

And not only love the Lord, but love our Brethren and Sisters who are one with us on the journey up the hill of life. There is no greater criterion of Christian character than a strong manifestation of love under adverse circumstances.

It is very easy to be loving when everything moves smoothly and when nothing comes to ruffle the daily pathway. But the test comes when the opposite spirit presses itself upon you. Nothing but a thorough baptism into

the spirit of Christ is able to meet these emergencies.

"Dislike," says Victor Hugo, "is always a prejudice." This is worthy of a much wider application, for surely the great majority of all our dislikes spring from our ignorance of the objects considered and are, hence, the children of prejudice.

Sometimes, we criticise our friends very harshly, and forget to be charitable, because we are ignorant of that great truth from which the gift of charity springs. If we should place ourselves in their circumstances, with their surroundings, we might err as they err.

There is no disputing this truth;—that our greatest trials come from want of investigation or from looking into the motive or intention of the individual, whom we think has caused these great trials. With a second thought and a little more reasonable care we might be better able to discover where we could exercise mercy as well as justice. There are times when we may be spoken to harshly: or in plainer words, may be insulted. Our nature is suddenly aroused and the first impulse is to retaliate, and like beligerent spirits in time of war, we send out our long guns and the battle has commenced. Shall we be able to stop before the powder and shot are all exhausted? As foolish as were the two Knights before the shield. Passion is a monster! In it we break our union, and repentance only can bring a restoration.

We have heard this condition compared to the growing of the willow by the side of the highway. While it was

young it could easily be protected, even during a tempest, but after several years of growth, it so obstructed the daily travel that it was forced to be removed. So much for a story.

Let us prove ourselves to be faithful soldiers of Christ, by having a good supply of self-control, dictated by good common sense, and then in times of trial we may be able to meet them in the spirit of our divine Teacher.

Among good Believers a cheerful, loving spirit, breathes forth at every step and gives courage to the weak, and added strength to the strong. Let us cultivate that spirit which makes a cheerful home, and form the habit of looking on the sunny side of life. We want the inspiration of gladness that comes from God, that pleasantly and peacefully assists us on our heavenward journey.

Ayer, Mass.

PERFECT THROUGH SUFFERING.

ANNIE R. STEPHENS.

A CLOUD o'er-hangs my way, I cannot see,
A darkening trial fills my soul with dread,
And every doubting step my feet must tread,

Leads but to Labyrinths,—uncertainty,
Where weird-like shadows flit unceasingly.
O faithless heart! O blinded sight that's led

Where phantom shapes their ghostly presence shed,

Anoint thine eyes with faith and thou shalt see.

Shalt see the cloud fringed with hope's radiance bright;

Shalt see thy woe an angel sanctified,
That gently leads thee on through sorrow's night,

If thou but calmly trust,—in faith abide.
Ope wide thy soul—let in the holy light,
And lo! thy innermost is glorified.

Mt. Lebanon, N. Y.

THE DISPENSATIONS.

WILLIAM LEONARD.

THE idea of four dispensations, is as old as our existence as a Church. And these four epochs had each their own heaven and hell. Then, as now, obedience to God's law produced the state of righteousness, and acceptance, that the Shakers call and know to be heaven; disobedience produced the unrighteous, unaccepted, and condemned state, that the counterfeit professor with true faith, knows and feels to be hell.

The spirit must be ruled by the higher powers to stand right, and the body must be ruled by laws that correspond with the natural elements, of which it is composed to stand right. Hence, we find, beginning with Adam, both were to be regulated by God's laws, which were the first heaven and earth laws, ever given to man. The first was to teach him what to eat; "And God said, behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed, to you it shall be for meat." The green herb was for the cattle, but every herb seeding seed, was for man. Here was, evidently, a plain vegetable diet, laid out for the earthly body of man, and under the first covenant, when man stood in his rectitude. This seems to have been Adam's first law, to regulate his appetites. Then comes the second.—Gen., ii, 16, 18. "Of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die." To simplify it; this was

the first earth, that should have been the solid foundation, for the patriarchal fathers to have stood on, with all attached to them, till the call of Abraham. This was his earth. His heaven would have been in the keeping of God's laws. Simple vegetables regulated by law was intended for his use. This would make pure blood and shut out all disease. It would have kept his mind on his God, and his duty.

When the second Covenant was made with Noah, he stood at the head of the race. The covenant to regulate eating, shows a depraved state of the appetites which men had fallen into. Gen., ix, 14. "Every moving thing that liveth, shall be meat for you, even as the green herb, have I given you all things. But flesh with the life thereof which is the blood thereof, shall ye not eat." This is what one would call getting pretty well down from God's original law. Some like a man starting with harmless appetites first tasting spirit, then tipling, then drinking, then staggering, then falling to the ground. Certainly no good spirit would have invited man into this depraved condition. It was a step backward, for him to be eating wild animals, reptiles and creeping things, and every thing in earth, ocean, and air, which was afterwards cut off by the law. They evidently ate all these things in the blood, or it would not have been so positively forbidden.

In the second Dispensation, Moses gave an earth law, to regulate the Jews. It lifted all the descendants of Abraham, while they walked in obedience, from the lawless, diseased state into which the old Gentile would have fallen.

Again they were placed in a high state of rectitude and health, compared with all others. When the Jews came out of Egypt, they were lawless in their habits of eating and were afflicted with the diseases of the Egyptians. They passed forty years in the wilderness under forced abstinence and temperance laws. Those who entered Canaan did so with greatly subdued appetites, and a higher degree of health, than their fathers ever enjoyed. Among this people, the great spirit by his agents, established a second earth and heaven order. Isaiah alludes to this when he says, Isa., xxxiv, 4. "And all the host of heaven shall be dissolved, and shall be rolled together as a scroll." Again, Isa., lv, 17. "Behold I create new heavens and a new earth, and the former shall not be remembered."

This was the most remarkable earth order, ever established in any nation. It laid out their lands in a sort of community, and no involvement of ancestors, could deprive heirs of their inheritance, but for a short period. No inheritance was allowed to exceed twenty acres.

Their washings, cleansings, and sin offerings, were intended to show up plainly the offence in Eden. The law stated what animals, fish and birds might be eaten and indeed the parts to be saved and the parts to be rejected. It regulated in a great measure, the preparing of bread, vegetables and garments. It taught under what circumstances to engage in war; how to till the soil, to labor; to deal justly, and even how long a journey one might take on the Jewish Sabbath.

In their rudimental heaven order, they were strictly required to believe in the word of God through inspired Mediators, and to receive no revelation one side of Levitical and prophetic leaders, who ruled for God at the Jewish altar. They were to rest in faith on the promises of God.

In the third dispensation, Jesus again established and taught, a heaven order and an earth order. He fulfilled or kept the law of Moses and made it honorable; as men fulfill the laws of temperance, by total abstinence, so Jesus kept certain requirements under the law.

He lived a virgin life. With the disciples, Jesus established the first Christian United Inheritance; thus he kept the Jewish law on property, by superceding the necessity of such a law. By non-resistance, he rose above the defense of human rights by wars of resistance. By simple language, yea, and nay, he left beneath all oaths and vows to be fulfilled at the Jewish altar. In this new life he rose into a heavenly element that Moses never knew; and bound this life upon his Jewish, Christian followers at Jerusalem.

This new life gave them higher, holier power. It gave them a more spiritual, refined, consistant inspiration. This was their heaven, but it rested on an earthly order like the two former epochs.

The primitive Christians, had not only to keep the spirits in order, but they had living earth forms also to keep in order. The law that ruled their bodies to keep them in health, must correspond to their spiritual condition.

Jesus says,—“Think not that I have

come to destroy the law, (of Moses) I came not to destroy, but to fulfill.”—Matt., v. 17–20. “Whosoever, (among Christians,) shall break one of the least of these commandments, and shall teach men so, shall be called the least in the kingdom of heaven. But whosoever shall do and teach them shall be called great in the kingdom of heaven.” The Jewish priests, Scribes and Pharisees, to favor their own sensuality, intemperance and voluptuousness, had misinterpreted and altered the punctuation of the law, and by being false guides, had plunged the Jews into darkness by teaching for law, what was never written by Moses.

Jesus took it honestly, in its original form, just as it was given to Moses; kept it himself, and then bound it upon his disciples to keep it. He warned them in the above Scripture not to do as Jewish teachers had done. If they did as he enjoined, they would stand highly honored; if they did not they would stand disgraced in his heavenly kingdom.

Did not the primitive Christians require law to regulate them in what to eat and drink, and how to prepare it to insure health of body as much as did the Jews? Did they not need instruction what to wear, and how to make it? Did they not need teaching respecting property, how to use it and divide it, even if they took higher property ground? Most certainly, and to Moses was given laws to regulate all these matters.

In our light and life spiritually, we understand the original spirit life of Jesus, and by the above plain requirements as recorded by Matthew, we

may understand the earth laws which the primitive Church lived under, that brought their bodies into harmony with the laws of nature. Here they obtained power to stand up in health of body, and justification of spirit.

How beautifully this opens to view the power that Jesus stood in, as a preacher of righteousness, and the first Christian healing medium. His whole salvation and power in the outward and inner man, was derived by living to the physiological law, and the self-restraint of the gospel. By earth law given of God, he mastered every appetite of the animal man, and stood firmly, a perfect model of health. By gospel light, he ruled down all affections and lusts of body and mind.

What a medium and leader is presented to us. How gloriously he fought his way to lay a permanent foundation for the heaven and earth of the third dispensation. Jesus stood free from infirmities and the physical sins that engendered them. The spirit of Christ could dwell in a law-abiding body and spirit, and could use him as a medium to raise others to the state in which he stood.

The primitive Church at Jerusalem, in their united order of interest and spirit power, stood far ahead of anything that ever existed under the order of Moses. Then property and earthly blessings were one wide step nearer to the outward order of the Church of the latter day. All the leading apostles and elders were like their Lord, healers of the sick. They ministered what they lived for, a physical and spiritual salvation. Sick Christians were not very desirable com-

pany in that Church. If a member had committed a physical sin and was taken sick, it was a sacred matter to get him healed. "Is any sick among you, let him call for the Elders of the Church, and let them pray over him, and the prayer of faith shall save the sick, and the Lord shall raise him up." James, v., 14-16.

"Confess your faults one to another and pray one for another that ye may be healed." They seemed to have obtained their gifts of healing in the manner spoken of, and then must keep healed by living in harmony with God's laws. Paul who was called to take his station as first Minister to the Gentiles, whatever his advantages by healthy, orderly parents, had from his infant days been a rigid observer of moral and physiological law under Moses. Of himself he says, "My manner of life from my youth which was at first among my own nation at Jerusalem, know all the Jews which knew me from the beginning, that after the straightest sect of our religion I lived a Pharisee.—"Acts, xxvi., 4-5.

Paul declares, that from his earliest years, he was so strict to live to moral and physiological law, that this regular and abstemious life was publicly known to many of the Jews.

Undoubtedly, there were those within the sound of his voice that knew it, and when striving to reclaim the Gentiles from eating and drinking unhealthy and unhallowed things, he could present himself as their pattern, by declaring, "Touching the righteousness of the law, I was blameless."—Phil. iii., 6. We certainly have the foundation principles of a new heavenly

order and a new earthly order, but in both do we not need to progress a few steps? We certainly do spiritually, and how is it physically? Are we yet up to the manifests laid down by our Lord, that were to rule the primitive Church? Has the beautiful earth order or a newer one been revealed to us yet? Jesus declared that till heaven and earth pass, those simple requirements pertaining to diet, and all the rules of physiological life would stand as God's law to Christians. In the first earth order diet was first laid out for man. In the second earth order, I conclude that the Jews in the wilderness thought that their diet was to be regulated first. In the third earth order beginning under John the Baptist, it seems clear that it was so there. But we are Gentiles by birth, Gentiles in living, and the gospel so found us and has dealt with us as Gentiles. The judgment order came to us first, the earth consecration next, and our health regulations are yet to come. Here again is something new, and it seems quite consistent. The great Spirit works with us like a good and skillful Architect.

Do we so live that we may stand as a pattern of health to the nations? We shall all be likely to conclude not. But many begin to feel that in the next general opening or out-pouring of the spirit in Zion, laws to govern appetites rule bodies more consistently, and set apart the very food and show the way to prepare it to produce health, will be revealed in order.

We need new rules to regulate our outer life and to have them regarded strictly, to raise us up into a glorious physical resurrection. This would

sweep away a host of disorders, unnecessary labors, needless expense, murmurings, intemperance, relieve many sufferers, give us clean conceptions of holy things, bring us into closer connections with the heavens, and let in a flood of light and power, at which this Church will yet be astonished.

We should as a people or as individuals, shake off many indulgences, and be preparing ourselves, by living to our present light, physiologically; as our physical condition as a people, imperatively demands it.

Do, or did we ever come up to the primitive Church as healing mediums? Historians say that power remained with them for a long course of years, and continued in a greater or less degree among the witnesses. Did we ever hold it as a permanent profession, as did our Lord and Teacher and the early Christians? As a body it seems to me that we are just such mediums, as spirits do not want to use for the purpose, and could not successfully use, if they wanted us. We do not know how to live to produce true physical health in ourselves, and how can we administer what we have not received? Can we instruct individuals how to live to keep healed, after they were healed by good spirits? I think not. As the Lord liveth, and as the gospel will increase, new rays of light or physical life will break upon us, inspiring our spirits and reviving health, then the inhabitants of Zion will not say I am sick

Harvard, Mass.

Live for to-day.

THE THREE RULES.

LUCY S. BOWERS.

Iron Rule, Evil for Evil.

THE iron rule the passions well obey,
It is the rule for rendering hate for hate,
Regardless reason, yea regardless fate.
Strife meets with strife in bitterest array.
Sin over evil seeks to rule the day.

'Tis hard and cold revenge insatiate
Felt for injuries small, as well as great;
Tooth for a tooth, eye for an eye to pay.
Selfishness and pain in like coin returned,
Mete for measure, flame for fire that
burned, [earned.

Recompense of wrong, just and justly
'Tis back to back, no Christian brother-
hood,
Feeling by animals scarce understood,
'Tis sin of double sin, all void of good.

Silver Rule, Good for Good.

The silver rule, the rule of right for right,
In better ways all human feeling leads,
Which finds expression in good kindly
deeds.

'Tis love for love, a measure of delight,
And mercy which like mercy may requite.

'Tis sympathy which in its turn succeeds,
'Tis pity ministered, when pity heeds,
And joy bequeathed, when other joys incite
It is but good for good, no more, no less,
No overflow, no added power to bless,

'Tis not, indeed, exceeding righteousness,
In this the publicans do even so,
But Christ has come to teach, that we
may know

The sweetness of life's perfectness below.

Golden Rule, Good for Evil.

The golden rule, the highest rule of
thought,

In Christ-like action lovingly expressed,
Best guide by which the soul is surely
blessed.

By which the happy ways of peace are
taught, [sought.

Through which the blessedness of life is
The power of Christ by kindly hearts
possessed [distressed,

Will help the spirit when with wrong

And sweet forgiveness is the gift out-
wrought.

The God-like soul to greater gain aspires
Than wrong for wrong, or good for good
requires,

The fulness of the highest law it most
desires.

Be unto others ever just and true
As you would have them be to you;
E'en more than this God willeth you to do.
Mt. Lebanon, N. Y.

THE PERPETUITY OF HUMAN
INSTITUTIONS.

HAMILTON DEGRAW.

"CREEDS, empires, systems, rot with
age." The objective point in the es-
tablishment of organizations in human
society whether religious, social or po-
litical is a desire for the betterment of
life's conditions. For that purpose
men break from their old moorings,
reorganize in striving for the goal of
their ambition. The subjective is, how
long shall these present associations
last? All finite entities contain with-
in themselves the elements of progress
and decay. Complying with the con-
ditions that are in harmony with the
former, will ensure life, neglect these
and decay is certain.

When the vitalizing spirit that ani-
mated and gave life at the beginning
has spent its force, or in other words,
any organization that has performed
its mission, the most proper thing to
do is to make its last will and testa-
ment and go into dissolution. A fail-
ure to do so produces a respectable (?)
fossil. A witness thereof can be seen
in the many antiquated forms in the re-
ligious and political world.

"O consistency, thou art a jewel."
But in what does consistency consist?

Emerson says, "obey the highest light revealed to-day, if it upsets and destroys all of the preconceived ideas of yesterday.

The law of change that is written on all human institutions, is the propelling power that is forcing onward toward a higher destiny, the ever restless spirit of man. The continuity of an organization depends upon its adaptability to the wants and needs of its supporters. The difference between life and mere existence is apparent. The one is the energetic, active, dominant force seen in all progressive associations. The other, the passiveness resulting from arriving at the boundary of its environment. While its adherents believe that it is the highest embodiment of their ideal it holds its former position; when convinced that its boundary has been reached and its work accomplished, then it is shelved to make room for advanced thought.

The conservative element in life that clings to the old, fearing to launch out into unknown seas, and "opposing the new moon out of respect for the old," is the balancing power that keeps in check the radical element that without proper restraint would overthrow all organization and hurl society into inextricable confusion.

The proper adjustment of these forces produces a healthy growth, conserving the old as long as it is conducive to the welfare of the body; and when not, is removed to make way for newer and better conditions.

The inharmonious adjustment of the centripetal and centrifugal forces in life is the cause of the discordant

notes that are sounded upon the keys of human experience. When these are properly balanced, the unfolding of life will proceed with a regularity not now apparent.

To the superficial observer, the structure is hid by the scaffolding used in its erection, which is to be removed when the necessity for it ceases. When mankind progress out of the artificial environment they have placed around themselves and accept nature as their teacher and guide, the longevity of human life and human institutions will be increased. Place a pyramid upon its apex and it needs many stays to prevent it from toppling over, but on its base it is its own support.

The operation of that ceaseless law that is changing the thought of the age, is but the legitimate operation of those forces that when left to their normal action will lead through pleasant pathways, unfolding to the mind higher conceptions of life as its development enables it to comprehend those higher truths.

The nineteenth century is in advance of the preceding ones because the revelations of advance thought have been accepted. "Give us this day our daily bread" is applicable in more senses than something fresh to sustain the corporeal system.

Truth only is eternal and its continuity cannot be questioned, but there must be new revelations of it to supply the growing needs of a progressive life.

As the whole is greater than a part, the success of the great human body or humanity in its entirety does not depend upon the perpetual existence of any one separate part which can be

dispensed with and the body perform its normal functions as long as the vital principle, the soul life remains intact. In all of the great religions that mark the growth of spiritual life in the race, there is a principle that is as eternal as the infinite because it is an emanation from that fountain; but the materialistic cloak that has enshrouded them showing marked differences to the outer sense is fast being removed, showing the atonement that exists between them.

When this work has been accomplished, names and sects and parties will not exist, "as the knowledge of the Lord will cover the earth as the waters cover the sea." Then the prophetic announcement will be fulfilled,—“I will shake all nations and the desire of all nations shall come and I will fill this house (the human soul) with glory, saith the Lord.”

Sonyea, N. Y.

AN APPEAL.

SOPHIA WAYNE.

CHRISTIAN awake! discard all earthly creeds,
 Adopt a holier faith,
 Seek for the light, fulfill all noble deeds,
 Banish all fears of death.

Look upward to the glorious worlds above
 Formed by the Master's hand;
 Choose for thy watchword one of peace
 and love,
 Hope for the promised land.

What but the all-wise Infinite's commands
 Brought these bright worlds in view,
 Speaking to us of fairer, better lands,
 Formed for the good and true.

Turn not from virtue's pure and lovely
 path,
 Walk ever in the light,

Remove all deeds of evil, hate and wrath,
 Learn always to do right.

Then with our friends ascended,
 For victories sought and won,
 And hear the blessed loving Master's voice,
 "Servant, thou hast well done."

Ballston Spa, N. Y.

"AND LOVE IS THE FIRST OF ALL."

ERNEST PICK.

ONE morning, there were several things to be done, apparently, at once, and trying to arrange them in order, the question arose, "What shall be done first?" I stopped to listen, for the voice of my innermost spoke: "Love your fellow men." And there was light; I knew the beginning, without which I could not possibly accomplish the least work to the honor and glory of my Master. "Love your fellow men." This was the first thing of all, before crossing the threshold of the house, to go to my daily work. Without it, I felt I should be void of strength, without hands for my work, without heart for my Lord's interest. The importance of this first step seemed to me so great, the desire of starting right so strong, that my heart was filled to overflowing. For a moment a flash of light illumined the horizon of my mind so far and wide, so deep and broad, as my eyes never have seen before—a new thought; at the same time my soul enjoyed an unequalled communion with all that is noble, good and just, true, loving and heavenly—a new feeling. "Love your fellow men." Not until this shall be the universal language of all tribes, peoples, and nations will man's work be begun to the pleasure of his Creator.

Not before this becomes the universal currency of all mankind, stamped on each coin and printed on each bill, will cease the eternal warfare wherein a brother slays another, the son his father, the daughter her own mother. "Love your fellow men" must be graven on all the boundary-stones of states and empires, carved upon every gate leading into a city, inscribed upon the altars of all churches, verily be set as a mark on every man's forehead, before he will be ready to appear in the presence of the Lord and to re-enter into the Paradise, his birth-place and his abiding home.

Return then, ye fugitives and prodigals through the dark abyss of shame and vice, up to the valley of repentance, upon the mountains of truth and virtue, overtopping all else in creation, and upon the summits ascending and boldly reaching into the very heavens of joy, peace and love.

Mt. Lebanon, N. Y.

[Contributed by Eldress J. J. Kalme.]

THE WEB OF LIFE.

BY EDITH L. SWAIN.

WEAVING, weaving, weaving, weaving,
Still the living shuttles fly,
While the Master, never sleeping,
Holds the pattern o'er us high.

Holds the pattern and unrolls it
Thread by thread, and day by day—
Blue and golden tints and carmine,
Mixed with weary lengths of gray.

Fain the weavers are to linger,
Fain to scan the pattern o'er;
But they know not till they weave it
What the future holds in store.

Flash the golden threads of sunlight,
Gleam the purple tints of fame,

As the weavers' gliding fingers
Rich and beauteous figures frame.
Throbbing, throbbing, throbbing, throbbing,
Beating fast and beating slow,
Never pausing, never resting,
On the busy shuttles go.

Now the threads are dark and sombre,
Dim the weavers' eyes with tears,
Trembling to the pattern looks he,
Numb the halting hand with fears.

Now the threads are black and broken,
Tangled, intricate and crossed;
Figures rambling, weird, unlovely,
And the Master's thought seems lost.

Sick at heart and worn and weary,
Toils the weaver at his task;
For the web must e'en be finished
Ere he rest or respite ask.

Weaving, weaving, weaving, weaving,
Slow the shuttle works its will;
Throbbing, throbbing, throbbing, throbbing,
Faintly beating,—and is still.

Happy now the patient weaver
Who the Master's plan hath wrought,
Tracing carefully the pattern,
Marring nor neglecting aught.

For the web the Master turneth,
And before his dazzled eyes,
Shining in its wondrous beauty,
All the thought completed lies;

And the weaver joyful learneth
That the *wrong* side was his own
Till the beating, throbbing shuttle
All its faithful work had done.
Christian Register.

"How many of us have been driven to the mercy-seat by our trials? Without them we should often neglect the throne of grace." "He who casts his care upon God will be cared for."
"God has marked each sorrowing day
And numbered every secret tear,
And Heaven's long years of bliss shall pay
For all his children suffer here."
"I have always been fed and warmed and clothed, and should I not bear constant testimony to God's faithfulness?"

THE MANIFESTO.
SEPTEMBER, 1892.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

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Editorial.

AND why not become established upon a good and permanent foundation? The temporal and spiritual interests of every individual imperatively demand this care. No order of business could be successfully conducted without a well-digested plan of procedure which would afford adequate stability to the enterprise that was under contemplation.

And can it be expected that the spiritual interests of a Community will warrant success by any less effort? When men of mind attempt to raise a superstructure, they ar-

range with great care, the foundation upon which they are to build, as they know quite well that upon this depends their ultimate success.

The good man of New Testament times who exercised so much worldly wisdom as to build his house upon a rock, an immovable foundation, had the great pleasure of finding it securely fixed after the tempest and the flood had exerted their forces upon it and passed on. And for this work so thoroughly accomplished he received the commendation of the divine Teacher.

To make this lesson of life more vivid and to force its acceptance into the minds of the more or less indifferent hearers, he placed it in contrast with a workman of an easy and shiftless disposition who built his house upon the sand; utterly ignoring the necessity of preparing any form of foundation, and the story goes on to say that this house was subjected to a corresponding test. The tempest and the flood came against it, in full force, and the careless builder saw all his property, suddenly destroyed.

Every such lesson in life should be studied with great care for a future guidance in our journey through time, and as a necessary admonition while building our home that is to be eternal in the heavens. Too much interest and care cannot be expended upon this spiritual work, which is to be wrought out on the foundation which God has laid.

The apostle in his exhortation to the brethren of Corinth, placed this lesson before them in its full force, that he might impress upon them the necessity of a "faithful continuance in well-doing."

He presents the beautiful figure of God's building, and of the foundation that is laid; which foundation is Christ. Neither gold nor silver nor even precious stones are worthy to be mentioned in connection with this work of the heavens.

For these perishable treasures men may become the slaves of an earth life,—suffer all forms of privation,—risk every hazardous enterprise, and willingly forget God in their wild pursuit after a shadow.

In the building of a religious Community, which is made to include the new earth and the new heavens wherein shall dwell righteousness, comes the spiritual consecration. In this building of God,—in this home of God, and more particularly in this Community of God, how very necessary it is for those who accept it, that they should dig deep and lay a foundation in God's love which cannot be moved.

There are lessons through the whole history of man that are valuable for meditation, and especially so in the ministrations of Jesus and his immediate followers. On the maintenance of this testimony of eternal life, largely depends the temporal and spiritual prosperity of our gospel home.

In this home, consecrated to God, a sure foundation has been laid, upon which we must build. There need be no doubt, no mystery. "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." *

NOTES ABOUT HOME.

Average of Weather at Mt. Lebanon.

July.

<i>Thermometer.</i>	<i>Rain.</i>
1891. 60.83	4.875 in.
1892. 70.05	7.875 in.
Highest Temp. during this mo.	94.
Lowest " " " "	46.
Total Rainfall " " "	7 $\frac{1}{8}$ in.
Number of rainy days " " "	9

C. G. R.

Aug. 11. 1892.

WE purpose to give Home Notes a vacation this month for the time is mostly employed trying to "keep cool," and dodge the so-called electric storms, of which we have such an abundance.

The old-fashioned thunder-storm coming directly from the northwest, lasting about three quarters of an hour, then passing on leaving the air clear and cool, is a rarity. Now they come from every and any point in the heavens, two from different directions at once with the wind changing every few minutes; and under such conditions they are like some people; they do not know when to take their leave, or say the last word.

The most threatening looking storms are quite apt to pass us by, while those of a seemingly milder type develop into the simply terrific. To those who delight in the "awful" the electric displays are "grand." Lightning of every hue, and shape. Chains, forks, arches, plaids, branches are to be seen; and if it would only come a little slower, milder and not be so uncertainly mischievous we should all delight in it, as we would in gazing

upon man-made pyrotechnics. If this year thus far, is what we may expect during the maximum period of the sun spots, then perhaps during the eleven years, we may become used to it.

But these storms are of the earth, earthy, even of the mud, muddy, and we will endeavor not to let them enter the spiritual realm, where we can always find a calm. Even the clouds there have a silver lining, and how blessed a retreat where we can enjoy together the well-earned fruits of the spirit.

Into this realm, we shall always love to invite such dear friends as lately visited us from Groveland. Eldress Polly Lee and Sister Lavina Dutcher. We would that they were nearer us, when we could joy in their joy and sorrow in their sorrow in other ways besides words.

Strength of body, mind, purpose and cause, lies in concentration. We are learning this lesson, but when shall we know it?

Our beloved ex-ministry, Elder Daniel and Eldress Ann, are still with the living, soul and body. They are practicing their life-long lesson of active goodness, proving how long and strong that spirit can last which has always lived for other's good.

This is not vacation time after all, but next month will do just as well.

A. J. C.

North Family.

Aug. 11. 1892.

IN the last month we have witnessed some very magnificent electrical displays; they were awfully grand. On the afternoon of the ninth inst. one of our neighbors had his barn struck by lightning and with its contents entirely consumed. Hay harness, tools, etc. There were four persons in the barn at the time: the owner, his two sons and a hired man. The eldest of the two sons was standing in the door-way, and was killed instantly; the other three escaped unharmed. Here is another instance in proof of the danger of being in the open door-way during a thunder-storm. About two years ago the barn that stood in the same place was struck

and entirely destroyed. Some twenty-five years ago this farm was owned by the North Family.

Oat harvest is progressing as fast as the weather will permit. We are now engaged preparing a room at our cow-barn in which to put a separator; we have tested it in our laundry, to our entire satisfaction. Shall put a motor in the room, and drive it with water power. Are in hopes that it will somewhat reduce the dairy labor, and yield a better article of cream and butter. I trust that before we reach the next century-post, there will be a Christian people on the earth who will have learned to prepare food in far greater perfection without the products of the dairy, or henyard than is now done with them.

The time was, and that within the memory of those living, when it was thought to be impractical to get along in the kitchen without the hog. Now, we look upon that as disgusting. Undoubtedly, in the not far off future there will be those who will look upon the productions of the cow and hen with greater disgust, and will exclude them from their dietary entirely. The subject is worthy the consideration of all who are striving to live according to the "Golden Rule," and the Law of Love. Peace on earth and good-will exercised toward all, will never be realized till the diet of the people is changed. When humanity of the past, was in Eden, fruits and grains were their portion. When Eden is restored, will it not be the same?

D. O.

Shakers, N. Y.

Second Family.

WE had a few days in July that made us think the old version expressed the heat best, it seemed as if the very ground would burn up. We have finished haying and trying to get in the oats and if it will only stop raining long enough, we shall succeed.

The Sisters say, if we do not know as much as we should, we do know beans, and how to can them. We are now engaged canning string-beans for sale and

home use. The Society have put up several hundred doz. cans; expect to put up several hundred more, before the season is over.

We had a pleasant visit on the 18th. ult. with our good friends from Groveland, Elder Alexander Work, Eldress Polly Lee and Sr. Lavina Dutcher. We believe them to be worthy, cross-bearing souls, true followers of Christ and Mother. We have also been privileged to enjoy a visit with our dearly-loved mother, Eldress Ann. We were over-joyed to see her among us as of yore, with her even, inimitable grace of mind and person. She seemed an angel of goodness with her pleasant smile and kindly word for all.

Dear precious, Eldress Ann, you know we deeply, truly love you, and it must be a comfort and consolation to you in your declining years to know how much you are loved and honored by those to whom you have always been such a wise counselor and friend. We have all shared of your love and goodness of heart, and may we be worthy children. We thank the dear Sister who wrote the beautiful tribute of love to our mother. We believe it expresses the feelings of all Zion's sons and daughters. Here is an example of practical Christianity. For what end the gospel of Jesus Christ, if not to make us more like the Divine.

Let us so live while on the earth, that we may honor our cause, be a blessing to our Brethren and Sisters, writing in their memory an epitaph, by the doing of kind deeds, for if we do not live so as to merit the blessing of the faithful and consecrated, here, we cannot expect to win it in the world to come. †

West Pittsfield, Mass.

Aug. 10, 1892.

DEAR ELDER HENRY:—Our gospel messenger, the good little MANIFESTO, always comes promptly on its errand of love and soul-enlightenment, and is very welcome.

Weather through July was extremely warm, and August promises to be as sul-

try. We have not made such heat welcome, but like some other things, it stays.

Health of family at present, is quite good. We are continually giving thanks for Br. Ira's preservation to us. He is in better health now than for many months past.

There is some repairing of buildings being done, in the way of shingling and mending of roofs to keep out the water, which however pleasant it may be to the parched earth, does not prove so when it comes dripping down within four walls.

Quite a work is just completed at the East Family; a well has been dug, and water carried by means of a windmill to the top of the house, and modern conveniences put in on each floor.

Within three weeks we have had several hard thunder-storms. During one a valuable ox belonging to the East Family was struck by lightning and killed and in two successive storms, the telephone box in the Trustee's office was shivered into many pieces. Such severe storms have not been known for some years in this vicinity. We feel no cause for complaint, as life and buildings were spared, but renewed gratitude to our loving Father who is truly a "Rock of defense" to all who trust in Him.

Eldress Polly Lee and Sister Lavina Dutcher came to us on July 27th. We enjoyed a very pleasant visit with them. They will surely be enrolled among the good and true.

To-day we have enjoyed a similar privilege with Br. Washington Jones, and Sisters, Corinne Bishop and Esther Gill from the Center Family, Mt. Lebanon. Such opportunities for interchange of love and good-will are too few and far between. It has been truly said that "Believers are one great family," no matter how far separated. If so, should we not call on each other whenever the privilege offers?

We were reminded by Elder Louie, in our meeting of Aug. 6th., that it was the one hundred and eighteenth anniversary of the arrival of Mother Ann in this country, with her little band of followers. We feel incited to keep the gospel free and unspotted, which has cost us so much, but

which has come to us, "Without money and without price."

The fall term of school opened on Monday, the 15th. E. B.

Mt. Lebanon, N. Y.

Center Family.

Aug. 1892.

OUR haying is done and we have had an unusually large crop. Our grain is nearly harvested. We have had excellent early potatoes for over a week past, while cucumbers, squashes and string beans have appeared on our table. Pears are just beginning to ripen. The early apples are scarce. The Sisters have spent several days picking huckleberries, which are quite plentiful this season. People keep in usual good health. We have warm days and cool nights, plenty of rain and abundance of sunshine both inside and out. These are beautiful days for farmer and pleasure seeker alike. Society meetings are spirit quickening and soul satisfying. Praise and thanks to the Great First Cause from whom all blessings flow, peace, love and joy to all his people.

BELOVED ELDER HENRY:—Accept our thanks, many and kind, for the EDITORIAL in the August MANIFESTO.

The theme is excellent; every word is good and true. Hope all who run may read. We have long wished to pen just such an article, but are minus the talent to condense and yet portray the subject, as we now have it. Had we passed to the home "over there," we might think we had come again to the home over here, and inspired the writing of that well-written epistle.

This, from the pen of one who for seventy years has been a scholar in the school of Christ; conforming to the precepts and following the example of our divine Teacher.

My experience in this blessed school has been fraught with peace, joy and heavenly comfort; seasoned at intervals with tribulation, sorrow and repentance. No discouragement nor weakness is found

in souls free from sin. Amid the darkest hours of life, the kingdom of peace reigns within. To those who may chance to read these lines, be it known that through our life we have put forth our best efforts to honor this highest school of Christian love.

Go thou and do far better than we have done; God will reward you with a righteous reward and our most excellent Teacher will give you a glorious certificate.

Now good Editor, please accept our best love and impart freely to the inmates of your beautiful home, with whom we had the pleasure of spending most happy hours in days gone by. May heaven bless all those who contribute to our little paper, and may God bless and prosper its worthy Editor. Your Sister,

H. R. AGNEW.

Shaker Station, Conn.

"WHOSOEVER shall give a cup of water in Christ's name, he shall not lose his reward." There are many needy travelers on the journey of life who are fainting for the cup of cold water that we might give. It is a little thing to do, and there are none who have not some opportunity of giving it. Are we always ready to do some good deed? The cup of water, the word of sympathy, the many little ways in which we can do good if we have the love of the Master in our hearts, may reach some struggling soul and help him to conquer a sinful life.

The word in season, well chosen and fitted in at the right moment, may make an impression never to be effaced, and sinking deeper and deeper, may turn the heart that has received it to walk in the way of eternal life.

I only wish to call attention to those little things we consider trifles, but which mean so much to those in trouble, or to "the stranger within the gates." Let us be up and doing while our day lasts. There are calls for help in every direction. We have a work to do, and if we do it well and hear the blessing pronounced, "Well done good and faithful servant," will not

that be sufficient reward for all our suffering?

Business in poultry keeping should start small and work up. Get good poultry and learn from observation and experience.

Chickens make the best growth on whole wheat with no sloppy food. To make poultry business profitable requires calculation. This is required in any business. Eggs represent cash. Our largest hen's egg for July weighed five ounces. Very acceptable. 3921 spaces of cream were sold in July. D. Orcutt.

Ayer, Mass.

Aug. 1892.

DEAR EDITOR:—The drouth has finally ended. For three long weeks, Old Sol poured down his rays with double intensity. Our supply of water which has seldom been known to fail during a term of forty years, has been proven to its extremity this time, and had not nature blest us with a refreshing shower, to-day, before the week had ended, we could have told you a long story of our wonderful spring. However, our crops are looking quite well. More hay, and that of a better quality, has been cut this year, than during any of the last ten years. Potatoes bid fair for a good crop. Indian and ensilage corn are growing finely, and a stalk has been brought to the house that measured in height, more than nine feet. A. D. B.

Shirley, Mass.

Aug. 15. 1892.

BELoved ELDER HENRY:—We have recently had a short visit from Elder Geo. Wilcox. These occasional reunions are very comforting indeed. They are none too frequent, however.

We have finished our hay harvest which is not so large as we have had, but of a good quality. Rye, very good, the threshing of which is one of present occupations. The straw being called for as fast as we can get it to market.

It is no news to tell of hot weather; we have reason to think all have had a full

share. Corn promises well, as a consequence. How fast the seasons roll on, and how much food for thought they yield. I have been much interested in the articles in the *Manufacturer and Builder*. They would make a very interesting book.

We still keep up fervent desires for a breaking away of the darkness, and the ushering in of the more perfect day.

J. W.

Enfield, N. H.

DEAR A. J. C:—Your earnest appeal, and wise declarations in the August No., clearly prove that brain waves move in a direct line from New York to New Hampshire, for our thoughts have lately been on the same subject. Thanks for their utterance. If "Agitation is the beginning of reform," no good effort is ever lost, but causes an advance toward the desired goal, whether among us, or elsewhere.

Our first Elder Brother Ezekiel Morrill, said to the little company who had gathered into communal relations, "Ye are in the world, yet ye are not of the world." This should be true of us, his professed followers, and yet we are forced to acknowledge that we move, more or less, with the ebb and flow of the mighty tide governing the masses of humanity; hence the divergencies from the true covenantal consecration.

It is an open question, worthy of study, why a people who dress plainly, who do not live to eat, but rather eat that they may have strength to do good while upon the earth, who have not as yet been seized with the traveling mania, should not have both time and means for the healthful development of the physical, mental and spiritual interests. We can see with our Sister the need of rising out of old ruts, of various kinds, which in time must come, as we believe our Father and Mother God, are at the helm, and that nothing will be suffered to supplant the purity and beauty of our communal homes while guarded by loyal members.

The old Church has not been opened this summer. Society service in the

Chapel, has been attended by some large companies, who could not, nor should they be turned away empty. Why should we close our doors to all save our own members! echo answers, why?

Electrical storms have been frequent, and such heat! 120 degrees seems too hot to believe, but that was the report, July 20th.

We were sorry to learn that the strawberries failed at Canaan, for our gospel friends are worthy of success, perhaps they did too much. It is said that over civilization is causing a loss of natural vitality among humans and it may be so with the petta strawberry. Ours were nice and quite plenty. The currant bushes were a pretty sight so heavily laden. An abundance for our own use, and some to go abroad. Some one or ones knew just when to apply a solution of hellebore, and destroy the destroyers.

M. E. B.

Alfred, Me.

Aug. 12, 1892.

BELoved ELDER HENRY:—No wonder the fear of a hotter climate should have proved a means of grace with so many in past ages. After experiencing the hot nights, and hotter days of July and Aug. one might well dread a more torrid location.

The weather has proved favorable for curing hay, and now that the rains have come, corn and potatoes will be glad.

Our ensilage corn, of which we have ten acres is already eight feet in the air, and like the youth whose motto was *Excelstor*, is still climbing. Potatoes planted on sandy soil, the rain came too late to save, but unless the excessive rain and heat shall cause decay we shall have a good crop. Upland hay fell off 35 per cent.

If, as some claim, sickness is caused by sin,—(Whose sin?) I fear we are not as good as we hoped we were. A kind of epidemic much like whooping-cough visited us some weeks ago and is inclined to remain much longer than it is welcome. We would call it whooping-cough except

that those who should be exempt from that disease have to share with the rest.

We are expecting some visitors from Harvard, the last of the month. Hope by that time the unwelcome visitor will have left us.

We are striving to keep the gospel in its purity and simplicity. F. C.

Sonyea, N. Y.

THE fertile soil and genial climate of Sonyea has produced fruits rich in quality and generous in quantity; it is the land of fruit and flowers, poetry and song, and thrice blessed are they who can claim as their own, a few acres in this modern "Garden of Eden."

The heat is intense. During a fierce thunder-storm the large barn at the West Farm was struck by lightning. Fortunately the damage was small, only a post was splintered. The absence of fire prevented the destruction of the building.

Thanks to Providence that we escaped the terrible scene. G. D. G.

Canaan, N. Y.

Aug. 5., 1892.

How rapidly time speeds along. Here is at hand the ninth month of 1892. The seasons in their order come and go, bringing the duties and cares which must necessarily be attended to, each in its proper time, or we lose the blessing of the faithful laborer.

Our Brethren finished haying July 21st. The rye and winter wheat also have been zealously and carefully stored away in the barn. The spring wheat was cut yesterday. Our two oldest boys have reaped the grain while our faithful aged Br. Andrew Wise, with the help of two or three little boys have followed the reaper and bound as fast as it was cut. We have not been fortunate enough, as yet, to have an attached reaper and binder, but hope we may in the near future.

The Sisters have been striving to obey Mother's injunction to put their hands to work and give their hearts in prayer to

God. True Brethren and Sisters are the life and light of Zion. Bless God for them.

We have been engaged in painting 27¼ rods of picket fence in front of the buildings, also continue painting windows, besides attending to a great many other duties pertaining to the welfare of a home.

On the 25th. of July we had the pleasure of enjoying a beautiful visit with our two gospel Sisters from Sonyea, Eldress Polly Lee and Sr. Lavina Dutcher. We highly appreciate such privileges, because they serve to strengthen the bonds of gospel love.

On Aug. 1st. and 2nd. a company of twenty turned out to have a general merry berry bee; it being a very good year for whortleberries;—we gathered nine and one half bushels. Expect to enjoy some good whortleberry pies when the winds are blowing and the snow is falling. A. B.

South Union, Ky.

Aug. 11. 1892.

ELDER HENRY BLINN:—Please accept this little contribution, which I want used for the distribution of the MANIFESTO, wherever you may think best. I think the MANIFESTO is the best exponent that we have through which to disseminate our doctrines, and I want to help you, as we help ourselves to do this very thing. I am interested that this gospel of salvation should be spread broadcast through our land of freedom.

We have been greatly blest in the harvesting of our crops, for which I feel very thankful, and therefore send you a few dollars as a present to help us to be placed more fully before the world.

Our hay crop was good. Wheat excellent. The East Family harvested 2200 bu. while the whole Society had 7500 bushels. This was an average of 20 bu. to the acre. Corn promises a fair yield. Fruit is plentiful, especially peaches and apples.

Should we not be very thankful. With kindest love, and a hope that you may be blest in your efforts for good, I am your Brother.

J. W. P.

East Canterbury, N. H.

Weather Record, for July, 1892.	
Highest Temp. during the mo.	92.
Lowest " " " "	51.
Mean " " " "	70.8
Total rainfall " " "	1.95in.
Number of days in which .01 of an inch fell,	6.

N. A. BRIGGS.

Aug. 1892.

"ALL things work for good to those who love the Lord;" and indeed, we are all interested to have what we may do, work for good. The heat and cold, the sunshine and storm, are just beyond our power of control, and we can do no better than to let them come and go, while we are faithfully engaged in our duty.

The barns are now filled with the best quality of hay, and with good hay and good stock the farmers can sit cross-legged and sing. This makes the winter months grow shorter, and the storms gently fade away.

Very few blueberries have been gathered this season. Several barriers stood in the way and by the time they were fully removed, the sweet, little blueberries had left their bushy homes. The blackberries may not so easily escape, as interested parties of Sisters are busy from day to day gathering the black caps for winter use. With a good supply of fruit we need have but little fear.

August has been a month for camp meetings at the Weirs and thousands have made their way thither to preach and sing and pray. Baptists, Methodists, Unitarians and Universalists. While there were so many good men and women, it would be a nice point to designate the sainted Christian from his equally fortunate sinning Christian. Two Sisters visited the Unitarian Grove Meeting and were on the grounds more than two weeks, conversing upon the good things of God, distributing tracts, and comforting the hundreds who did not attend the meetings, they sold small packages of Lovage and sugared flag. Who knows but that even this may be the means of leading some to grace. While the Universalists were preaching from the Methodist stand, and sitting in

Methodist seats, and occasionally singing a Methodist hymn, two Brethren and two Sisters made a trip to the Camp ground, on the shore of the Winnepesaukee Lake. Although the Indian name of this beautiful lake, is "The smile of the Great Spirit," it might be questionable if this heavenly smile was apparent through all that was said during this mixture of theology from such antagonistic systems of belief. However, we concluded that God's smile on the Lake would in the wonderful bye and bye, chase away all the man-made dogmas, and all the unloveable features of each class and make them to be as Brothers and Sisters in their work for God and for humanity.

Summer boarders abound. They are in every valley and on every mountain. If they can find rest to their weary souls and bodies, they are indeed fortunate. Not less than thirty of these wandering sons and daughters were admitted into our dwelling to listen to the voice of song. It is said that their hearts were made glad, and may be the inner life was brought into closer harmony with the spirit of all Good.

On the Sabbath the Novitiate Order permitted some eighteen or twenty to sit with them during the hour of worship. They also may have been blest, in common with their Christian friends, and in this way humanity is made better, and God, our Father and Mother is praised of men.

H.

INQUIRY.

No. 7.

WHAT is the fee of admission to a Shaker Society?

No fee of admission is demanded of any one. No considerations of property are ever made use of to induce a person to enter the Society, nor to prevent any one from leaving it. Having for its basis a well-ordered, religious life, with its principles of consecrated

interest and separation from the life of the world, it teaches the Father and Motherhood of God, and the Brother and Sisterhood of mankind.

SCRIPTURE TEXT.

THE 8th. verse of the 3rd. chapter of John.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

A great many interpretations have been given to this passage of Scripture and yet the worldly wise-men have not confidence in their own illustrations.

The rendering in the Diaglott gives us a better form,—“The Spirit breathes where it will and thou hearest its voice.”

The breathing or the outpouring of the Spirit of God awakens new life in the soul, and to accept this new life is to keep unspotted from the world. To be born of the Spirit is to grow in goodness, and a close communion with the testimony of Jesus affords a protecting influence over evil and assures us that he “that is begotten of God keepeth himself and the wicked one toucheth him not.”

THE BIBLE.

H. L. EADS.

“For no other foundation can man lay than that is laid, which is Jesus Christ.”—1 Cor. iii., 11.

THERE is no text within the lids of the Bible truer or more important than the one I have chosen; but there

seems to be a quivering on the waters and a brooding uncertainty arising in the minds of some as to its true value, which I hope and trust I may be able in some good measure to remove.

“No other foundation can man lay than is laid, which is Jesus Christ.” This truth I will in brief attempt to demonstrate. “Honest persons can not fail to agree in their conclusions if they sufficiently define the terms they use.” This is evidently true. People who are careless are liable to use, and often do use, a word to mean one thing, and afterward use the same word to mean another thing, without knowing they involve themselves in a contradiction.

The God-anointed man, Jesus, became the Christ or the Messiah—while the Christ-anointed disciples became *Christ-ians*, not Messiahs, but simply his Christian followers; this and nothing more, Jesus alone being the Christ of prophecy. His disciples and followers never were, nor never can be Christs either in this or the angel world.

To speak, as has been done, of a “universal Christ, projecting entities throughout the world,” is using words without a meaning, and to use the term anointing to mean Christ, is doing the same thing. Also, the term Word is used by many in the same careless way. It may be correctly used in various ways, but it really signifies that which conveys an idea to the mind, either spoken or written, or by sign or symbol; but it should never be used to mean an entity, as some have done. “We should never take words for things, nor suppose them to stand for real entities.”

The Bible, while it contains both God’s and man’s written words, is ridiculed and set at naught by some as unworthy of perusal; but this is done mostly by those who read it least. I am asked this question:—Who can tell which is God’s and which is man’s word? I find but little difficulty in distinguishing between them for myself. All that encourages licentiousness and sin, or any violation of God’s law therein recorded, or anything which is impossible to be made clear to the understanding of the rational mind, either literally, figuratively or metaphorically, may be considered the jumbling work of man; but with it all I would say that there is not, even in the Old Testament, one twentieth part of this character, while we can claim for God nineteen-twentieths as valuable food for the under world; and the person who would throw all the good away for this little consideration would be as simple and foolish as the person who would throw away a good-fitting garment because the skirts had become a trifle soiled. I would say of the New Testament, take it as it is, the whole book exceeds all others in divine inspiration, sublimity of thought and diction, high poetic effusion, similitude, beautiful allegory, parable and metaphor, and its gold should never be cast aside because of its spurious metal.

The Old Testament not only foreshadows the New, but it is a foundation and guide for the generative world, while the New is the foundation of the regenerative. Right here I should define what is meant by the term “foundation.” It is not a sound or word

conveying an idea revealed or unrevealed; but it is a basis on which to build a super-structure. For the New Heaven's Christ and his recorded word are the basis on which the new structure is reared, and no other foundation can any man lay. A text also is a foundation for a discourse. The prophets pointed to Zion's foundation: "Behold, I lay in Zion a precious corner-stone, a sure foundation."—Isa. xxii., 16. No other can man lay. This foundation is God-laid. He will not lay a different one for the new heavens and earth. He is unchangeable. If we think to find a different one to build on by some future revelation, we build on expectancy—on nothing, not even sand. Christ's saying (John iv., 12.) "He that believeth on me shall do greater works," does not mean he should build on a different foundation, but that the same work should be more extensive. If any climb up another way, the same are thieves and robbers. That it is unalterable is shown from the fact that no more sacrifice can be made than is now required, and no greater reward can be given than that which is promised for the sacrifice.

(TO BE CONTINUED.)

Good health should be secured by correct living. Oatmeal can be used in a variety of ways, as oatmeal is too often drowned in too much milk, sugar and butter, for good digestion; is swallowed so easily that it helps lead to overeating and its bad results.—*Hall's Journal of Health.*

"RELIGION needs no ornaments to make it beautiful. When unadorned it is adorned the most."

KIND WORDS.

SHAKER STATION, CONN. AUG. 1892.

EVERY one who reads the **MANIFESTO** month after month, knows well the rich store of pleasure and good that it contains. This same pleasure and good influence might reach other homes if those having the **MANIFESTO** would send it to these other homes and give it the word of praise it so justly deserves. D. ORCUTT.

[Contributed by D. C. BRAINARD.]

"LOOK on the bright side" said one to a friend who was lamenting the misfortune that seemed to attend his every undertaking—"Oh!" sighed the friend "there is no bright side." "Then polish up the dark one" was the prompt reply.

WE should eat to live, and not live to eat. Decide what and how much you as an individual, need, and take that and nothing more. Put your bodily desires under the direction of the spirit, which should always hold the mastery if you hope to have health or happiness—*Hall's Journal of Health.*

Deaths.

Henry Cantrell, at Mt. Lebanon, N. Y. July 22, 1892. Age 87 yrs.

In 1844 his whole family, consisting of his companion and four children were gathered to Believers.

Nearly half a century of consecrated labor spent in the fields of our Zion home. "Glory to the righteous." D. O.

Samuel Miner, at Watervliet, Ohio., Aug. 6, 1892. Age 70 yrs. 5 mo. and 4 days. He was admitted into the Society at North Union, May 12, 1839.

He was removed from North Union to Watervliet, Ohio, October 1839. He has lived among Believers over 53 years. Was Elder at Watervliet for two years and Elder at North Union for a good many years. He has been a faithful servant to the good cause. H. W. F.

LOOKING UPWARD.

MT. LEBANON, N. Y.

1. I long in my heart for the truth, For something divine, Oh
 2. Temp - ta-tions so of - ten al - lure, And e - vils as - sail, Whence
 3. The pow'r of sal - va - tion I seek, And love's perfect light, Some
 4. Thro' struggle is vic - to - ry won, If ho - ly the strife, Oh

where shall I look for that grace, I know should be mine?
 com - eth that pow'r that will cause, The good to pre - vail?
 spir - it to strengthen the faith, That leads in the right.
 give me a full - ness in Christ, The truth and the life.

CHORUS.
 My soul reaches upward in pray'r, O Lord, un - to Thee, Thou

wilt in Thy mer - cy ap - pear, Yea, e - ven to me, Yea, e - ven to me.

Books & Papers.

THE PHRENOLOGICAL.—A sketch of some features of the Columbian Exposition in the August number of the **PHRENOLOGICAL JOURNAL** includes a portrait of Columbus and the supposed place of his birth in Genoa. A notable article, entitled "Mental Causes and Physical Effects," follows. It is a powerful appeal to society for the higher moral culture. Mr. Luther C. Bateman, a talented lecturer of Maine, is given a place among the short biographies, and evidently deserves the notice he gets. "What Phrenology did for one poor boy" appears to be a personal narrative of the writer. "Vacation Time Suggestions." Our Children's Deformities from Dress and Improper Education. A Barbaric Fashion makes "Child Culture" piquant and serviceable. Of the brief contributions to phrenological biography, Alexander Campbell, the Distinguished founder of the Church of the Disciples forms the larger part. The old style portrait gives him Roman sturdiness in face and pose. The Health department is specially full of practical information. What is Vitality? The Hygienic Treatment of Piles (worth a hundred dollars itself to any sufferer from these torments), Some Summer Talk, and Sponging out a Headache are gems. The scientific reader will enjoy the Anthropological Notes, we are certain, and the Editor's pithy comments on very relevant topics. Price 15c., or \$1.50 a year; offered "on trial" six months for only 50c. Address Fowler & Wells Co., 25 East Twenty-first street, New York.

THE WORLD'S COLUMBIAN EXPOSITION ILLUSTRATED FOR AUGUST.

At the first glance of this number one is strongly impressed with its great worth and beauty. Among its literary features we notice several well written articles of unusual interest. Among these we mention: "Born of Patriotism," in which the advantages to each country participating in the Exposition are forcibly presented, and the loss to any country failing to take part in "this grand opportunity to improve its conditions" is well told. There is an article "Sunday Opening," cogent with arguments for the affirmative side of the question. But especially interesting is the article "A visit to the World's Columbian Exposition." In about two columns is embodied a description of the entire Exposition as it will appear when thrown open to the world, and from it can be gained a more perfect understanding of the scope, grandeur and worth of this "great interchange of practical thought" than could be had by reading volume after volume of the disconnected accounts appearing in the daily press.

Among the artistic features we notice a full page engraving of H. N. Higginbotham, first vice-president of the board of directors, and several full-page engravings of statuary, including five of the eight groups that will adorn the Administration building, viz: statues representing "Art," "Blacksmith," "Abundance," "Commerce" and "Tradition." Great praise must be given the publisher for the execution of the engravings of these beautiful works of art.

But one is struck with the large space given to the account of the National Catholic Educational Exhibit, and to the biographies and the portraits of its principal promoters. But this is easily understood when we recall the fact that Christopher Columbus was himself a Catholic, and that the good king and queen, Ferdinand and Isabella, who assisted him in making the voyage of discovery, thereby rendering it possible for a Columbian Exposition,

were also devout Catholics. There is a full-page engraving of his Holiness, Pope Leo XIII., and two letters, one to Mrs. Potter Palmer and the other an autograph letter to Commissioner Bryan, published by his consent, and accompanied by English translations. There is a full-page engraving of his Eminence, Cardinal Gibbons, large engravings of all the American archbishops, of Bishop Spaulding, president of the National Catholic Educational Exhibit, and Rev. Maurellan, secretary and manager. Each is accompanied by a brief yet complete biographical sketch by the versatile pen of Rev. Maurellan, secretary and Manager of the Catholic Educational Exhibit. The generous space given to the promoters of this great enterprise is a fitting compliment to the great Catholic Church, and its faithful workers everywhere.

Although this number is a worthy successor to the seventeen illustrious numbers heretofore published. When completed they will in the language of Vice-President Gage of the Exposition, "furnish a most valuable history of that event," or in the language of Benjamin Butterworth, ex-secretary and solicitor general and director of the Exposition, "prove very valuable as the years go by."

The publishers announce their "Special Great Offer" which includes all copies from July, 1892, to January, 1893, ten in all, for only \$1.50. This is about half-price. Single copies 25 cents. There will be 60 copies from first to last, subscription price, \$12.00. Early in the Fall it will be published semi-monthly and during the Exposition, weekly. In September this great work will be issued simultaneously in English, German, French and Spanish.

J. B. CAMPBELL, Publisher.

159 & 161 Adams St.,
Chicago, Ill., U. S. A.

A PRETTY SURPRISE.

A beautifully illustrated and charmingly bound edition of Longfellow's "Evangeline," the most popular long poem ever published by an American author, and one of the most famous poems in the language, just published, is a pretty surprise for book-lovers. It is in large type, numerous, and excellent illustrations, very fine and heavy paper, gilt edges, remarkably handsome cloth binding, with gilt title and ornaments. No illustrated edition has ever before been published at less cost than \$1.50, and that is about what you might "guess" the price of *this* to be, but it isn't—it is only **10 cents** plus 6 cents for postage, if by mail. This covers only about the actual cost of manufacture by the 100,000, the publisher's object being, not profit but to show the book-loving millions what he can do. His publications are not sold by dealers, but only direct; catalogue, over 100 pages, a literary curiosity in its way, is sent for a 2-cent stamp. Every home in the land ought to have a copy of this *Evangeline*, so charmingly beautiful, as a poem, as a collection of artistic illustrations, and as a product of the book-making art. Address, JOHN B. ALDEN, Publisher, 57 Rose St., N. Y.

JOSEPH KIRKLAND writes in the *New England Magazine* by far the best account of the great Chicago Fire that has found its way into print. He gives a straight, connected story of the progress of the fire, like a good newspaper man who knows how to group his facts into a telling, vivid and consecutive story.

The article is fully illustrated from photographs furnished by Major Kirkland's Western publishers, who possess the best collection of the kind in the country.

The Manifesto.

VOL. XXII.

OCTOBER, 1892.

No. 10.

SHAKERISM.

ALONZO G. HOLLISTER.

UNDER this caption in a paper of the far West, are remarks which seem to ask for a reply. Dr. Allyn says, "If the object of a Shaker life is to provide a comfortable home for those who are physiologically disqualified to become parents of healthy children, it seems to be a sensible one. But writers do not announce this as the object." Of course not, because that would not be true. And is that the only sensible object a stranger can see in a Shaker life, or is it merely thrown out as a feeler to invite discussion?

If said object were sufficient inducement to live the Shaker life, I doubt not but there would now be from five to ten thousand Shakers for every one existing. It is questionable if such a motive would have sufficient cohesive attraction to hold a community of working people together in the present state of human evolution.

The object of a Shaker life, is purely religious and spiritual. It is not in any sense an appendage nor supplement to the social life of the world, but is an advance step in evolution and spiritual growth, both as it regards

the individual and his associations. They look upon the passional life of the world, and upon the relations growing out of marriage as rudimental and transitory, and as being detrimental to the true interest and happiness of a large class of individuals, even in its most prosperous state. They view the higher mental and spiritual planes of existence,—which all animal and partial affections, all earthly and selfish desires, all physical methods of propagation and their attendant delights are utterly debarred from entering,—as open prizes offered to all who will voluntarily sacrifice the lower and transitory, in conformity with the laws of the higher and permanent.

We say it requires the best manhood and womanhood, the morally developed and clearest sighted, the pure intentioned, strong-willed, firm in purpose and long enduring, self-abnegating and level-headed men and women to fill the ideal of a Shaker life and make it a success. With wise and competent leaders, of unbending rectitude and integrity of purpose, for teachers and guides, some persons of inferior character but morally inclined, can be made over into new creatures, providing there is willingness in the

subject to co-operate and be formed anew after the pattern of the ideal set forth by the leaders. The Shaker system is yet in its infancy, and can not in its present stage of growth become a lying-in hospital for incurables; nor a nursery for those imperfectly organized, who need the constant supervising care of such as imprudently gave them defective organizations. Neither at present, is it an asylum for those who have consumed to a stump their mental and physical energies in the dissipation of carnal pleasure. Not from any unwillingness to aid the unfortunate, but because it would be taking the burden from where it justly belongs, to work its own cure, to where it would be too heavy to bear, nor remedy its cause.

If "writers tell how much literature they have in their libraries, how comfortable they are, their dietetic habits and how they elect their leaders," it is because there is request for that kind of information.

The object of Shaker life is self-conquest; salvation from all wrong doing, from selfishness, to be utterly rid of the carnal life and will, through a perfect moral, intellectual and spiritual obedience to the commandments of God, as taught by Christ Jesus and his messengers, and approved by rational understanding. It is to die to the corrupt, fluctuating, passionate, conflicting, mutating and transient, pleasure seeking animal life of the world, that we may be resurrected and created anew in the pure, perfect, heavenly and eternal life of the angelic societies, whose greatest delight is in serving, and ministering to the hap-

piness of others. We believe this course of life produces the highest order of spiritual teachers and ministers of righteousness, harmony and healing, who diffuse the light of the only true and endless life upon all the children of men that are prepared to profit thereby.

It can be demonstrated by facts, and by philosophic reasoning, and is co-attested by esoteric Buddhism, by thaumaturgists, and by prophetic seers of the best moral character, that the highest spiritual attainments can be acquired only by virgin chastity and continence, and the total crucifixion of the passions and appetites of the carnal mind. Physical trainers demonstrate that continence and subjugation of appetite and passion to the rule of reason, are necessary to the best health and efficiency even of the body. Shaker life enables many to do this who do not possess more than ordinary natural talent, but whose dominant desire is to live a sinless life, in accord with their purest ideal, approved by a conscience which will not acquit till their best is done.

Whoever feels that the perpetuation of the species is a moral duty incumbent on him or her, should seek a partner of like opinion, and discharge that obligation to the best of his ability, never infringing on the right of offspring to be well born and wisely educated. Shakers being called out from the world for a specific purpose, by the Intelligence which is supposed to have created the world and ordained the laws by which it should for a time be peopled, consider themselves released from that obligation, if such it

be, both by their call, and by assuming higher obligations, if they have not previously taken part in that business.

If it be argued that propagation is a universal law, we reply that some of its forms and methods are not universal, and as before stated, that physical passions and methods are totally excluded from the higher mental and spiritual planes of life. It will be readily comprehended from the foregoing premises, that any who are satisfied with themselves and the world as they are by their natural birth; who wish not to forsake worldly ways and relationships, nor to change their natural dispositions, unless they be somewhat superior to the average moral standard of the world, would not make congruous and acceptable members of a Christian or Shaker Community.

Mt. Lebanon, N. Y.

THE BIBLE. No. 2.

H. L. EADS.

WE must all enter the narrow way, single file, through the confessional, giving our lives, judgment and will in obedience to God and his Order. The only alteration possible is to take a strip from the broad way and add it to the narrow and make it wide enough for two; and if this is better, why did not Christ think of it? I am further cited to books which are considered authority, that make a distinction between the "Bible" and "God's word," and it is thought by some that the Bible itself makes some such distinction by saying the word of God is spiritual,

quick, piercing, powerful, sharper than a two-edged sword. This is very true, and this very word is contained in both the Old and New Testament Scriptures.

When Nathan said to David, "Thou art the man!" this was God's inspired word. The idea conveyed by that God-spoken word pierced him to the heart, causing him to prostrate himself and writhe in agony and tears. The inquirer quotes the prophet: "Is not my word like as fire and like a hammer which breaks the rock in pieces?" and then adds the Bible is not these; mistaken again; this is precisely what the Bible is composed of, the "words are like swords and fire in the bones, etc.," take all such away and there would be but little Bible left. Remember words can not be entities. Let me place it syllogistically before you:

I am still asked: If all Bibles were destroyed, would that destroy God's word? Not at all. It would take from the world that part of his word therein contained that could not be remembered. But God could produce the same identical word through a second Ezra. I now think it is clearly proven that the Bible contains God's inspired word; but in order to show that it contains only a fraction of God's word, I am cited to the apostle John, who said:—"If all things that Jesus said were written, the world could not contain the books." It would be more clear if it read: The world *would* not contain them. The apostle did not mean that there would not be room on the globe for them, but that the world—the people of the world—could not

bear the testimony; they would destroy them. If Jesus had talked from that day to this the globe could contain them all printed in large pica, ten feet deep, and room to spare. Again I am asked: "Is it correct to say that we are founded on the scriptures of the New Testament?" I answer it is; for no other foundation can man lay. Whatever of God's word may be found throughout the earth, the highest and best is that given through Jesus, the Christ. O, the riches of the truth, wisdom and knowledge, that have been poured upon the world through that instrumentality! It is unfathomable; at every touch a new flash penetrates the honest, inquiring mind, and every knee should bow and every tongue should confess this to the honor and glory of God. In support of this I have the honor of quoting B. B. Dunlavy:—

"Whosoever cuts loose from the Bible—the Old and New Testaments, which are the only safe anchor for the salvation of a lost world—he will cast his feeble barque upon the angry waves of fanaticism, to be stranded upon the first rocks or breakers he may encounter. Such a course would carry the world back to where Jesus found it, in darkness and ignorance, and even worse, for then they had hopes of a Messiah; now they would be without hope." This quotation, I consider contains plain truth. We need not look for some new revelation, or new way of redemption, since what Christ has given will save to the uttermost all who will accept—put it in the practice of their daily lives—more than this no new revelation can do. There-

fore, I say, with the text, other, or better, foundation can no man lay than that is laid, which is Jesus Christ.

South Union, Ky.

Office of The Guiding Star Publishing House, 3619 Cottage Grove Avenue, Chicago, June 26th. 1892.

MT. LEBANON, N. Y. JULY 3, 1892.

Certificate of Confirmation of the election of Victoria Gratia (Mrs. Annie G. Ordway) to the Presiding Office of the Gynecato of the Koreshan Unity.

We hereby declare our confirmation of the acceptance of Victoria, into our body as a member of the North Family of Shakers at Mt. Lebanon, N. Y., and our approval of her election to the office, Shepherdess of the Gynecato of the Koreshan Unity, and we do hereby commission her to Publish the Gospel of Sexual Holiness, as ordained in the body of Christian Believers, called Shakers, and as in the same manner taught by the Koreshan Unity.

In approval of her appointment, election and ratification to her appointment we ordain by the affixing of our signatures

In	}	Frederick W. Evans.
Witness		Daniel Offord.
		Anna White.
		Martha J. Anderson.

MT. LEBANON, JULY 4, 1892.

DEARLY BELOVED BR. CYRUS:—We have received the document you sent by the sisters requesting our endorsement, and the ordination of Annie G. Ordway as an Eldress in the community which you are forming.

This will make Cyrus and Annie

the Leaders and Elders of the New Order. A nursing father and a nursing mother to those who will confess and forsake all their sins that come to their remembrance. "I take to witness the grace of the people for to come, (said a prophet) for they shall call their sins to remembrance and acknowledge them."

I did stand in some little doubt, not as to whether you had received a call of the Spirit to gather a prepared people upon the foundation of the testimony of Christ's Second Appearing in the female order of humanity, but as to the *use* you would make of it. Jesus said, "all who came before me were thieves and robbers," by which expression, we understand that from Moses to John the Baptist, than whom a greater prophet had not arisen, all had more or less taken the gift of the spirit to make of themselves some "great one," building up themselves as did Moses. "Shall I bring water out of this rock for you, ye rebels?" Even Jesus after his temple exercise, remembered the Scripture, "the zeal of thy house hath eaten me up" (as a Christian) eaten up his Christianity, as for the time being he was under the inspiration of the God of Israel, the God of the temple. The Christ spirit reproved and convicted him and he learned obedience by what he suffered.

Then the disciples asked him to call fire down from heaven to kill the villagers, who refused to receive them, as had done Elias; he replied: "the Son of man hath not come to destroy men's lives, as the Jews destroyed the Canaanites and as Elias killed a company, but to save their souls from the

sensuality and lust which produce all murders and all wars.

The wonderful document you have sent for us to sign, clears up the little doubt and plainly shows you as a Christian and that it is not your intention to "set up a post by God's post" and to build up *yourself* with the spiritual truths revealed to open the second degree of the seven that will constitute the full testimony of Christ's Second Appearing. Each degree will have its own peculiar testimony against certain forms of evil—its thunder. In this way will the man of sin be revealed, and the sins of Babylon set forth singly and its opposite virtue declared. Sexual sensuality will be removed by sexual celibacy and purity. The physical resurrection will be displaced by the rising, as did Jesus, while still in the body, up into the Christ life far above generation in its purest form of simple procreation as practiced by a line of preternatural births in prophets and prophetesses, under the law of Moses, which did not make the comers thereunto perfect. Competitive private property will yield to "all things in common;" and land monopoly to "no right to land only in usufruct." These things the Shakers have preached and practiced for the last one hundred years; and now as a progressive people ask "what lack I yet?" Why are we apparently so stationary? The Koreshans are opening the second degree of the seven; they, if faithful, will add thereunto vegetarianism, abstinence from eating flesh-meat of any kind, sheep, kine, fowl, fish, hogs. Land limitation, recognizing the fact that a community has no more right

to land-monopoly than has an individual. As Jefferson said: "No man has right to land only in usufruct."

Entire abstinence from alcoholic drinks from brandy to cider; from shaving; from coffee, tea, opium; from all poisonous medicines and from bleeding; from tobacco. And they will hold work as religious worship. "At the first, Wisdom, revealed in the Motherhood of God, leadeth her children by crooked paths and brings fear and dread upon them, torments them by her laws until she can trust their souls, then she returns the straight way unto them, comforts and shows them her secrets."

A spiritually prepared people in the world will begin with the Second Cycle. "Gather my saints together, those who have made a covenant with me by sacrifice." They will come from the west, east, north and south for the gospel testimony as held by Believers and will receive the kingdom as little children. They need not come, all, physically to Mt. Lebanon any more than all creation will go to Judea, to Jerusalem, to this temple, "this mountain" to worship. God is spirit, and those who worship him in spirit and truth can do it in any part of the earth as well as on this Mount Lebanon. The Shaker Communities began poor, suffered persecution. When they prospered they bought all the land that joined them to the extent of their means, supposing they were thus redeeming the earth. As they monopolized land they cultivated it by hired world's men, also many began to gather from lower motives—the loaves and fishes; people who want-

ed a home; widows and widowers with their children. As these children by hundreds became men and women they married, having more or less condemnation for casting off their faith of celibacy according as they had received. They went out from amongst us because they were not of us. Thus Shaker Societies have become eleemosynary institutions—poor-houses in a degree, and we are land poor. But a great work has been done and is progressing rapidly. The spirit world is helping. We want Koresh to adopt and to be in the power of the first cycle and in the increase of the second cycle; want his people to be as much better than that in the old Societies of Shakers as they can attain unto. There is no law against truth, goodness, godliness. In the gospel travel, the first may be last and the last first. Who shall be the least, not who shall be the greatest, is our aim, our labor. And we shall pray that you, dear people, may clean escape all the evils, corruptions and abominations of the world inherent in your own natures, the products of fleshly lusts that war against the soul.

The kingdom shall not be given to another people, but of its increase to order and establish it in judgment there shall be no end.

FREDERICK W. EVANS.

EAST CANTERBURY, N. H.

AUG. 1892.

H. S. R.—SAN FRANCISCO, CAL.
DEAR FRIEND, NEIGHBOR, BROTHER:—
Your letter of the 7th. inst., to Elder Henry Blinn gives me the opportunity

to write you a line; a line, first of all of congratulation on your commencement,—a four-year commencement—of trying to become a better man, and your hitherto successful journey is an admitted advance upon what you regard as the ordinary, church-going, Christian sinner. The exposition of practical Christianity contained in our pamphlets that you obtained from Br. D., and to which you allude as having given you general satisfaction, is quite a correct index of the character of the daily lives of our people.

As requested in your letter, we will all gladly unite in taking both you and yours, lovingly and tenderly into our prayers to God for your full salvation. That all the missteps of life can be fully recovered is in no case impossible, else, hope would become engulfed in the whirlpool of despair. We live in the sober days of soul evolution, that bring us away from the theories of religion, to religion itself, for Theology, however finely spun out by learned Doctors of Divinity is not religion. True religion brings us to, and keeps us within, the pale of the gospel of Jesus Christ, the gospel of the New Testament. In these sacred chronicles, we find that every thing that is asserted of him, is also asserted, in one form or another of his disciples, and in an equal degree, of all true Christians.

Does Jesus claim that he is one with the Father? He also prays that his disciples may be one with him and with God. In his high and perfect life there was admittedly no room for evil thoughts or unworthy motives, and we are led to think of him as

the one sinless soul. In the gospel, he turns to his disciples,—and to us— and with perfect confidence says, “Be ye perfect, even as your Father in heaven is perfect.”

The divinity of Christ was a quality of the soul, not a supernatural power with which he is said by some to be endowed as the second person in the Trinity. His divinity was a divinity of character, the true divinity to which the humblest of his faithful followers may attain. If Jesus could be pure in heart, resist temptation, suffer unjustly without complaint, lay down his life for the truth, and all this in the character of an example to his followers, the revelation of the gospel is the inspiring truth that God is incarnate in every human soul, the true “light that lighteth every man that cometh into the world,” and it is the duty of us all, alike, to accept this light for the guidance of our lives, and so become participators of the Second Coming of Jesus Christ.

That he knew full well, a few only would receive his sayings, and that he left it to their own option to choose or refuse them, is evident in the saying: “He that is able to receive it, let him receive it.” The fact remains that both he and his disciples denied themselves of all the carnal works of the flesh.

They were neither married nor were given in marriage, and they lived a communal life, “having all things in common, none saying that aught of the things which he possessed were his own.” This gospel that was not a matter of compulsion, but of free choice, meant something. To every

self-denying soul, "that had left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands" for its sake, it meant that he shall receive "an hundred fold now in this time, houses, and brethren and sisters, and mothers, and children and lands, with persecution, and in the world to come eternal life."

In sundry times and divers manners, God has raised up witnesses to effect his purposes. The Quakers were faithful, although they did not bear the full gospel testimony concerning the root of human depravity. The French prophets of both sexes in 1688, numbering about six hundred, gave themselves out to be inspired by the Holy Ghost, receiving the spirit and testimony of the highest truth; their sayings being heard with reverent attention and awe. In 1706 three or four of them came to England, bringing with them their prophetic spirit, and before that year closed, this small number had been increased to as many hundred of both sexes in and about London. Their prophetic inspiration was so active that they foretold the near approach of the kingdom of the Messiah, the grand jubilee, the new heavens and the new earth, by the delivery of about five hundred prophetic warnings, and that these things were on the very eve of realization.

A small body of people, who had been baptized into the divine spirit, formed themselves into a Society in 1747, and eleven years afterward, Ann Lee, accepted their testimony, being baptized with them into the same inspiration. She received a deep-

er revelation of the divine Presence which the little Society accepted as light from God. This spirit and testimony of higher truth has never since been wanting, although not confined to any particular sect of people. Many earnest souls who looked for the Second Coming of Christ have received this spirit, by whatever name they have been known among men.

Let me apply this brief history of truth's dawning light. Although the foundation of the human race in the old creation is one man, it is not one man alone. The man is not without the woman, nor the woman without the man. In like manner is the foundation of the new creation. Jesus Christ in his single manhood could not in the nature, the relation and order of things, be alone. In the primitive Church, woman had no place. She was not permitted either to speak or to teach. Her time had not yet come.

The first appearance of Christ—the "Christ of the Ages,"—was in the man. He was alone. "He trod the wine-press alone." To render redemption complete, the scheme of redemption must reach fully to woman, the seat where sin first appeared. The Second Appearance of Christ,—the "Christ of the Ages,"—in the very nature, the relation, the order of things should be in the woman. The spirit and power which created man, inspired the prophets, that dwelt in Jesus, that was given to the Apostles, and which was prophetically spoken of as a woman travailing with child, was revealed in a woman,—a woman anointed of God to reveal the mystery of iniquity,

and to finish the work of man's final redemption. History finds her nowhere else than in the humble instrument, Ann Lee, who, by her travail of soul, suffering and obedience, became the first-born of many Sisters in the new creation.

The existence of woman as an entity in the world, has, outside this church, never yet been acknowledged. True, her rights have been and are canvassed, and a few of them tardily accorded, but the franchise of life is a masculine franchise, and that alone. The only recognition of woman is, that she is given in marriage, the evil eye of lust superadding the licensed freedom of marriage, amplification, divorce-wedlock. Outside this universally charmed circle, she becomes but a useless chattel. But the clarion voice of the gospel is heard echoing the voice of the first creation, "It is not good that the man be alone, I will make him a helpmeet for him," the voice however adding with gospel emphasis, "in the regeneration, they neither marry nor are given in marriage." Lust is swallowed up in victory, paradise is regained, and love, pure as the heavens triumphs over every fleshly foe.

See'st thou, dear Brother, in all this the Millennium's pure light, the latter day's glory, shining upon thy pathway, beckoning thee to walk therein? If so, I think you will have arrived at the answer to your query as to the "position that Ann Lee occupies in the Society, and the idea of a Mother spirit."

"Sooner or later each hidden deed,
Wrought in a darkness where none can read

But leaving its track on the wings of Time,
Shall stand confessed, for a light sublime,
Will arise at last when the night is done,
And truth shall shine as another sun."

Your Brother,

THOMAS EVANS.

PACIFIC GROVE, AUG. 24, 1892.

DEAR SISTER IN CHRIST:—Being the guardian of Br. A's little family, I had the pleasure of reading C's letter. He was delighted that one so far away should be so thoughtful to write him such a sweet letter. He intends answering soon.

May you accept my appreciation and gratitude for Christian love and interest so sweetly manifested toward the family, and the dear Lord reward your kind effort.

For some time past, I have heard and read considerable of my friends in the East. I love them dearly already, believing them to be the true followers of our blessed Master.

I have long wanted to open a correspondence with some dear one among you, yourself being the first I have heard directly from, I take it to be the leading of the spirit and deem it my sweet privilege to take advantage of the opportunity thus offered to become acquainted with one or more of your Society.

Your letter was a most needful one to our little folks, as they are just entering the Christian life, having been among unbelievers all the time until in the past two years. A lone parent, especially a father, can do very little towards Christian education and training of children, when situated in the midst of an unbelieving community. As natural children, they love their father dearly, but dimly understand spiritual love. I bless God, their minds and hearts are being awakened to divine truth.

Nature is beautiful all about, filling us with inspiration of joy and freedom in the Lord. It is here in our home, we are taking up the practice of reading and appropriating to ourselves the truth as we find it explained in the "Millennial Church."

The Lord sweetly blesses us through this means.

Since reading the lives of the United Believers, I could long to be with you. The Lord willing, I may sometime have the opportunity of visiting your pretty home. In the meantime, I ask the prayers of the beloved, that I may be endowed with more of the Holy Spirit to do the blessed will of our heavenly Father, in all things.

Our little family join me in sincere love to you and all our dear friends.

Yours in the love of truth.

O—

HONESTY.

—
HENRY W. FREDRICK.
—

IN order to come strictly up to this foundation of all virtues, we must not only speak the truth, but in all our looks and deportment we must act the truth, and be punctually honest and just in all our dealings. The deep principle of honesty and integrity should begin to be laid in the earliest stages of childhood.

If we visit gardens of flowers, orchards of fruit, or places where there are many luxuries to tempt the appetite, then we should scorn to crave or attempt to take any thing that is not freely presented to us. If we are entrusted with money, or any thing of value, do strictly as directed, and always render an exact account of every thing that is entrusted to us.

We should never work underhanded schemes to obtain favors, conveniences or privileges; if we do we will sooner or later be marked by upright people as a suspicious character. If we have cultivated an upright, honest spirit in early life, it will give us confidence in

ourselves, and we will be blessed with the universal approbation of every one around us.

As we advance in years we may safely be entrusted with any amount of property, because people will always say, there is an honest man and I am not afraid to trust him. Our reputation will be abroad and spread widely, and in our experience and comparison with men we shall realize the truth of the maxim, "An honest man is the noblest work of God."

There is a peace and tranquillity that never slumbers in the minds of those who have strictly practiced through life, honest integrity and uprightness of dealing, which the knavish and dishonest never know. The former are never harrowed with those pangs of conscience to which the latter must be subject. The honest citizen of any class or grade, holds up his head in the full congregation, standing nobly upon his own integrity and good reputation, however his abilities, qualifications, or deficiencies may be criticised. Here is one bulwark that is invulnerable. When weighed in the balances of judgment, he may have short-comings and imperfections, but he has never wronged the rich or poor. He knows it and they know it. He has injured no man in person or property. In health or sickness, in joy or tribulation, this reflection abides with him in life, supports him through the vale of death, and exists with him beyond the tomb.

Persons who have from early life taken this honorable course, are often shocked and pained, especially in later years, by seeing and hearing the sad,

disgraceful end of many of their old companions who had early inclined to dishonesty. The pilferer has become a confirmed thief and ends his career in the penitentiary or on the gallows. The knave has become a hard-hearted swindler, a pirate or an outlaw.

Boys who would rob orchards, cheat their companions or make false returns when sent on an errand, have been turned adrift as unworthy, dishonest apprentices or pilfering clerks, and with a ruined reputation.

Many who have sought and found the path of uprightness, and have from the morning of childhood, labored to walk in it, in honesty and punctuality, have thus laid the foundation of an entirely different character. And upon this character they have stood and surveyed such wrecks of humanity in the meridian of life, with souls filled with sorrow for those who were once dear to them, yet grateful to our heavenly Father for their own protection from the small beginnings which result in so much misery and degradation.

Let us all bear in mind the oft repeated sentence, "Honesty is the best policy."

Dayton, Ohio.

(Contributed by Maria Witham.)
THEY SAY.

MARGARETT HOPKINS.

WHAT heart that throbs without some pain;
What day that's gone can come again,
What troubles come, what sorrows fall,
Into the pathway of us all.
Trample with scorn this serpent foe,
That meets us all where'er we go;

Lock fast the door of house and heart,
Speak kindly or without remark.
Find life too grand, the years too fleet,
To plant sharp thorns in others feet;
Come out, come up, keep far above,
All words that mean not Peace and Love.
I would that Woman work, and pray,
To fill her place as best she may,
And scatter seeds of love each day,
For heaven will hold no dread *they say*.

[Contributed by Genevieve DeGraw.]
A LITERARY CURIOSITY.

"THE following is one of the most remarkable compositions we have ever met with. It evinces an ingenuity peculiarly its own. The initial capital letters spell "My boast is in the glorious cross of Christ." The words in italics, when read on the left side from top to bottom, and on the right side from bottom to top, form the Lord's Prayer, complete:"

Make known the gospel truth, *our* Father King,
Yield up thy grace, dear *Father* from above,
Bless us with hearts *which* feelingly can sing.
"Our life thou *art* for *ever* God of Love."
Assuage our grief *in* love *for* Christ we pray,
Since the Prince of *Heaven* and *glory* died
Took all our sins and *hallowed* the display,
Infant *be*-ing, first a man *and* then was crucified.
Stupendous God! *thy* grace and *power* make
known;

In Jesus' *name* let all the world rejoice,
Now labor in *thy* heavenly *kingdom* own,
That blessed *kingdom*, for thy saints *the* choice.
How vile to *come* to thee *is* all our cry;
Enemies to *thy*-self and all that's *thine*;
Graceless our *will*, we live *for* vanity;
Loathing the very *be*-ing, *evil* in design,
O God, thy will be *done* from earth to heaven;
Reclining on the gospel, let *us* live,
In *earth* from sin, *deliver*-ed and forgiven,
Oh! *as* thyself *but* teach us *to* forgive,
Unless *its* power *temptation* doth destroy;
Sure *is* our fall *into* the depth of woe,
Carnal *in* mind, we've *not* a glimpse of joy
Raised against *heaven*; in *us* no hope we know,
O *give* us *grace* and *lead* us on thy way;
Shine on *us* with thy love *and* give *us* peace
Self and *this* sin that rise *against* us stay,
Oh! grant each *day* our *trespass*-es may cease;
Forgive *our* evil deeds *that* oft we do;
Convince us *daily* of *them* to our shame;
Help us with heavenly *bread*, *forgive* us, too,
Righteous Lord, *and* we'll adore thy name
In thy *forgive*-ness we *as* saints can die,
Since for *us* and our *trespasses* so high,
Thy Son, *our* Savior, died on Calvary.
Selected.

THE MANIFESTO.

OCTOBER, 1892.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,
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Editorial.

WHEN it is understood that the Truth will make the life of man free, agreeably to the declaration of Jesus, then it will be found that those who wish to assert their freedom, in the best and deepest sense of the word, will seek diligently to find the Truth.

Those who seek like those who run for the prize, may all be rewarded in proportion to the interest which they have manifested, and the sacrifices which they have made. Although Truth may represent to us so much of Deity, and seemingly be

so far beyond our limited comprehension, while in its fullness, yet we may have this consolation, that in its omnipresence it touches every finite being.

If, as some are inclined to think, God is so far, so very far away, even beyond the most distant stars, how very strange it is that we can not pass outside of all the good influences of God. So soon as we are willing to commence the making of strait paths in the spirit of righteousness, we shall find that the kingdom of God is near at hand. It is the divine inflowing of a baptism that has come down from God out of heaven, and is making its pleasant abode with men.

Going on toward God, has become one of the familiar terms to be used by those who believe that we may reach better conditions, as individuals, as Communities and as nations, by the acceptance of more knowledge than may constitute our present heavenly happiness. To go toward God, is simply to forsake that which we know to be wrong, and then learn that which we know to be right. It needs no scientific formula to mystify the mind, nor scripture puzzling problems, through which one must wander on toward righteousness, or that will assure him that "the faith once delivered to the saints," has been radically changed.

When the messenger of God came in the name of a prophet and re-

buked the chosen Israel for walking in forbidden paths, he could give them no clearer nor more practical message than this. "Cease to do evil and learn to do well." Then came the ministers of the New Covenant, with corresponding instruction.

More light brought more evidence that the work of God among men was moving on, and Paul could stimulate his Brethren to more interest and a dearer abiding hope, as he assured them of his confidence in the cross of Christ.

"I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God which is in Christ Jesus."

Then comes the voice of God's great messenger, so clearly expressed and so decided in its utterance, that the willing listener, even though he be of a simple mind, may fully understand the work he is to accept and see the highway over which he is to walk.

"Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, you shall not enter into the kingdom of heaven."

When a man "sits alone with his conscience" and in silent communion with this word of God, he may be led to say as did the first Believers.

"Let names and sects and parties,
Accost my ears no more;
My ever blessed Savior,
Forever I'll adore."

It is a new life in God, a new and growing life that becomes of the first importance; the making of strait paths, which will lead us "to live soberly, righteously and godly in this present world," never forgetting that we must deny ourselves of "all ungodliness and every worldly lust."

With this preparation of the gospel of Christ, Believers have nothing to fear. Their triumph is as sure as the heavens.

"God's love is at the helm,
We shall outride the storm;
Whose life is in the light,
Can fear no earthly harm.
The passage may be long,
Ere truth o'er error rise;
But they are always strong
Who make no compromise."

WE publish in this number of the MANIFESTO an article forwarded by Elder Frederic Evans, having reference to the Koreskans of Chicago. As so many inquiries are being made, bearing upon this subject, we present the following for the better information of our readers.

The Shakers are interested in every religious movement that comes forward for the greater peace and happiness of individuals, and for the general good of humanity. This same interest would be manifested toward any class of people who gave evidence of increasing light from God, and the Shakers would wish for them the best of prosperity. If

their zeal and Christian self-denial bears the genuine stamp of the Christ of God, no reason could be given why their success in life should not be assured, and they be allowed to occupy a place among those who are working for God in the cause of human progress.

The Koreshans are not Shakers in the exact definition of the word Shaker. They accept the foundation principles of Believers, Celibacy, community of goods, peace, temperance adding thereunto vegetarianism. As we understand the Koreshans do not come under the direct Leadership of the Shakers, and the Elders newly appointed are Elders only of the Koreshan unity.

Dr. Cyrus Teed, the leading spirit of the little community who is known by his people as Koresh, and his followers Koreshans, visited the Believers at Mt. Lebanon, N. Y., and took the initiatory step before the witnesses of God in that place. This gave Dr. Teed the fellowship of the Believers of the novitiate order. At a later date Mrs. Annie G. Ordway visited Mt. Lebanon, and was by the people of that place, accepted as a sister, and after her confirmation to the office of an Elder, she returned to Chicago.

Of this act Elder Frederic writes, "This will make Cyrus and Annie the leaders and Elders of the New Order."

In the Flaming Sword of Aug. 13, the position of this people is de-

finied quite clearly, and this statement being accepted, there can be no farther doubt of the place occupied by either the Shakers or the Koreshans, especially, in the minds of the above named.

"Koreshanity has an outer court, I do not know that Shakerism has. The Shakers are a glorious people, and there is no place in the world, where greater protection can be afforded from the lusts of the flesh. Koreshanity is the opening of another stage of evolution beyond Shakerism, but in no way conflicts with it. In fact we regard ourselves as the outcome of the old celibate bodies of the United States, the principal one of which is Shakerism."

If Koreshanity is beyond Shakerism, it certainly is not Shakerism, but if this new body can manifest a testimony that will more effectually separate them from the children of this world, and if they will more devotedly deny themselves of all ungodliness and every worldly lust, than the Shakers have done, then we must admit that they occupy a place nearer the standard, and having a greater fullness of the gospel of Christ, they are well worthy to go on victoriously, while we as Brothers and Sisters can wish them God-speed.

The theology of the Koreshans is more peculiar, if possible, than is that of the Shakers, and certainly quite unlike it. But as theology is generally very plentiful and cheap,

this need not make much difference. Those who may become interested to follow either order through this phase of their life, would do well to subscribe for the "Flaming Sword" and learn of the Koreshans, or take the MANIFESTO and become acquainted with the Shakers.

Even this statement of the newly arisen party may not be wholly lost on our Communities, and the voice of the Apostle should be heard among us in the full force of its utterance, as it was in the Primitive Church.

"Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

To lose this testimony we lose our right to an entrance into the Holy City, and in our lukewarmness are in danger of being cast out from the presence of our God.

LIFE RENEWED.

MARY WHITCHER.

Be care and kindness to my fellow-man
 Deeply inwoven in each future plan,
 Be trust in God with hands intent to do
 Their part my theme with heart sincere
 and true.

Much care to live correctly every day
 Must mark the prospect of the "Better
 way."

Let life at morn, at noon and even's close
 Alike be heeded for the soul's repose.

Canterbury, N. H.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

August.	
Thermometer.	Rain.
1891. 69.15	3. 13-16in.
1892. 66.1	5in.
Highest Temp. during this mo.	90.
Lowest " " " "	52.
Total Rainfall " " "	5in.
Number of rainy days " " "	10
C. G. R.	

North Family.

Sept. 1892.

ANOTHER month has rolled around, bringing its varied scenes and changes, both external and internal. On the Sunday of Aug. 21st. we had the most notable gathering at our meeting-house that has been for over thirty years. The importance and significance of the chief feature of that meeting, viz. the uniting of the virgin celibate body of Koreshans and Believers, will be understood and appreciated more in the future than it is at present. This is one of the internal scenes that will more and more portray and convey the truth of the everlasting gospel, that will save and regenerate a corrupt fallen world; which gospel we are called to live, and to minister wherever we go.

On the 8th. inst. we had a little external scene which was very interesting, and presented an object lesson that will claim our attention for at least one year. A company of twelve Brethren and Sisters took a little outing; not for worldly pleasure or to get food to feed a carnal nature, but for a change of scenery, and to gather good and minister the gospel, by shedding a saving influence on all whom we met. To this end our very thoughtful and progressive Eldress Anna gathered quite a large selection of Shaker literature for us to distribute. The course laid out for us to travel was a trip down the Hudson, from Albany to Poughkeepsie on the day boat. We left home at 5-15 a. m. riding six miles to Canaan depot in order to reach Albany in time for the boat.

In Albany we had time to purchase some fruit, which, with the crackers &c. that we had with us, and the addition of some ice cream, hot water, &c. which we got on board, we had a meal of which angels could partake, without having their finer senses shocked, or their consciences wounded by reason of violating the sixth commandment. The day was lovely; and when all were nicely situated on board, we arranged our tracts in order, preparatory for distribution. Some there were who would not look at our ideas or accept our offers; others (a few only) were very much interested, and partially converted.

Who can tell where the seed will spring up, sown on the waters of the Hudson on the notable 8th. of September. I esteem it a very great privilege to be in company with those who not only have on the external garb of a Shaker, and are not ashamed of it, but who also possess the spirit of the true disciple and are bold to maintain and defend the living faith of the gospel.

On our return we made a short tarry in the city of Hudson. Here we had presented, both to our external and internal perception, an object lesson well calculated to kindle the fires of gospel zeal to the consuming point. In a short (five minutes) walk, we counted fifteen saloons; and children, very numerous, besmeared with dirt, in ragged clothes, and in a continual baptism of vicious influences emanating from their surroundings. A large number followed us, giving vent to the pent-up forces of ignorance and vice by inharmonious sounds, gestures and grimaces till we were seated in the car. Here they congregated, some playing, others staring, and all portraying in their countenances more or less of the unholy conditions under which they were brought into existence.

It was proposed to sing: so we sang "Christian Love." This caused a halt, and intuitively the evil began to disappear and the angel of good peeped out. We opened more windows and sang: "Weary not, O Christian Pilgrim." This opened their little hearts and Sister Mar-

tha spoke a few words in her loving winsome manner, when the car started and we said good bye. They responded in united chorus,—good bye.

Who could witness such a scene, having the living faith of Christ's and Mother's gospel, and not have their zeal renewed to greater efforts to disseminate the saving power of God's love, and work and never tire of building up the kingdom of heaven on the earth.

Should we not in all our journeyings, and especially in our business relations and transactions, carry therewith, and into, the religion of Mother's gospel? Every thing we put our hands or hearts to do should be imbued with truth, honesty and righteousness according to the exceeding standard of our great and glorious cause.

The Sept. MANIFESTO is an exceedingly interesting one. Glad the music was counted worthy of repetition, though we would rather have seen a new piece. D. O.

Watervliet, N. Y.

Second Family.

THE weather has been unusually cool for this season of the year, but no frost to do any harm thus far. The past week the weather has been all we could ask for securing crops. We have more fruit than was expected, especially of plums and pears. Apples will be a fair crop. We are busy canning tomatoes and drying sweet corn.

Elder Joseph and Elder Alexander Work gave us a call. Sisters Matilda Reed and Minerva Reynolds of the Church family, Mt. Lebanon, made us a pleasant visit. We are always pleased to see our gospel kindred, especially so when they are like those whom we have mentioned, worthy toiling souls who have made the full sacrifice, and have consecrated their time and talents and all they possessed for the good of the cause. May we be worthy to claim relationship with such in this life, then we need not fear the future.

Shaker Station, Conn.

Sept. 1892.

THE golden autumn has arrived with all its beauty, and precious freight. The weather is cool and frost has been feared the past few days. Corn is being cut down, and we expect a very good yield. Potatoes are a very good quality but not a great quantity. Blackberries are abundant. Fruit is a failure, not any apples to speak of in our orchards. But seed-time and harvest have come in their season, according to promise. We hear the song of the reaper pouring forth his joy as he stands amid the plentiful crops that crown his labors. And are not his feelings those of confidence and trust, in a higher power that assures him of a golden harvest in its season.

Bountiful Father! praise to thee for thy kind, and generous providence. Thou hast not permitted the promise of spring to die, but hast watched over the seeds and tender plants, and kept away the destroying frost, and the blighting mildew. And as the hour is near at hand when the Husbandman shall gather in his harvest, it becomes us to be ready and laden with fruit. In the midst of plenty we are often reminded of those who live in poverty and desolation. And why? because they are unwilling to make the sacrifice required to live this pure life that the Believer enjoys. A good home, with pleasant arrangements and comforts. We would that more were willing to accept the invitation of the gospel. "Come unto me all ye that labor and are heavy laden and I will give you rest."

M. Witham.

THE Apostle says, Labor therefore, to make your calling and election sure. Not only to be called, but to be Christians. The labor is a great and unceasing one, and a self-denying one, but the reward is also great. The rules for the work are plainly laid down, as is also the way of ascertaining when one has acquired the right of being called by this blessed name.

"For the fruit of the Spirit is love, joy,

peace, long-suffering, goodness, faith, meekness." Those who are striving for these virtues, and are true Christians, are assured that "neither things present nor things to come shall separate them from the love of God."

A first-class hen-house does not make first-class hens. Unless gravel is sharp it is valueless for hens. Hence hens prefer sharp shells or grit to round gravel. The reason they eat more shells or grit when laying is because, when laying, more food is required, and consequently more digestion and assimilation. It pays to give fowls the best of care. Kindness to the hens returns through the egg basket. The Cochin is a good layer, very hardy, unexceptionable as a mother and not given to excessive incubation and good for the table. Ground or broken bone is one of the best substances that can be fed to hens. Fowls that moult late should be disposed of and their places filled with pullets.

D. Orcutt.

West Pittsfield, Mass.

Sept. 1892.

"THE great ocean is in a constant state of evaporation. It gives back what it receives, and sends up its waters in mists to gather in clouds; and so there is rain on the fields and storms on the mountains, and beauty and greenness everywhere."

We are constrained to quote this beautiful aphorism enunciated by the renowned H. W. Beecher, now in immortal realms, because of the freshness and verdancy of field and forest, now in this glorious autumn season, largely attributable to the refreshing rains of summer. Our grass crop nearly equaled that of last year, which was considered good. Potatoes yielded well, but decay is upon them. We find our supply of apples larger than we had anticipated. Shall have a sufficiency for home use, with perhaps a small surplus. Pears and small fruits not as plentiful as in some former seasons. For some unknown cause our blackberry harvest did not compare in quantity with that of last year. Yet how manifold are our

blessings, and how our hearts should expand with thankfulness. What time could be more appropriate for rendering especial praise and thanks to the beneficent dispenser of all good and perfect gifts, than the blessed harvest season? Weather of the past few days was so nearly perfect, that the veil which hides from view the spirit world seemed to be lifted, and we felt as the late venerable expressed it, "That the airs of heaven blew o'er us."

Love and good-will to our kind Editor and corps of assistants. The peace of heaven be with you. J. L. S.

Ayer, Mass.

Sept. 1892.

WE do not know, good Editor, but that we may digress, or run a little one side from the usual course of our Home Notes. By speaking of the flowers, or as one has said, of the beautiful side of life, which some may look upon as grown merely to please the eye; we think that down deep in God's beautiful work of nature we shall see in the flowers a pleasant refining influence, which will more or less refine even the elements of our own being.

We have found to our great satisfaction, when weary with the toils of the day, that a walk among the flowers has afforded a restful inspiration, and may help, so to speak, to lubricate the human machinery for the coming day. September finds the flower garden in its greatest beauty, and this speaks of the care that it has received during the summer. A little flower bed within the limits of our doorway, so prettily sheltered, has been kept in this nice order all the season. Not a weed has been allowed to mature at the expense of the beautiful flowers, and the good Sister who has charge of this labor of love, enjoys the reward of her constant care. Others may have gardens where the following quotation may be appropriate, but it does not even touch this little consecrated spot.

"I passed by the garden of the slothful, and I saw that it was overgrown with weeds."

We were now enjoying a lesson of thought, and silently comparing this pretty scene with the spiritual garden of the soul, in which may bloom all the choice plants of that heavenly land. We thought of a virtuous life and the great care and cultivation needed to protect these plants that belong to the garden of God. These flowers of the soul were Honesty, Purity, Meekness and Love. Their beauty was in proportion to the consecrated life of the careful gardener, and these spiritual gifts were more attractive than even the beautiful flowers of our earthly gardens. These are the treasures that we are securing on the other side of the Jordan, in the mansions of the blest, and in the coming bye and bye we shall see how well we have kept our garden free from weeds.

September finds harvesting all done. We have cut five acres of the best ensilage, and it is well stored in the silo. In all we have about one hundred tons. Potatoes are coming in, good. Apple crop small. The Sisters are giving a sisterly care to the herbs which are coming in. The selling of milk seems to be very active in Middlesex Co., and we have stepped into the ring, which seems to be far better and more profitable than making and selling butter.

A. D. B.

East Canterbury, N. H.

Weather Record, for August, 1892.

Highest Temp. during the mo.	89.
Lowest " " " "	43.
Mean " " " "	75.6
Mean maximum and minimum	67.1
Total precipitation	11.16 in.
Greatest " in 24 consecutive hours	4.75 in.
Number of days in which .01 in. or more fell,	13.

N. A. BRIGGS.

Enfield, N. H.

Sept. 1892.

IN our communal relations when sustained upon honor to the best and highest interests thereof, we feel that paramount to all other considerations, is the one

grand service of doing good to our Brethren and Sisters, combined with consecrated efforts to make our homes more and more like the habitations of saints whose lives are given to the glory of God. So while we prepare a few items for the coming month, we are pleased to note that much care and labor has been expended in this direction during the present season. Added to the painting of our laundry and dairy, there is painting and repairing being done upon our stone dwelling, changing its former aspect very perceptibly, besides minor improvements elsewhere.

We spent a very pleasant season with our Sisters from Harvard, Mass. Our sympathy, love and interest in their behalf, was broadened and strengthened by the visit. Summer boarders who have thronged our village in quest of pleasure at the expense of time and labor given to entertain them, have now gone to their homes, and we are at liberty to gather the fruits of our fields and gardens, which, by the way, have yielded us a good supply.

Plums of all kinds are quite abundant. Tomatoes a good yield also. Our apple and potato crop will be far less than in former seasons; supposed to have been injured by heavy rains in the early summer. Two of our Sisters, Isabella Russell and Henrietta Spooner were away the past week attending a Fair held some twelve miles from our village. They carried with them small articles made chiefly by the Sisters, which found ready sale; so they felt amply paid for the time and labor spent. Health in our Society about as usual; no calamity to bring distress upon our family and friends. With such blessings to crown our daily toil we can not fail to give thanks to the Giver of all good.

J. R.

Alfred, Me.

Sept. 1892.

BELOVED ELDER HENRY:—I had hoped before it came time to write you again, our unwelcome visitor, whooping-cough, would have left us, but not so, it is still

with us and bids fair to remain all winter. However, some are feeling much better, and others hope to before long.

Our annual excursion occurred August 30th. Twenty-seven persons, including children, took the 7 a. m. train for Portland, then took the steamer for Peak's Island, arriving there about half-past nine. It was a very pretty place and there were quite a number of curious things to be seen which pleased the little folks. There was a black bear, a peacock, monkeys, squirrels, white mice, fan-tailed pigeons, some guinea pigs and a Punch and Judy show. We spent three hours on the Island, then returned to the city to view the wonders there, the greatest of which were found in the five and ten cent stores. At 5-30 we started for home, very much pleased with the day's enjoyment, but oh! so tired and very, very thankful that we had a good clean home to return to. Such days spent in pleasure seeking often bring a blessing. The contrast between the many homes we see and our own clean and comfortable home makes us more thankful for our Zion home at least. But those who have come to years of understanding realize that it is the blessed gospel of Christ and Mother that gives us this clean, happy home.

A short time since we had the pleasure of meeting three of our gospel friends from Harvard, Mass., Eldress Louisa Green, Sisters Marcia Bullard and Florence Foye. Their tarry was short yet we enjoyed a beautiful season with them. The first two named are faithful mothers in Israel, having embraced the faith in early days and lived strictly to the principles of the gospel; they now can sing and speak of the goodness of God and the blessedness of his holy way. The younger Sister seemed to have started out with a correct understanding of what is required to become a child of God, and expressed a strong determination to accomplish the work.

Brethren have nearly finished harvesting potatoes. Four acres yielded about six hundred bushels, and am glad to say they are free from decay. Our ten acres

of ensilage corn averages fourteen feet high. Brethren commence cutting it this week.

-Our beloved Eldress Harriet is now with us, also Sister Mary Ella Douglass of Gloucester. We are overjoyed to meet her once more. If our prayers are answered she will receive health and strength and live many years to bless her Zion home. She is a true and faithful Sister and much loved by all. Of such we have none too many. F. C.

THE SHAKERS WERE IN TOWN.

THE quaint people who were seen on the streets yesterday were the Alfred Shakers who came on their annual picnic to the islands. The men wore broad-brimmed hats and plain clothes, while the women were quite generally dressed in plain gray dresses, with the plain skirts, short waists and shoulder capes of long ago. Almost invariably their heads were covered with the peculiar bonnets known as "shakers." Several young girls of the party wore hats more like the hats of the world's people. These young girls have been adopted by the Shakers, and are expected in time to become members of the order. Elder Vance had charge of the party, and late yesterday afternoon was quite conspicuous as he marched on ahead of the double file of quaintly dressed sisters who followed demurely.

Their appearance excited considerable curiosity and comment, and not a few expressions of good will from those who have had dealings with the Shakers. For they are an upright people, universally respected.

Sabbathday Lake, Me.

Sept. 1892.

WE who live "way down east" come to have another chat through the columns of our monthly messenger and to assure you that we are thankful for the spiritual food it contains. Long may it live to proclaim the truth unto every nation, and long may the good Editor be sustained in the great work which he is so faithfully performing.

We have had another interchange of gospel love and union with our good Sisters from Harvard, Eldress Louisa Green and Sister Marcia Bullard, who have not only been a blessing to Harvard for a number of years past, but their early days of faithful service were spent at Mt. Lebanon, our Mother Church. Thus they are able ministers of the power of God unto salvation and we were greatly blest by their presence with us. Also for the good young Sister, Florence Foye, who accom-

panied them to this place, we gained a great deal of love.

Not long since a special invitation was sent to our Leaders, by the Proprietors of the Poland Spring Hotel for our little girls all to come there and take dinner, and liberty was granted. So they sent one of their coaches named the James G. Blaine to take them there. They were accompanied by their teachers, and made very happy by the notice they received. Before dinner was announced a concert was given them in music hall, and they also went up on the elevator to the tower which commands a view of all the surrounding country. They were then taken through the domestic departments. When they were called to dinner, such a floral display! Flowers everywhere! The girls selected what they wanted from the Menu, and "tarried long o'er the 'Poland Water.'" After dinner they visited the famous Spring and bbl'ing house, rested under the shady trees in the park where they sung and recited pieces to the many guests who gathered around them. One piece which they sung to the proprietors gave quite an effect; "Inasmuch as ye have done it to the least of these, Ye have done it unto me &c." Then they visited the Indians, and admired their pretty baskets. At 4-30 p. m. the James G. Blaine took the happy company home, made none the worse for the day's outing. In the evening they had a visit with the Harvard Sisters at the Office, and one of the little girls was heard to say: "Seems to me we little girls are having a good many privileges lately." Our beloved Eldress Harriet thought it would be interesting to other Believers to know of this day's pleasure for the children, so we have written it.

Usual health prevails at our home.

A. S. C.

Dayton, Ohio.

Aug. 1892.

WE have very dry weather; need rain. But we will not murmur as we have been blest with a large wheat crop. This averaged twenty-five bushels to the acre.

We are putting in two hot air furnaces purchased from the Dayton Furnace & Foundry Co. I think they are among the best furnaces that are made. We have also been improving our Dwelling by putting in new sash in the front part and adding a veranda on the front. So when our linoleum carpets are down in the halls and our walls papered or painted, we shall have closed a good job.

The health at Watervliet is generally pretty good. The Sisters have had a large amount of cooking to do for the past two weeks for the working men and it is pretty hard work. When they get all through with cooking it will be easier. The Brethren help the Sisters in the Laundry, and sometimes in the cooking department, while we have so many men at work.

Elder Joseph Slingerland spent two days with us recently, and a Brother, Leander Divine, from Union Village made us a visit last week. We are also having about one hundred rods of smooth wire fence put on the farm.

H. W. F.

Canaan, N. Y.

Sept. 1892.

THE golden harvest time has come, and every one must be busy to secure the blessings vouchsafed to us, or they will be lost; and every one is happy in consecrating self, and giving their strength to build up and support our Zion home, and so we feel a glow of love in our hearts for gospel friends and therefore send happy greetings to our dear kindred. If any people on earth have cause to be happy, we above all others possess this boon.

With temporal blessings sufficient for our comfort, and the beauties of nature to delight us, and what is far superior to these, the gift of salvation, whereby we are freed from the thralldom of sin and consequently its sufferings. The testimony of eternal truth is sounded among us with its glorious increase.

Not only have we abolished tobacco and pork but no longer do we slay any poor innocent helpless animal to gratify a depraved appetite. Good sweet oatmeal,

graham and corn bread, with nicely cooked vegetables and fruit will satisfy any one in a normal condition.

We must have an object in view through life, considering results and act accordingly. This idea formed in the minds of the young will destroy the relish for tea and coffee and break up that pernicious and injurious habit of eating between meals, and teach us to carefully masticate the food before swallowing it. It will also regulate matters in regard to dress so that comfort, utility and economy will be combined with symmetry. Our gospel testimony must take cognizance of *all* our doings or it fails to perfect us.

Br. Cyrus Teed, of the Koreshan Unity, made us a visit and delivered a very interesting lecture. We are much pleased to have made his acquaintance.

Since last Oct. we have added six to our number, five being children, the youngest six yrs. old, she and her brother eight yrs. old have never tasted animal food. Their mother is a strict vegetarian and desires her children to be brought up as such, not allowing them food aside from their meals. We regret that any of the children of this world are wiser than the children of light.

The potato bugs are devouring many of our tomatoes; they eat both green and ripe. Who will deliver us from Egyptian plagues by teaching us more perfect methods of agriculture that so much hard labor may not be fruitless. E. O.

LET BYGONES BE BYGONES.

LET bygones be bygones. Oh, try to forget! If one has e'er wronged thee, why cherish regret?

Let the memory painful far from thee depart,

Let bygones be bygones, nor burden thy heart.

Let bygones be bygones. If one gave a slight,

Let it pass, as at morn pass the dreams of the night.

The burden o'er heavy will grow, if each day

You gather and garner each slight by the way.

Let bygones be bygones. Why plait for thy brow

The thorns of the Past in a crown for the Now?

Go gather the roses that bloom by the way,
They'll yield thorns sufficient for the crowns of to-day.

Let bygones be bygones. No room's in thy heart,

For this day with its joy and that with its smart,

Fill up fullest measure at the joy wells to-day,

Nor quaff at the founts that erst bittered thy way.

If bygones be bygones thou nobly canst bear,

Each day what it brings thee of sorrow or care,

While the burden too weighty will grow for thy back,

If the Past with the Present is borne in thy pack.—*Woman's Work.*

OUR MOTHER IN DEITY.

SOPHIA WAYNE.

A MOTHER in Deity! beautiful faith

That to all true Believers is given;

Our hope in this life, our comfort in death
Is the thought of a Mother in heaven.

When Jesus the righteous, of heaven-born mind

Came to tell us of glories above,

His words to the penitent always were kind,
He was taught by our Mother of love.

Oh kind loving Mother, to whom we oft pray,

And trust in Her power of forgiving.

Such thoughts are a blessing, our comfort and stay,

And will guide us along on our heavenly way,

For we know our petitions by night or by day

Will be heard by our Mother in heaven.

Ballston Spa, N. Y.

Deaths.

Fanny Taylor, at Mt. Lebanon, N. Y.
Aug. 17, 1892. Age 86 yrs. 6 mo.

We say to her:

Go, dear Sister, with the angels;
Go and dwell with the unseen;
Thou hast reared a noble structure,
Palace fit for any queen.
Go in peace, the angels call thee;
Enter in the joyous rest.
Take thy seat 'mid queens and princes,
For by heaven thy soul is blest.

J. E. S.

Orpha W. DeGroat at Sonyea, N. Y.
Aug. 19, 1892. Age 83 yrs. 5 mo. 27 days.

She possessed a lovely spirit, and in her life was exemplified a beautiful old age. She loved and blessed all; and kept up an interest in the affairs of life to the very last. Always an agreeable companion, she was ready to converse intelligently on any proper subject. Her presence was a blessing in the family. Among her papers was found the following original prayer, which her friends would be pleased to see published in her memory.

O heavenly Father and Mother, we entreat of Thee to guard and protect us continually; we are aware of our own inability to move heavenward without the help and strength which is ministered to us by Thy holy angels and justified spirits who daily surround us to bless us when good and condemn us when wrong. Most earnestly I entreat of the kind mediums of strength and protection to guard us continually. Do inspire us to do that which our conscience dictates. O may the young of the fold be protected from the wiles of the enemy of souls. Keep them, oh! keep them for Thine honor and glory. May they have wisdom beyond their years to detect evil and power to avoid it. O Lord, may those who have lived many years have power and strength of spirit to bear them up under the many difficulties of old age, knowing the time is nearing when they will put off the old tenement in which they have dwelt so long, and be arrayed in garments which their lives here have merited. O ye heavenly ministers, do grant the prayer of this little supplicant.

ORPHA.

Thomas Beal at Shakers, N. Y. Aug.
20, 1892. Age 84 yrs. 9 mo. 2 days.

Br. Thomas has been a faithful, devoted toiler in the vineyard of the Lord for nearly forty years, and has, no doubt, gained a rich inheritance in the mansions of the just.

O. B.

Emily S. Evans, at East Canterbury, N. H., Aug. 26, 1892. Age 7 yrs. 7 mo.

JORDAN.

"Come unto me all ye that labour and are heavy laden and I will give you rest."—Matt., xi., 28.

CANTERBURY, N. H.

What saith the Spir-it to the poor and oppressed? "Come unto me and I will

give you rest. Are ye heav-y la-den, have ye fall-en by the way?

Jor-dan hath the power of heal-ing. Brave ye the bil-lows

now and a-gain, Heal-ing from blind-ness, from sor-row and pain,

O be per-suaded the waters to try, God in his mer-cy is deal-ing."

Books & Papers.

MR. HOWELLS intends spending his summer in a quiet nook in New England, devoting a large portion of his time to the writing of his novel of American girl-life, to be published in the Autumn in *The Ladies' Home Journal*.

EDWIN D. MEAD, the eminent publicist and lecturer, discusses the recent Homestead disturbances with fearless vigor and candor in the September *New England Magazine*. He deals with Homestead and the press, the pulpit and the politicians, and comes to the conclusion that it will be a bad day for the American Republic if the masses of working men ever come to believe that the State stands behind our millionaire barons, ready to crush those whom they would crush into obedience. It is an article that all real thinkers, especially among wage-earners, will read with interest.

THROUGH the kindness of H. L. Hastings of Boston, Mass., we have received several pamphlets of "The Anti-Infidel Library" on modern spiritualism, by Wm. Ramsey. The Books are very interesting and instructive and would be a valuable acquisition in the hands of either a Christian or an Infidel.

To follow after all the spiritual manifestations of this age, with the idea of securing a profitable prize, would be as futile as to search for the bag of gold at the end of the rainbow. Jesus taught a system of spiritualism that will be safe for any one to follow. It was his life element, and in it he taught his disciples to worship God in spirit and in truth, and to lay up spiritual treasures in heaven, where rust could not corrupt.

A spiritualism that will teach men "to live soberly, righteously and godly in this present world" is well worth our study, but if it fails to do this, it should have a qualifying name to avoid mistakes. Too much deception has already been practiced and too many simple minds duped, to warrant the acceptance of all the tricks of legerdemain that have been palmed off in the name of the spirits.

Send to H. L. Hastings, 47 Cornhill, Boston, Mass., and obtain some good books.

IN the PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for September the favored readers of that veteran monthly will find the customary variety of good things drawn from human life, some of which are especially striking and valuable. A running commentary on the four candidates for President, with their portraits, is given. Three distinguished criminals are contrasted. Physical Morals, a very acute and interesting analysis, will receive the attention of the reflective. There are two excellent articles on the application of practical mental science. Child Culture is more than usually rich. Every parent should read slowly "Which was Right?" and get a working idea as to the treatment of inquisitive children. An Infant's Reflections, too, contains more sober truth than its apparent

humor. Science of Health department can be earnestly commended. It always has reasonable advice and help. Another admirable contribution to the Moral Education series graces the editorials, and many bits of things fill in the occasional spaces to a nicety. The JOURNAL is published at \$1.50 a year, 15 cents a number, and is offered six months "on trial" for only 50 cents. Address Fowler & Wells Co., 26 East Twenty-first street, New York.

THE WORLD'S COLUMBIAN EXPOSITION ILLUSTRATED.

For September. As the date for the dedication of the Exposition draws nearer, this popular magazine grows in worth and beauty. This is the last of the monthly issues. Until the opening of the Exposition it will appear twice a month, and during the Exposition, weekly. This number contains full-page portraits of two prominent Exposition officials, namely: Hon. James W. Haines, national commissioner from Nevada, who was prominently connected with the Centennial Exposition at Philadelphia, and Hon. Thomas Smith, national commissioner from New Jersey and member of the Board of Control. These are direct reproductions of photographs on copper plate, and the work is done with marvelous skill. A very prominent feature is the appearance of several state buildings and portraits of the prominent state board members of Nebraska, Iowa and Ohio.

There is an autograph letter from the Pope pertaining to the National Catholic Educational Exhibit, and a beautiful engraving of the statue of Patriotism which will adorn the Administration building. The leading article is entitled, "The Bible, the Sabbath, the Exposition and the Constitution of the United States." It is an investigation of the question "Is the Bible authority for closing the World's Columbian Exposition on the first day of the week, commonly called Sunday?" A negative reply is given very pointedly yet exhaustively. The article is bound to create discussion, but the arguments are conclusive.

Price 25 cents. Publishers announce their "Special Great Offer" including all copies from July to January, ten in number, for only \$1.50. This offer will be withdrawn within a short time.

They also will present each subscriber for the entire issue at \$12, one of the souvenir coins appropriated by Congress for the Exposition. Address, J. B. Campbell, publisher, 159 & 161 Adams St., Chicago, Ill., U. S. A.

HALL'S JOURNAL OF HEALTH. Sept. Contents. Proper food for children; The Human Ear; Skin Diseases; Natural Beauty; The Gulf Stream; Canning Fruit; Sleep; Poverty of the Blood; Heat as a Remedial Agent; The Baby; Earache; Science of Ventilation; Begin the Day Aright; Gout; Care of the Finger Nails; etc., etc. Office 340 West 59th St., New York City.

FOR TEMPERANCE WORKERS.

A very suggestive little leaflet illustrating—"The same old Serpent." It also gives instructions for organizing "Covenant Bands." Address W. H. Brearley, 933 Third Ave., Detroit, Mich.

The Manifesto.

Vol. XXII.

NOVEMBER, 1892.

No. 11.

FRUITS OF MEDITATION.

ABRAHAM PERKINS.

MAN is an enigma, creation a mystery and life a law unfathomable. We view objects from different standpoints, and weigh mind, motive and matter from personal experiences and individual status. Judgment is many times correct, but oftener false.

As many have no appreciation of the value of money, so is it evident, that a number no less, have no appreciation of the qualities of man, of his talents, or goodness. We are prone to judge, approve and condemn from conceit and estimation of self; from prejudice and fear of another being preferred before ourselves; and, (because of our ignorance,) from ambition aspiring to positions beyond our creation, and from desire for the high consideration of man beyond our merits.

It is difficult for a selfish man to value the favors and kindness of friends. It hardly occurs to him that he is under obligations and should make returns. From ambition for name, for honor and authority, he thinks little of the wants, the comforts or the deserts of his neighbor, and does

less to aid or extend assistance. Ordinarily, the rich have little realization of the sufferings of the poor; the master has but little sympathy with the servant, or the unrestrained with the oppressed. Well may the infidel question the virtue of professed Christian religion where is to be found no brotherhood, affection or relative sensation. Well may we all ask,—is there nothing more noble or better to be derived from Christianity? Are emanations from the Divine found in such conditions? Is this doing as we would be done by? Is it a spirit higher than is prominent in the lowest order of animals?

Oh, may we, who boast of endowments from on High, who claim the power of Christian religion, purity of heart and a kinship with angels become so enlightened as to be able to discern human composition, benighted conditions and the character of our own souls. May we see ourselves, "be what we seem to be, and seem to be what we really are," make no pretensions beyond our conditions, or claims beyond our deserts.

Knowing our poverty, being poor in spirit, may we be so humble as to acknowledge our status, and seek for

that which maketh rich in spirit, unselfish at heart, and Christian in all the walks of life; thus bearing love and kindness to our neighbor, and humanely sympathizing with the afflicted; yea seek that power which gives a broken heart, a spirit of forgiveness for the wrongs and troubles wrought by the envious and evil minded. Here comes in the final call of God to man, which is designed to work his redemption; the sacrifice of the animal within, which was prefigured by the offering of beasts at the Hebrew altars. No greater offering can we bring to the altar than that of self, which is the only acceptable sacrifice and power of atonement for life in Christ the Resurrection.

Ensfeld, N. H.

CHASTISEMENT.

MARTHA J. ANDERSON.

"Whoso God loveth He chasteneth, and scourgeth every son (and daughter) whom He receiveth."

IN our present imperfect state of mental and spiritual unfoldment, there is much in our lives that can not bear the test of virtue and goodness, and we unconsciously manifest the crude elements of a yet untutored and undeveloped character.

We need continually the chastening and scourging of God's Spirit, administered through those who have passed the searching ordeal, till somewhat of the earthly and sensual are eliminated from their spirits, and they are able to speak the truth in the love of God, for "whoso He loveth He chasteneth." Yet how unwelcome is reproof, and how grievous to be borne by those

whose aspirations have not risen above self-worship, and whose vision is so beclouded by gross conditions, that they can not discern any thing higher, neither do they desire to conform to the ways and means that shall effect a radical change of heart.

There are moral as well as physical diseases that need the help of the good physician to remove, and there is no medicine so effectual as just criticism.

If we would become the sons and daughters of God, be received in his heavenly kingdom, and form the white stones composing the structure of the spiritual temple, we must bear the polishing process that alone can fit us for our place.

To live in communal relation, necessitates a cleansing and purification exceeding that which obtains in ordinary society, also a self-renunciation that places the love of neighbor above the love of self. Persons may have a certain degree of friendship and fellowship, and closely fraternize in thought and feeling in many things; yet casual acquaintance and social relationship, does not reveal true innate selfhood with all its defects and deformities; but, bring people in close every-day association and communion, and lo! the latent diseases of heart and mind become visible; hidden faults come to the surface, and there is often a decisive encounter with evils that need to be removed from the individual. "God purgeth every one whom He receiveth."

In nature, man exhibits little of the essential essence of virtue. He is the child of circumstances and environment, and brings into the world with

him the inheritance of the past. Disciplinary processes through many generations modifies natural proclivities and tendencies, and this is accomplished through personal improvement; and whether development and perfection come through a thousand earth lives and experiences, are the result of the soul's unfoldment through many eons in the world of spirits; it is obvious that no conscious, immortal being can attain to the altitude of ethical and spiritual excellence that ensures unalloyed happiness, without severe and protracted discipline.

"To transform from the carnal into the spiritual, is the purpose of every true religion," and the great motor-force that shall accomplish this, is love; love born of sacrifice, true God-love, generated in the coronal region of the brain, inspiring and filling the heart with emotion and affection, pure and divine; translating human sympathy into beneficent deeds of unselfish devotion, kindness, mercy, long-suffering and patience, as was beautifully exemplified in the exalted life and ministration of the lowly Nazarene, whose testimony was a continual rebuke to all forms of evil; yet whose soul was drawn out in charity and love to poor erring mortals.

Who suffers most, those who harden their hearts against all needful chastisement and reproof, and carry with them a bold, defiant spirit which brooks all restraint; or, those who bear with the infirmities of a blind self-will, while they strive as does the master with untamed beasts, to subdue, train and direct the misdirected energies of unregenerate nature?

Not in external circumstances, but in the soul itself are the real causes which produce happiness or misery.

"The heaven ye seek, the hell ye fear,
Are with yourselves alone."

We carry ourselves wherever we go, even beyond the grave; and those who recklessly wish they were dead, when they meet with criticism or mortification, will be astonished and chagrined, to find their own imperfect selves revealed in the light of immortal existence.

"Still in perpetual judgment
I hold assize within,
With sure reward of holiness
And dread rebuke of sin."

"How good it is when thou art reformed to show repentance." The spirit of Truth comes to us all as a purifier and refiner, to create us anew, and prepare us for the companionship of those who, through great tribulation, have reached the goal of redemption.

Mt. Lebanon, N. Y.

FORMS AND FORCES.

OLIVER C. HAMPTON.

SPiRiT is ceaseless and eternal activity. The infinite varieties of this energy are called forces. Every force evolves a form. In fact a form is only a crystallized force, so much arrested as to become outwardly visible. The irresistible result of all force, spirit, energy, or whatever you may call it is an eternal tendency to higher and more perfect forms and conditions; called evolution. The Indians used to produce fire by two sticks rubbed together. Electricity is a much improved form of producing

fire. This new method has to have a new form of visible expression. So of every phenomenon of force. The reason I suppose, of all improvement from year to year and age to age is because the energy moving to that end is benevolent and intelligent. It seems as if there could be no other reason. Well then, change is written upon all things and we must try to believe that all is evolving night and day, year in and year out for the better.

Jenghis Khan, through his ambition and cruelty and resulting wars, destroyed fourteen millions of persons in fifty years. Not half that number have been destroyed in perhaps the last five hundred years. Here is a vast improvement. It shows that the world has progressed. How many saurians, mud-mongers and reptiles of hideous form and nature, have long since left the earth never to return. All these have been replaced by more beautiful and nobler species.

Let me come a little nearer home. About sixty years ago I lived for some years in a log cabin with a chimney of mud and sticks. It was roofed with clapboards and daubed with mud between the logs; and the battened doors were furnished with wooden latches with a string to raise them. My diet was rye bread and milk, the latter served in a black potter's bowl. Now all that is replaced by a splendid dwelling and plenty to eat. This same law of evolution to better things obtains in social, moral and spiritual matters as well as temporal, economical and financial. My school books were the Testament and Webster's spelling book; toward the east, read-

ers, very elementary geographies and arithmetics were added. At present the status of the schools is almost infinitely improved and enlarged.

Again, when young, I was sick, melancholy and despairing. But as the years rolled by, I came to discover that wonderful kingdom which Jesus declared was within us. Here was an immense improvement in my condition; and doubtless the form of my countenance evidenced it. At the same time I found the kingdom I found also the King. Herein is a divine mystery sealed up to those not initiated by actual experience in the unspeakable arcana of a long spiritual life. But at this sublime point in Zion-ward travel one can say with Jesus "I and the Father are one." Also is it come to pass that the wise man's saying is verified; viz. "A man's own mind is sometimes wont to tell him more than seven wise men sitting above on a high tower." How glorious and how near to the fountain of everlasting consolation do these sublime experiences place the faithful Zion traveler! This is all beautifully expressed in four lines of the most remarkable poem which has as yet appeared in the MANIFESTO, entitled "Evolution."

"Buried in matter for high tuition,
Wrought by earnest and ceaseless strife.
Growing brighter through time's attrition,
Reaching Nirvana, the goal of life."

Soaring amid such altitudes of inward glory, who can care for meats and drinks, or gaudy apparel, or World's Fairs, or perishing externals of any kind? O that men would try the experiment of living our holy,

pure Shaker life, which is the quintessence of all Christian science so-called. If faithful to its sacred obligations, they never would, nay—never could abandon it for the husks of the rudimental plane.

Union Village, Ohio.

SONYEA N. Y. Aug. 1892.

BELOVED ELDER HENRY;—Enclosed I send you an article, which was taken from the Rochester Post Express. I should be glad to have it placed in the MANIFESTO, as it refers to our beloved Elder Daniel Boler. Your Gospel brother,
E. P. Sevester.

HOW THE SHAKERS REGARD THE HEAD OF THEIR CHURCH.

LOUIS BASTING.

WEST PITTSFIELD, MASS.—Elder Daniel Boler, the head of the Shaker church in America, has resigned his office. Being almost ninety years of age, the infirmities of body have compelled him to relinquish a position he has held for almost fifty years. Elder Daniel comes from sturdy Kentucky stock. He was a young child when his parents united with the Society then forming at South Union. Attempts being made at that time to enact laws hostile to the interests of Believers by endeavoring to prohibit the admission of children and minors to their ranks, young Daniel, then ten years of age, earnestly urged his father to take him to one of the Societies in the Eastern states, where a more liberal spirit prevailed. In compliance with this request, the father and his enthusiastic son set out on their long journey of almost a thousand miles on foot.

With the exception of an occasional ride offered by a driver of an ox team, they walked the whole distance. While father and son, exiles for conscience's sake, were pursuing their memorable journey, British cannon were assailing Baltimore, and the national capitol went up in flames kindled by hostile hands. But young Daniel felt, even if he was not clearly conscious of it then, that the warfare to which he was anxious to devote himself required a finer heroism than the profession of arms, and an endurance more rugged than the length of a campaign in the field. Upon their arrival at Mount Lebanon they were received with tender affection. The father, after many years of consecrated labor, died in the faith; and the son, when he had reached manhood, was called from one place of responsibility to another, until finally he became the head of the church.

Elder Daniel is one of the best examples of Shakerism. Besides the rudiments of education he received no literary training whatever; but his mechanical talents found ready employment in the workshop, and his industry and good judgment were valuable factors in the management of the farm. Whatever position he was placed in he was sure to give the best of his abilities to the performance of his duties. The characteristics which distinguished his direction of temporal affairs became still more conspicuous in his administration of the spiritual concerns of his people. His judgment was always impartial, being no respecter of persons; and while he has allowed many changes and inno-

vations to take place whenever he felt that it was best to do so, he has never yielded to the clamors of noisy faction or permitted any departure from the fundamental principles of the Society. He has exercised his functions in a fatherly spirit, seeking to rule by kindness and love rather than by authority, but when necessity seemed to demand it he could be stern and firm as a rock. The gratitude and respect of the people are brightening the well-earned repose of his declining years.

It may be of interest to the public to state the nature of government and the appointment of officials among Believers. The chief authority is vested in a ministry usually composed of four members—two of each sex; but the first elder of that body is virtually the supreme leader; his decisions are final. Ordinarily, however, all orders and directions are issued by the ministry in union and with the advice and consent of the leading elders and covenant members of the different Societies directly concerned. It has been the policy from the beginning to make no appointment and enact no important legislation without the general union and the assent of the church; but the practice of voting and electioneering is utterly unknown.

The system of government is held to be theocratic, or divine; not, indeed, claiming special inspiration or infallibility for its operations, but in the sense that it acts from the purest motives, without partiality or self-interest, simply for the highest welfare of individual, family, or society, as

far as human wisdom can decide such matters.

The newly chosen leader is Joseph Holden, who has been Elder Daniel's able coadjutor for several years. The general verdict is that Elder Joseph is "dignissimus"—the most worthy among all the brethren. The appointment could not be improved upon unless the lot had fallen upon some bright and talented sister like Eldress Harriet Bullard or Eldress Anna White. The equality of the sexes is a well established principle among Believers. Lucy Wright was head of the church for twenty years, and her administration was successful in every respect; her wise and practical sayings are often referred to and her memory is held in affectionate remembrance.

The induction to office is a simple announcement, without formality or ceremony, and the appointment is made without any reference to length of tenure; it may extend through the balance of life, or to be terminated through some form of inability, or the incumbent may be removed to give way to some one judged to be more efficient and capable. In all cases the interests of the Society are considered paramount to private wishes and preferences.

If it be admitted that such a system of administration is rational and divine, can the same be said of the mode of election of the head of the Church of England, for example?

Mr. Gladstone appointed Dr. Benson to that high office, and when he notified the chapter of the diocese of his pleasure those married priests as-

sembled, clothed in their canonicals, chanting and praying and invoking the Holy Ghost to guide them in their election of an Archbishop, and, lo! a miracle happened, for their choice fell upon Mr. Gladstone's man who, by the way is a most estimable and worthy gentleman. That some miracle has happened at the election of every bishop of the established church. It is said to be a historical fact that only one chapter ever ventured to disregard the government's mandate, but when they received a peremptory communication they hastened to rectify their action. Can it be possible that the Holy Ghost was coerced? What a travesty and mockery of pure religion those performances are!

Or what shall we say of the recent proceedings at Minneapolis and Chicago, where one party shouted and yelled for its candidate for twenty-four minutes, and then the other party yelled for its nominee for twenty-five minutes? Where was reason, argument, the dignified discussion of principle that should distinguish the deliberations of the representatives of many millions of people?

The Shaker form of government is, of course, unsuitable to society at large, but if its leading principle of justice and benevolence should find a fuller expression in the conduct of rulers and the enactments of law-makers throughout the world, all mankind would be greatly benefited.

“I want to become more able and capable of blessing the sorrowful, soothing the afflicted and bringing souls to Christ in all the fullness of his spirit.”

“AT LAST.”

To John G. Whittier, Friend and Poet.

MARTHA J. ANDERSON.

ENTERED at last “the humble door”
 And mansions blest,
 “The sheltering shade” and calm retreat
 From earth's unrest.
 And found beside the silvery tide
 Where strivings cease,
 The “green expansions,” of eternal
 Love and peace.
 In strains seraphic heard “the new
 And holy song;”
 And “neath the healing trees,” Oh may
 Thy rest be long.
 The soulful lays of by-gone years
 Remain to bless;
 Sweet benediction of thy life
 Of righteousness.
 O poet-heart! through eons past
 Thy mould was cast,
 In full perfection's glory wrought
 To shine at last.
 The star of heavenly poesy,
 The peerless gem,
 That glistens in the world's
 Immortal diadem.
Mt. Lebanon, N. Y.

Correspondence.

SONTEA, N. Y., Aug. 24, 1892.

DANIEL OFFORD,

BELOVED BROTHER:—I received an excellent letter from Elder Frederic to-day, and I said, how beautiful are the gifts of the spirit. Last Sabbath I was strongly impressed to write to the good father, and I trust he has received my letter before this time. To hear from him seemed like a blessed gift, and I was thankful to be in union with it.

I will accept his admonition and be more prompt in the future to keep a

closer union with my Gospel relation that the spiritual emanations flowing to them may also be my portion. We think of you quite often and deeply appreciate the love extended by our friends at the North Family. We are also pleased to hear from the Chicago Society, that they are gathering to the more experienced and spiritual body.

The time is nearing and even with us now when the old heavens and earth are passing away with a great commotion, and to gather into the Lord's pavilion "till the tempest and the storm passes by" is a blessed privilege. Every one that is faithful in the Gospel cause will yet see the coming of the new dispensation and rejoice with an exceeding great joy.

I want to relate to you a vision, beautiful to me, that I had recently. In the small hours of the morning there appeared before me a grand structure unfinished, but magnificent in proportions, and upon asking what it was, the reply came, it was *the* (not *a*) Baptist Church and the name did not have any connection with the religious sect called Baptist. But it implied that whosoever worked to build it must labor for, and attain unto a spiritual baptism. It appeared that I was one designated to go and work upon it, though it was not revealed to me the part I was to take, yet in obedience to the appointment I accepted. I was led to climb scaffolding after scaffolding until I was lost in the magnificence of the structure, and then I returned to consciousness.

That was a spiritual gift to me, and has a significance; it shows the nature and work of God, and that individuals

as they ascend from one scaffolding, or degree of height to another, their whole being becomes absorbed in the grandeur and beauty of the work.

Dear brother we ask your prayers, and may the angels of power minister to you in the arduous duties of your calling. From your Brother,

HAMILTON DE GRAW.

Mt. LEBANON, N. Y., Sept. 4, 1892.

BELOVED BROTHER HAMILTON:—
Your very interesting letter of Aug. 24th., has been read with a great deal of interest.

Your vision is very suggestive. That a structure has been reared there is no doubt; that its foundation is on the rock, is also certain; that the structure is incomplete is apparent to all progressive minds. Has the time not arrived when the floor just above the foundation should be laid, that the Temple of God may be in a condition to receive the sin-sick and heavy laden of all nations?

There is certainly a mighty revolution going on in the world of mind, and must and will most assuredly burst forth upon the world of matter, reorganizing the social, political and financial conditions now prevailing, but tottering by reason of false, unjust and iniquitous foundations upon which they all rest. We call, falsely, the age in which we live civilized and Christian: What a perversion of terms! In our civilization the strong oppress the weak; and those who labor eat not of the fruits of their toil, except in a starvation way.

The laws are all made to favor the few at the expense of the many: Un-

righteousness is winked at, and where, as "The Flaming Sword" says, "the hungry are unfed, and the naked unclothed; where immorality and bestiality run riot; where woman must sell herself for food; where man will degrade woman to lustful indulgence" etc., etc.

Read "The Flaming Sword," it is a live paper, dealing with the living issues of the day without any compromise with the flesh. And can we apply the name of *Christian* to such a state of things? Are not the most highly Christian nations veritable armories? Millions of their subjects being trained scientifically in the art of human butchery, while the best talent of the chemical and mechanical class is turned to invent the most destructive compounds, weapons and engines?

Have we not come up to the last days? and unless the power of God is manifest, will not the nations be destroyed by their own hands?

Let Believers never be ashamed of the testimony of Mother, nor of the power of God. What a blessing it would be if we were free from earthly and financial encumbrances and could go forth and minister the saving power of the Gospel of Christ in its increasing light.

Elder William Leonard's article in the Sept., number of the MANIFESTO touches the key note of the increase. Those who do not live in the light will find themselves in darkness and entirely unable to minister the Gospel of Christ, as revealed through Mother, in power and demonstration of the Spirit. The world needs the power of the resurrection ministered to their bodies as

well as their souls. We shall find that in the days that are just upon us the Gospel will be a Redeemer—a Savior of the *bodies* of the people. Not only from an understanding of the laws of the physical being, but by bringing into operation the higher law exemplified in the life of Jesus, who healed the people of all their infirmities, then put the law upon them to "*Go and sin no more.*"

Can there be anything more consistent than that a people living a pure, chaste life, should have a diet corresponding to that life and in harmony with its laws? How often have some quoted the saying of Jesus, "take no thought what ye shall eat or what ye shall drink or wherewithal ye shall be clothed," to prove that the Gospel had nothing to do with people's eating and drinking: "For after all these things do the Gentiles seek." Not considering how the Gentiles *took thought*. What was their thought on their eating and drinking, was it not just as it is with all flesh-loving people to-day, how they can gratify their appetites and concoct drinks and food that will stimulate their passions and keep burning in their bodies the fires of lust? Also, as to their clothing, do they not bow down to fashion's shrine, and put on that outward adorning that feeds their pride, excites and continually keeps alive the animal desire towards the opposite sex? Most assuredly should we not take thought as do the Gentiles; but, as becometh the saints of God; whose aspirations are ever upward, to know and to obey the Divine both pertaining to our bodies and souls. Just so sure as the work

of God is moving from faith to faith, and that "light is sown for the righteous," so sure must Believers have a diet in accord with their interior spiritual life, before they shall be able to minister *the Gospel* that will alone supply the needs of a sin-bound, suffering humanity.

Our work is to perpetuate a Divine institution by obedience to its laws; every jot and tittle of which must be fulfilled.

Thanks for *your* article in "The MANIFESTO." May the spiritual gift control our every movement to the honor and spreading of the Gospel of Christ as manifested in the testimony of Mother Ann, is my earnest prayer.

In kindest love. Your brother,
DANIEL OFFORD.

In Memory of ANNIE BOOKER.

WE love one that's zealous to fill up their station,

As bold as a lion yet meek as a lamb;
In all their deportment without ostentation;
The memory of such is like ointment and balm.

The soul that is willing to suffer temptation
And never afraid to encounter the foe;
Such often are mentioned in good conversation
And such we'll remember wherever we go.

With all that is lovely such souls are surrounded;

Their very appearance is comely and fair.
And all who behold them shall yet be con-founded,

And have to acknowledge salvation is there.
IDUMEA.

MARRIAGE is a civil right, and that the children of this world, distinctly, from the followers of Christ, should marry, is quite natural, and this shows to what class marriage belongs. Marriage is a civil institution, properly belonging to the citizens of the world, and therefore the privilege of every man who chooses to use it.—*Dunlavy.*

THE following was taken from an article sent to the Boston Transcript by S. P. B. who was a boarder at the North Family.

EAST CANTERBURY, N. H.

JULY, 1892.

THE Shakers of the olden time showed a keen sense of the beautiful in nature by selecting this place; a hill with valleys below and mountains beyond and beyond and beyond. There were in the family stone cutters and brick makers. They utilized the clay of the meadow and made many of their buildings of brick, some of them three stories in height Granite was used in profusion for steps, walls, posts of fences and walks.

Our bread is baked in a huge stone oven. We visited the laundry and saw the working of the machinery. The clothes are put through a switch and a mill, the power of which is furnished by an engine which also churns the butter and pumps water into a tank for supplying some of the buildings. There were forty pounds of steam in the boiler, though Jennie, the Shaker girl who runs it said, "that is rather more than is really needed."

We saw knitting machines and a loom where the Sisters were preparing to weave the quaint Shaker bonnets from the oat straw. They use wood for fuel sawed in the mill down by the pond where they cut their ice.

Every thing has been done for the comfort and convenience of the family. There is an infirmary where those who are ill or indisposed may go and find rest and quiet. The beds are home made, but good and clean. We have good food, plenty of milk, fresh butter, berries and vegetables fresh

from the garden. The Shakers do not eat pork. They raise swine to consume the waste from the tables, but they sell them. The air here is indescribably pure and soft, and it is always breezy here, we are so high, and we find delightful shade of chestnut and maple trees.

The floors are painted or covered with oil cloth and numerous rugs. Walls and ceilings are of spotless white. Each Sister has an allotted task. One superintends the kitchen, another the dairy, and another makes articles of fancy work, which are sold. All are busy and every thing seems to go along without hitch or friction. They depend upon the outside world for increase of numbers.

◆

SERENITY.

—
ANNIE R. STEPHENS.
—

O CALM, sweet morning air! all earth is still
With sweet serenity of Sabbath day,
The early light of morning's golden ray
Rests like the smile of God on plain and hill.
Subdued the songster's lay, and babbling rill;
The grasses, glittering in their gemmed array,
Wave low, as if an angel passed that way;
This holy stillness chides each erring will.
Calm us, O God! and let thy balm of Peace
Drop soothingly, like dew drops on the flowers;
And may thy love our aching hearts release
From the harsh tumult of life's weary hours.
For in thy Peace our fevered longings cease,
And in thy Love, rest—strength for toil
are ours.

Mt. Lebanon, N. Y.

◆

COME to me ye heavy laden
And I will give you rest;
Take my easy yoke upon you
And be supremely blest.
"Come to me," divine injunction,
Come ye poor and needy, come;
In a Savior's love and mercy
Find thy soul's abiding home.

A. E. N.

[Contributed by Thomas J. Stroud.]

"I ASKED the Lord that I might grow
In faith, and love, and every grace;
Might more of his salvation know,
And seek more earnestly his face.

'Twas He that taught me thus to pray
And He, I trust, has answered prayer;
But it has been in such a way,
As almost drove me to despair.

I hoped that in some favored hour,
At once He'd answer my request,
And by his love's constraining power
Subdue my sins, and give me rest.

Instead of this, He made me feel
The hidden evils of my heart,
And let the angry powers of hell
Assault my soul in every part.

Yea, more, with his own hand, He
seemed

Intent to aggravate my woe;
Crossed all the fain designs I schemed,
Blasted my hopes and laid me low.

Lord why is this? I trembling cried,
Wilt Thou pursue thy worm to death?
'Tis in this way, the Lord replied,
I answer prayer for grace and faith.

These inward trials I employ,
From self and pride to set thee free;
And break thy schemes of earthly joy
That thou may'st find thy all in Me."
—H. M. H. in "Steppings in God."

◆

"To perceive where one is wrong is the only sure way of reaching the right. Every time an error is corrected, a delusion banished, a deficiency supplied, a fault overcome, progress is made, and he who makes it occupies a higher plane than before. But for this result it is useful that he freely admit and acknowledge his error, otherwise he cannot abandon it. Instead of being ashamed to do this, he should be ashamed to hide it and to pretend he has not erred. And those to whom such candid confession is made will, if they are wise and kind, offer help and encouragement instead of scorn or censure, thus aiding instead of crushing the good work."

THE MANIFESTO.

NOVEMBER, 1892.

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All communications should be addressed to

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Editorial.

It may be quite as well for us, as Believers, to have a growing care for our precious landmarks, lest in an untimely hour we may be found wandering in broad or crooked paths. Those who have entered in through the strait gate, and have learned to love the narrow way, as taught in the testimony of the Christ, may yet dwell in the fulness of God's love.

With a confidence in harmony with the prophet, we know that the Lord's arm is not shortened that He can not save, neither is his ear deaf

that He can not hear. Whatever may have been the privileges of those who preceded us on the journey through time, either as workers on the natural plane, or as illuminated minds in the ministration of a more orderly and indeed, of a more exalted, spiritual life; we can in the fulness of our hearts' measure rejoice with them, as we gather from their storehouse, the many valuable treasures of God's unbounded love.

If the keeping of the Mosaic law was able to raise the family of man, to whom it was given, even one degree above the position they were in at the time, then it was the law of God to them and must remain good through all generations.

Jesus, in his careful spirit, gave the disciples to understand that his mission was not to destroy men's lives, nor to harm any good thing. He would not even destroy the Mosaic Law, as do the modern Christians, nor would he lessen the testimony of the prophets in their witness against the sins of the world.

Many of God's dear witnesses are yet standing at our right hand, and their words of living truth have not lost their vitality to those who love the light. These witnesses are today our Saviors in the Mount Zion of our God, and while one gives this assuring invitation:—

"Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find peace to your souls." For "Blessed are

the pure in heart; they shall see God."

And at a still later date another beautiful witness has given us his testimony as a clear light on our pilgrimage to the better land. This man of God seems to be standing even at the threshold of the door and repeating anew the words of prophecy and love.

"This is the Second Appearing of Christ, and we are God's witnesses through whom Christ has manifested himself in this day; and the only means of salvation that ever will be offered to a lost world is to confess and forsake their sins, take up their crosses, and follow Christ in the regeneration."

These testimonies, to the Believer, are the inspiration of God, the baptism of the Holy Spirit and the power of the world to come. With these we shall share the hundred fold blessing, so much to be desired, and so fully awarded to the faithful disciple of the divine Teacher.

Do we wonder that the one says, "Learn of me and ye shall find rest to your souls," and then so kindly solicits us to enter in at the strait gate, and continue our journey till we reach the City of our God; or that the other invites our attention in these words, "My only treasure on earth is in those that believe; I have no relation but in the people of God."

"Let us not be weary in well doing, for in due season we shall reap,

if we faint not." Let us accept the inspiration of this word of God through those who have been faithful before us. In the hours of our trials and burdens the light has not wholly been obscured. Some good angel has stood at our right hand and proffered to us this comforting assurance, "They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint."

*

REMOVAL.

FOR the full information of all our dear friends far and near, we would say,—That taking all circumstances into consideration, the distance the Groveland people are from all other Believers, we have concluded to have them remove to the North Family at Watervliet, N. Y., the removal to take place the last of the present month and first of next. By the prayers and interest of all good Believers extended for them, we hope and trust a blessing may attend the movement.

MINISTRY,

MT. LEBANON, N. Y.

OCT. 10, 1892.

A person has no more right to say an unkind or an uncivil thing than to act one; no more right to say a rude thing to another, than to knock him down.—*Dr. Johnson.*

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.
September.

<i>Thermometer.</i>	<i>Rain.</i>
1891. 65.60	2.18 in.
1892. 58.72	3.19 in.
Highest Temp. during this mo. 78.	
Lowest " " " " 32.	
Number of rainy days " " 5	

C. G. R.

Oct. 11. 1892.

SEEING by the October MANIFESTO that it is interesting to speak of our little outings, and the good attained thereby, we would add a paragraph to that same chapter. It was our good fortune in August to make a short visit on business to Watkin-Glen, N. Y. Traveling by rail through a very level tract of land in central New York, we were surprised at the close of the first day out, to find ourselves amid scenery nearly equaling the far famed Alps.

This wonderful Glen lies at the head of the beautiful Seneca lake, and we could but wonder, how, with all its advantages and romantic beauty, any one could wish to cross the ocean or the continent, for a peep at the grand and beautiful, combined with an assurance of health, rest and quiet.

The Mountain Glen House, the only hotel of the Glen, with its perfect ventilation, has advantages worthy of imitation. The cooking department and dining hall, is in an airy, Swiss cottage, on the opposite side of the Glen, and connected with the hotel by a covered bridge. The hall of amusement with its innocent games and different kinds of music, is also separate from the hotel; thus guests or boarders, wishing quiet and rest are not disturbed by the clatter of the kitchen, nor the midnight entertainments so frequent at summer resorts.

All these things combined with the cordiality of the managers and assistants in

charge, make Watkin's Glen a most desirable place to visit, to say nothing of the wild beauty of the two glens, the lovely scenery of the lake and opposite shore as viewed from a point far above it. Here also we find a Sanitarium on a hill bathed in sunshine, said to be filled with seekers after health during the entire year.

From here we proceeded farther west, and stayed a few days in the pleasant town of Cattaraugus, and one having special privileges. Here we find no loafers, no drunkards, no beggars, no ragged, saucy children, and why? The simple answer to this question, explains the striking contrast to Br. Daniel's experience in Hudson. No Saloons. The land owned by the town was originally deeded with a strict injunction, that no saloon should ever be allowed within its precincts. This plan of the pioneers of the town, has been faithfully adhered to, by its present leading men, and though failure of its success was prophesied, it is a growing town, alive to the interests of education, morality and Christianity; and as I witnessed its almost constant Temperance gatherings and work, I wondered if all of us who condemn the whole list of intoxicating beverages, from hard cider to the licensed alcoholic medicines, are doing all we should, to crush the head of this deadly serpent, that entwines so many of the would be great and useful of the earth. Let us beware of giving or receiving "a little something to take," lest we become that stumbling block, which shall hurl some weaker one to destruction.

The breath of the winter king has dealt kindly with us this autumn. No frosts to injure even the most delicate plant, until October; giving us time to secure our fine crop of cranberries during clement weather. Apple picking finished on the 10 inst. and a plentiful harvest is ours, while in many localities, apples are a failure.

Being in possession of so many temporal blessings, can we not, as winter closes in upon us, so increase our spiritual culture, that its fruits may be a rich harvest of good practical Christianity. A. J. C.

Center Family.

SUMMER has gone, yet beauty hovers over wood and dale.

The mountains present a pretty and picturesque scene, upon which fall the beautiful sunbeams of October. The orchards laden with luscious red apples are now being harvested, and a comfortable supply of this indispensable fruit is ours. The frost kindly favored us until our cranberries were picked; the marsh yielding a little over one hundred bushels; much better than we anticipated, considering it was under no cultivation.

Brethren report corn and potatoes favorable, and with cellars filled with fruits of the past season ready for our consumption,—we can eat, drink and be prayerful, that we may keep our health, and live long in this glorious land which the Lord hath given us.

The injunction of "hands at work and hearts to God," is practically the life of the little Center Family.

When we see the interest of the aged, who have seen and felt the summer heat, and wintry blasts of eighty-four years, toiling daily to do a little more good, and from whom never comes the selfish cry, "I have done my part," one seems to sing aloud,

"Glory to the righteous, who can know their worth."

Health generally fair, and weather delightful. Love unbounded to the household of faith.

"This is our prayer: to love the good
To do the right, to seek the true,
To keep eternity in view
The truth of human brotherhood."

C. B.

Watervliet, N. Y.**Second Family.**

Oct., 1892.

THE weather the past month has been very favorable to gather crops. Sweet corn is all cut and dried, also tomatoes are nearly all canned. Frost has held off remarkably, and it is well it has. As crops were so backward an early frost would have destroyed half of the crop.

There are more apples in this section than we could expect. Potatoes have not yet been harvested.

It has been a good time to put into practice, Mother Ann's injunction, "hands at work, and hearts to God," and while we are gathering the temporal blessings, could we not also gather more spiritual strength? But alas! human nature does not love the cross any better now than it did 1800 years ago. From Adam to the present time there has been a struggle, and will be to the end of time.

But "in Zion's great need" we pray for a wave of conviction that will gather and reap souls from the worldly life, and give strength and hope to the few faithful ones who are trying to keep alive the gospel of Christ and Mother.

We need a spiritual harvest as well as a temporal one.

May God in his own time awaken both the world and Zion, by a mighty wave of true conviction and Godly sorrow for sin, is our prayer. †

Shaker Station, Conn.

Oct. 1892.

AN armed band came with swords and surrounded Jesus in the garden to take him. The kiss of the betrayer had been given and Jesus was in the enemy's power. Peter drew his sword and struck off the ear of the high priest's servant. Jesus rebuked him, saying, "Put up thy sword. Thinkest thou that I can not now pray to my Father, and He shall presently give me more than twelve legions of angels?"

Many professed followers of Christ have erred as Peter did. They have fought with carnal weapons and have been defeated. But the sword of the spirit is a death-dealing weapon to foil temptation and destroy sin. Let us stand fast by this sword and wield it daily. Let us demonstrate that we are conquerors, "and more than conquerors." Let us fight the good fight and we shall overcome.

No time to lose now. So many things to be done to prepare for winter. We

should have a plan for every thing and try to live up to it as near as possible.

Thanksgiving day is one of our old landmarks that should be handed down to future generations. Let us make the most of it.

Boiled turnips, with wheat bran and ground oats added, make an excellent meal for poultry in winter. Such food is bulky and may be fed liberally, without being liable to fatten. A remedy for low prices in poultry is the home table. Better feed hens too little than too much. To feed poultry properly requires care and thought as well as proper food. There are always losses of some kind in growing poultry, but by practical experience a knowledge of how to avoid mistakes is gained.

D. Orcutt.

South Family.

Oct. 1892.

"O HOME for the soul," and body we might add—that is something to satisfy both soul and body! If we use our earthly home so as to fit and prepare ourselves for an eternal one, it will be well; but is not "that house not built with hands," our eternal home now and forever? By aboring diligently to build up our outward visible home, and our inward spiritual one, we fulfill all conditions required of us.

Of our outward home we would say that indications of approaching winter are not wanting. Will it be severe or moderate? Animals and vegetables seem to be the best weather prophets. Squirrels are laying up no stores, blackbirds fly north and corn husks are thin, therefore we believe the winter will be mild. Now let us hear from science.

Harvesting of crops is in progress, also sowing rye and grass seed. Having tried all the potato diggers in the market, we pronounce the Hoover the only successful one. Potatoes are half a crop. Corn is good and husking will begin in a few days. For some reason, hardly accounted for, milk has been short this season. For handling potatoes we find boxes made to

hold just a bushel are very convenient. We read with interest the account of the evangelizing expedition from the North Family at Mt. Lebanon. We are also interested in the Koreshan movement in Chicago. It is certainly remarkable how many witnesses are arising in different parts of the world, to the truth that community and virginity, i. e. unselfishness and sexual purity, are the foundation principles of the Christian life. Also these movements are a protest against corrupt Christianity, or the attempt to unite the spirit of the world with the spirit of Christ. T. J. S.

Ayer, Mass.

DEAR EDITOR:—With us nature begins to take on the look of change from the warm and beautiful to the cold and dreary. What a beautiful season the past has been to us; though at times uncomfortably warm and the heat almost unbearable, yet we have been blest with the bounties of nature, beyond our expectation, and to whom shall we give credit if not to the industrious hands that have worked in faith, believing that God would help those who help themselves.

Our Sisters have been busily engaged in preparing for market the great quantity of herbs that is yearly raised in Harvard. Those not personally acquainted with our home can form but a faint idea of the amount of work this requires at our hands. All must pass through the hands of the Sisters, before they are ready to be sold. Much of this work is performed during the heated part of the season. As I have seen the happy companies sitting at their tables, stripping the herbs, I have thought; How could they show more zeal or energy, even though they were at work for their selfish interest?

Homes are like harps; some are finely carved and bright with gilding, but ill tuned, while another is old and plain but from its chords we hear some beautiful music.

Step by step we may finally cross the highest mountain; so will a little self-denial, used every day work wonders in our

home circle. The divine arrangement of the laws governing men's lives, decrees that he who lives only for self, lives for no one, while the person who lives to bless others, also blesses himself.

The person who carries grace and sweetness into the lives of others, finds that his own life has imparted to it a brightness and buoyancy that continually increases.

"How good I feel," exclaimed the little boy, when he had helped his classmate over a rough place. "I wonder why it raises one up so to help any one who needs help?" God bless the liberal heart. Let us give and give as to God.

Shirley met with Harvard on the Sabbath for worship, and two Sisters are with us from Enfield, Conn. A. D. B.

◆◆◆

Enfield, N. H.

Oct., 1892.

BELOVED ELDER HENRY:—Not forgetting your consecrated efforts in issuing the monthly **MANIFESTO**, fraught with so much that is worthy our acceptance, our thanks are due to you and the kind friends who suggested the more social correspondence, which gives us a better opportunity to hear from our kindred Societies both East and West. We find that it yields great pleasure to its many readers, and opens the avenues which serve to broaden our acquaintance and strengthen a kindly interest that might never otherwise be realized: so we bless the good wherever found.

Some days since we entertained a gentleman and lady from Braintree Mass., by the name of Watson, who called upon us to spend the Sabbath; they belonged as they said to a growing party, termed Nationalists.

These people seemed to have the conviction that mankind were growing to endorse to some extent the practicability of Edward Bellamy's dream as pictured in "Looking Backward." They gave us an outline of what they were doing. They were in earnest in their work, and we bid them God-speed, for well we know the world needs a mighty revolution.

We are now in the midst of Harvest;

with a view of preparing for winter. Potatoes are all dug; not a medium crop, and poor quality. Have just finished gathering our apples and think it safe to say that we have never known so few, in our remembrance. Of tomatoes, grapes and plums we have a good supply.

On the 5th. inst. a cold wave struck us, and the snow fell sufficient to mantle the high mountain just east of our Village. We have had some hard frosts but have been fortunate in securing our vegetables so that nothing has been injured.

We find enough work each day for willing hands and hearts, in striving to keep our home as near the standard of the Shaker Church as is possible, asking in faith and trust that a blessing crown our every effort for good. J. R.

North Family.

ESTEEMED EDITOR:—Acting upon the suggestion of friends, we have contributed the "Home Notes," hoping they will not take the place of more valuable items.

We sincerely appreciate the varied thought given each month for the pages of our **MANIFESTO**, and hope its precious sheets laden with soul elevating truth, will ever appear before the public.

Antagonistic, as the Christ virtues are to the carnally inclined, we do not marvel that mortals should seek to retard the reforming powers, that would shatter all idols not bearing the stamp of holiness. Elaborate, may be the comparisons portraying the richness, glory and joy of a Christian life, and the unsatisfactory demoralizing effects of an ungodly life; still the unregenerate heart will crave the food of self-indulgence, and ignore and scoff at virtue.

In our religious and social meetings is manifest a zeal to keep step with the class of earnest workers for the truth, and to develop those soul traits approved of God.

Each day finds us busy in securing the fruits of the season. With the majority of New England farmers we have to report a small crop of apples, pears and potatoes as compared with former years, while of other fruits including berries, plums, etc., we have an average crop.

The Sisters have acted well their part in preserving fruits and making jellies to enrich our table during the long and dreary months of winter.

During the summer months, from a herd of thirteen cows, we have realized a yield of 1,125 lbs. of cheese, and averaged 25 lbs. of butter per week, besides being liberally supplied with cream for home consumption.

Our family has raised and prepared for Boston market, 1,300 lbs. of Lovage, and at this date are engaged digging and preparing Dock root for J. C. Ayer, of Lowell, Mass. Amount not yet ascertained.

Last but not least among our blessings, we are able to report a healthy condition physically, and spiritually, hence are realizing the happiness attendant upon this state of things.

Kindest wishes for all the readers of our
MANIFESTO.

G. H. B.

Alfred, Me.

Oct. 1892.

BELOVED ELDER HENRY;—Seed time and harvest, that were promised so many years ago, continue to come to us. If we are faithful in the one, we are sure to be blessed with a good result whether in temporal or spiritual things.

Elder John Vance tells us that we must add another hundred bushels to the account of our potato crop, so will try and report more correctly. If all the little potatoes had been large ones, there would have been 1,000 bushels instead of seven hundred. However, we have enough and some to spare.

That tall ensilage corn filled the silos rapidly. The 175 tons will help to make up for the shortness of the hay crop. The apple harvest is hardly commenced. It will not be an abundant one.

The first heavy frost of the season came Oct. 2nd., too late to do any harm to the garden.

Our dairy Sister thinks the 35 gal. Stoddard churn recently put into the dairy cannot be excelled.

Our beloved Ministry returned to us on

the 11th. inst. We are always thankful for their presence which adds love and strength to the store we possess. Let us love and bless each other and the blessing will return to us four-fold. †

Dayton, Ohio.

Oct. 1892.

We are having very nice weather at the present time. Wheat is all sown and looks well. We have been digging our potatoes and they have afforded us a very nice yield.

Several visitors from Union Village and one from White Water have been to see us. I have just spent several days at White Water, my former home, and on returning to Watervliet was accompanied by Br. Thomas Beechey. On reaching home I received word that one Brother and four Sisters from Union Village would make us a visit. The party were, Br. Thomas Mann, and Sisters, Susanah Armstead, Susan Corthran, May Ruth and Anna Goepfer.

We visited the Soldiers' Home, and while there partook of our lunch. In our two baskets we found yellow legged chickens, biscuits, cake and pie. Later in the day we ride a few miles from Dayton and then alight to spread our table cloth on the ground and partake of our supper. We reached our home in Watervliet at 6-30 P. M.

Hoping to meet our gospel friends again in the near future, we will pass on to another company of friends from Mt. Lebanon, N. Y., who have come to see us.

Br. Benjamin Gates and Eldress Elizabeth Sears, and Cornelia French. We enjoyed a very pleasant visit with them and one that we shall remember for many years. It does our little gospel band good to have our friends from other Societies come and see us. There seems to be a great deal of good come with them and also a precious gift of inspiration.

We also enjoyed the company of our beloved Ministry sisters, Eldresses, Elizabeth Downing and Emily Robinson from Union Village. If we could visit more among Believers I think it would help us all and

increase our desire to labor and seek for the good things of God. I am interested in the union of all Believers and in their gospel work. It will never fail in the hearts of the faithful.

Br. Moore Mason and Eldress Hester Frost accompanied the visitors to White Water.

I wish to say that for nearly a year we have not had a hired man in our Village.
H. W. F.

East Canterbury, N. H.

Weather Record, for September, 1892.

Highest Temp. during the mo.	75.
Lowest " " " "	40.
Mean " " " "	56.7
Total precipitation	1.65 in.
Number of days in which .01 in. or more fell,	5.

N. A. BRIGGS.

Oct. 13, 1892.

BELoved EDITOR:—We are pleased to present at this time our "Home Notes" to the readers of the MANIFESTO. The changing hues of the beautiful trees remind us that winter is approaching, and with it that auspicious day when, at least, all professed Christians, are supposed to turn over a new leaf in their life history, and endeavor to make a radical change for the better. With this class must be numbered the printers, who in spite of all the mistakes which they unluckily have made, and which, alas for them, the reading public must know, still keep up good courage, undaunted by the fact that they must needs turn over many a new leaf before they reach perfection, even in the printers' art.

With the autumn, comes the preparation for the winter months. We have been blessed in our "basket and in our store." Gathered in Sept. about fifty bu. of peaches, which were rapidly converted into sauces and preserves. During the present month forty bu. of grapes have been gathered. The potato crop has been a partial failure, very much to our sorrow. Of apples we may have a medium supply.

The gardeners report one hundred and

fifteen bu. of tomatoes, and a peep into a corner of the garden barn revealed a goodly store of squashes. Industry through the summer is amply rewarded and we pleasantly realize the truth of the maxim, "Labor is Worship." *

CONSIDERATION.

MARY WHITCHER.

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

Canterbury, N. H.

[Contributed by Ernest Pick.]

MENTOR'S MAXIMS.

"MORE love."

Take the apple for your symbol. Consider the time it takes, from the planting of the seed, to ripen the perfect fruit; and then it is only an apple, perishable in the same season,—whereas the growth of the soul is eternal.

When growing, or half grown, do not attempt to hasten maturity by throwing stones and sticks at the promising fruit.

Education is for the child painful effort, hard work, conflict and suffering.

Make happier him whom you would make better.

Be yourself what you wish the child to be.

Do not expect visible progress every single day, but remember the symbol and put yourself in the child's place.

In Christ is hidden the wisdom to deal rightly with the stubborn, the impertinent, the lazy and the silly.

Do not attempt to drive, but lead always.

Never give a command, without seeing that it is performed in the proper manner.

Let firmness be the border, wisdom the direction of your education, love be the means and end.

Let not one offence pass unnoticed. Treat one with forbearance, another with kindness, some with wit and humor, others with cunning, firmness, reproof; others with fire and sword, but one and all with wisdom—without passion.

“More love.”

INQUIRY.

No. 8.

Does a community of interest require that all the personal property of those joining a Shaker Society shall immediately become the property of the Community?

It does not. Probationary members may retain the lawful use of their property, and if living separate from the family may manage their own tempo-

ral concerns. If they enter a Shaker family, an inventory of all the property received, will be taken, and then used as the parties may agree. If at any time they desire to make a donation to the Society they are at liberty to do so, provided they are clear of debt and their temporal abilities will admit of it.

If such members withdraw from the Society, the property may be resumed according to contract, but no interest can be claimed for its use.

SCRIPTURE TEXT.

EXPLAIN Matt. xxviii., 19.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.”

The manifestation of the spirit of Christ was to bring light into the world, and to teach a life of righteousness before God and man. During the time that Jesus walked with his disciples, he manifested an anxiety that they might be baptized, and no less that they might learn to hunger and thirst after righteousness.

Speaking of baptism, he asked the two brothers, “Are ye able to be baptized with the baptism that I am baptized with?” If the baptism had only been to walk into the water as the thousands had walked in before them, they might have answered without a moment's hesitation and said they were able. The baptism of Jesus was, as testified by John, into the Holy Spirit, and into the consuming fire of God's word.

The baptism of John can be administered to every shade of character, even to the worst grades of human nature, while the baptism of Jesus can be received only by those who live as he lived.

This antichristian formula of being baptized in the name of the Father, Son and Holy Ghost, can be no more than a ceremony with water, and indeed, this is the course the church adopts. As the confession of sin at the time of the baptism has been ruled out, the work falls so much short of that which John did at the Jordan.

In Mark it was said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This censure, however, has been softened by the revision into "condemned," and the whole subject in Mark, thrown out as spurious.

Even in Matt., the remark was made after the physical resurrection is said to have taken place, and while a part of the disciples were in doubt about the presence of their divine Teacher. Those who believe in the resurrection of the physical body may possibly find a little consolation in thinking that Jesus was the same as before his death, and could walk and talk as did the other disciples.

Believers in a spiritual resurrection, a resurrection in which Jesus lived while he walked upon the earth, can have little or no interest in this dogma of a physical manifestation which has been forced upon the world by a church of Gentile Christians.

It was the mission of Jesus to urge others to bear the cross that would separate them from a worldly life and

raise them from their graves of selfishness and shame, into a resurrection where God would take up his abode with them. In this spirit they could teach all nations and baptize them into the same to the glory of God and to the honor of all men. They would have no fear of being damned or even of being condemned.

SHIRLEY VILLAGE, MASS., AUG. 1892.

BELOVED ELDER HENRY:—I enclose a slip cut from a Montreal paper, that I think worthy of a place in the MANIFESTO.

We are progressing with fall work nicely. How true it is—"God works in a mysterious way his wonders to perform," to the natural mind at least. To those standing in the light of his truth, much of the mystery disappears, and to them it will shine brighter and brighter unto the perfect day.

Yours very truly,

JOHN WHITELY.

THE FACE OF AN ANGEL.

THERE are many different types of beauty. There is the beauty of youth, which all enjoy for a season; there is the beauty of form and color, which is the most attractive form of beauty; there is beauty of intellect, which sharpens and refines the most rugged features, and redeems them from the charge of plainness; and lastly, there is the highest beauty of all, the beauty of holiness, which comes from close and frequent intercourse with God, and is the reflection of his glory. This is the beauty spoken of in the Acts of the Apostles, when it is said that all that sat in the council, looking steadfastly at Stephen, a man full of the Holy Ghost, "saw his face as it had been the face of an angel."

The beauty of youth is fleeting. Beau-

tiful features are rare, and the most brilliant complexions fade. The beauty of intellect is rarer still, but the beauty of holiness is within reach of all. All may acquire that if they choose, and there is a beauty that never fades, but daily increase, though the outer man may wither and decay.

We see it sometimes illuminating the faces of the poorest and the oldest, even of the deformed and afflicted, as well as of the young, whose natural beauty it hardens and adorns; and whenever we see it we may be sure that he or she who possesses it is in the habit of holding intercourse with God—a child of prayer, for it is prayer and meditation on holy things which makes the face, as it were, “the face of an angel.”

THE COMFORT OF THE SORROWING.

The people of God have many causes for sorrow. There is the sorrow for their own sins without which they would never have entered the divine family; there is the sorrow for the sins of others, which is a mark of the grace which God has wrought within them: and then Christians have also their share in the common sufferings, bereavements, afflictions, and trials of this life. And yet though sorrowing, it is their privilege to be “always rejoicing.” They may rejoice in the blessing and presence of the Lord, who “giveth songs in the night” and gladness in the darkest hours, and who is ever near his suffering, afflicted, and troubled people, speaking to them words of comfort, hope, and cheer. They may rejoice “in hope of the glory of God,” in prospect of that eternal gladness which awaits the redeemed when the sorrows and afflictions of the earth shall be no more, when “the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads;” and when “they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

No matter how dark the afflictions of the present hour may seem, there is always this rift in the clouds, this lifting of the shadows that overhang a weary,

dreary world: the sure and certain hope of life and joy and gladness in the world to come. Well may the tempted, and tried and troubled take courage with such a hope as this. No matter how severe their trials may be, there will be rest, and peace, and gladness, and glory at the end; they may be clothed in sackcloth to-day, but they shall bye-and-bye put on their brighter robes; they may shed tears to-day, but their mourning shall be turned to gladness; they may walk to-day beneath the shadow of false accusation and reproach, but the time will come when every blot and stain which men have cast upon them will be removed, and their light and joy will be unspeakable and eternal.

“Oft-times my heart grows weary

For the songs the ransomed sing,

And the waiting seems long and dreary

For the coming of the King.

And then I take courage and patience,

In a little while He will come,

And take all His faithful children

To His own glorious heavenly home.

There all their sufferings will be ended,

And their tears He will wipe away;

There every voice will be blended

In rich and heavenly harmony.”

Deaths.

Deborah Robinson, at West Pittsfield, Mass. Aug. 26, 1892. Age 91 yrs. 2 mo. and 14 days.

Annie Booker, at North Family, South Union, Ky. Sept. 21, 1892. Age 78 years.

She was eminently faithful in every duty. A bright and shining light. She has been a member of the Community for nearly half a century and her presence and sweet influence will be sadly missed by those to whom she was attached by the most endearing ties of Christian love.

N. C.

John Norton, at Watervliet, O., Oct. 13, 1892. Age 78 yrs. 5 mo. and 10 days.

Br. John lived at North Union forty-six years and moved to Watervliet in 1839. He has been a faithful Brother in the vineyard of the Lord.

H. W. F.

STEWARDSHIP.

"Give an account of thy stewardship." — Luke xvi., 2.

CANTERBURY, N. H.

Be lift - ed up, my soul, Till the heavens shine up - on thee, And

in the maj - es - ty of truth and love Thou art a - ble to walk.

Thou shalt set no bounds for la - bor, But as a stew - ard

faithful, In God's service shall thy life In un - ceasing measure flow.

Books & Papers.

IN the October number of that veteran among American magazines, the PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, an appreciative sketch of the late Cyrus W. Field is given, with an account of the laying of the first Atlantic telegraph line. The Editor gives another installment of the descriptive series relating to the World's Fair at Chicago. A Plea for Individuality is well stated by Gracia. A story from life is that entitled The Secret of Amy's Wedded Happiness. In Child Culture, an excellent paper on The Responsibility of Childhood, occupies several pages: "I Couldn't Say No" comes from an English writer, and sets off a common domestic folly. Teasing Children hits the mark, too. A Strange Essay has its common parallel, as the reader will recognize. The Coming Food Exposition at New York City is illustrated, and a good variety of valuable suggestions appear in the Health Department. The Editor discusses certain current questions—the strikes, for instance—and very appreciatively refers to the late poet Whittier and Mr. George W. Curtis. The JOURNAL is published at \$1.50 a year or 15c. a number. The last three numbers of this year are offered free to new subscribers for 1892, or three numbers "On Trial" for 25 c. Address Fowler & Wells Co., 25 East Twenty-seventh street, New York.

HALL'S JOURNAL OF HEALTH. Oct. Contents. The Cholera; Shocked Into Silence; Nurses in the Sick Room; Summer Complaint; Healing in Precious Stones; Christopher Columbus; Asleep for Nine Years; A Simple Remedy for Sprains; Sulfonal in Insomnia: Ancient Hospitals; Objection to New Bread; Round Shoulders; Anti-Tobacco, etc., etc. Office, 340 West 59th St., New York City.

HOME LIFE OF DICKENS.

The series of reminiscent articles of "My Father as I Recall Him," by Mamie Dickens, the oldest and favorite daughter of Charles Dickens, will begin in the next issue of the *Ladie's Home Journal* by an entertaining narration of Dickens' personal habits, and an inner glimpse of his home life.

THE October *New England Magazine* is especially attractive for the quantity and quality of its poetry. Everett S. Hubbard contributes a fine Columbus poem, "The Three Ships," which has the place of honor in the number. Charles Edwin Markham, the Californian poet, is represented by a poem in his best vein, "A Harvest Song." Madison Cawein, of Kentucky, is somewhat metaphysical in "The Ordeal." James B. Kenyon contributes a pretty fancy, "The South Wind." St. George Best is topical with "Mars." Stuart Sterne, a New York poet, in "Vespers" and "Matins," gives us true poetry and sentiment. All these poets are of the younger generation, and are scattered throughout the Union, so that it cannot be said that the *New England* is bound by local prejudices, or closes its columns to the younger singers. And poetry is undoubtedly still read, the croakers to the contrary notwithstanding.

THAT PRETTY EVANGELINE.

WE published recently under the head of "A Pretty Surprise" a notice of a new and very charming edition of Longfellow's most celebrated poem "Evangeline." Upon examination, the book proves so delightful in every way that we believe it will be a favor to our readers to refer to it again. It is handsomely illustrated, mainly by Birket Foster, one of the most famous of English artists, and bound in exquisite taste in a combination of white and blue cloth, with gilt edges and ornaments, and is sold only by the publishers direct (not by booksellers), at approximately the actual cost of manufacture by the hundred thousand—19 cents a copy, plus 8 cents postage, if by mail. His object is to place an example of his book-making in the hands of a vast number of readers. He could certainly choose no more excellent volume, to please all people of good taste. His catalogue of books, covering every department of literature, a veritable feast of good things for book-lovers, and at wonderfully low prices, considerably over 100 pages in size, is sent post-paid for 2 cents. Address, JOHN B. ALDEN, Publisher, 67 Rose St., New York.

THE "NASTY" SUNLIGHT.

"The town that does not need any temperance work done in it, is probably something like the girl's room, which was clean enough until some one raised the curtain and let the nasty sunlight in." The above is a fair sample of the many good hits and points in "Suggestions for organizing Temperance Covenant Bands," which will be mailed to any applicant entirely free, by W. H. Brearly, of Detroit, Michigan.

"Onward Christian Soldiers." Whoever wishes to be the owner of a beautifully bound Book, and made happy even before they lay back its covers, will do well to send for the above work. Within, it will be found very interesting, as it covers a large field of usefulness, for those who are anxious to work in the Lord's vineyard.

It is a year Book; on the pages of which the names of many dear friends may be written. The selections of poetry and prose that follows every date throughout the year, are accepted from the best sources now known. The Christian Endeavor movement occupies many pages and comes from the pen of Rev. Francis E. Clark, D. D.

A history of the King's daughters and sons is an interesting feature, written by the General Secretary of the Order. Mary Lowe Dickenson. The work is beautifully illustrated. Published by the Brodix Publishing Co., Washington, D. C.

THE TESTIMONY OF CHRIST'S SECOND APPEARING, exemplified by the principles and practice of the true Church of Christ.

History of the progressive work of God, extending from the creation of man to the "Harvest," comprising the Four Dispensations now consummating in the Millennial Church. Price \$1.50

The Manifesto.

VOL. XXII.

DECEMBER, 1892.

No. 12.

THE TRUE LIFE.

MARTHA J. ANDERSON.

“IN God—in good—we live and move and have our being.” The God—man—that is the spiritual,—is paramount to the earth-man, the material.

To give up all in the pursuit and practice of truth is noble; true, the physical claims our time and attention in a great degree; but if we gather to give, and make sacrifice the real use of every self-pleasure, then will the hands be emptied but to be filled, and the soul's wealth increased by continual service in a cause that brings ample reward.

Our powers should not be turned to accumulating for self, for if “we live and move and have our being in God,” we must claim a relationship and obligation to all souls. “Bear ye one another's burdens and thus fulfill the law of Christ”—the God-man.

The fretful, fevered state of mind engendered by unprofitable strife, the inharmony of erring passions and the sordid greed for gold, mars the peace of human beings and creates unequal conditions of society. Human nature is alike selfish and grasping among all classes; the poor envy the rich but

only wait the opportunity to wield the same sceptre of power and oppression over those less fortunate. Real virtue is doing right, loving justice and dispensing mercy in the midst of perverse and evil tendencies; but alas! how few possess it.

If genius and talent had unrestricted liberty of action to work for the good of humanity, how would the world be blest! but, the moment a great thought finds expression in practical form, the ghoul of monopoly snatches it from the grasp of its originator and takes all the benefit, so that mankind in general are no better off. The inventor mayhap dies in poverty, and the poor mechanic and sewing girl get no better wages for all the improvements in machinery.

Modern civilization with all its boasted prestige, is a gigantic scheme of selfishness, with this improvement on the past, (?) it has more brain, and wit to carry out its diabolical systems of fraud and injustice. Its root and growth are from the animal instincts of the earth-man. The perfect social compact is formed from within, through the action of the higher law, which disannuls the external rule of brute dominion.

“Thou shalt love the Lord, thy God

with all thy heart, and thy neighbor as thyself." Herein is the Divine unselfish idea unfolded, and in no isolated natural family relationships can this be fully accomplished.

The laying down of the carnal life solves the mystery, and forms the unity and brotherhood of Christ-inspired souls. "No man taketh it, (the generative life) from me, but I lay it down of myself." To consent to die is to enter into the larger life of Pentecostal Communism, "where no man says of aught he has, it is his own."

We are but stewards of God's bounties which He has blest us with, and have no right to accumulate for selfish purposes. "God sendeth his rain on the just and the unjust;" so shall regenerate mankind in their beneficent and universal sympathies, seek to ameliorate the conditions that hold humanity in bondage to wrong doing.

How many worthy souls have had glimpses of the true life, and in their efforts to consummate the high ideal, have signally failed, for the lack of assistance on the part of those who wanted all the benefits accruing from associated living, without making any of the sacrifices required to sustain such a noble enterprise. The selfish *me* and *mine* relation, has not in it the germ of universal love and interest.

The divine brotherhood seems yet afar off to the discerning mind, only as it is developed in the few ascetic Communities that are based on the solid rock of self-denial; but, lofty purpose yet inspires, and many failures may awaken the sanguine to a realization that repeated effort, though abortive, may be salutary in revealing error

and convincing the sincere and honest, that in the natural state, man is unable to restrain and curb the selfish propensities, and bring them in subjection to order and discipline in close communal relation. Co-operation alone can be effected on the plane of generation for mutual benefit, in the equal distribution of the gains of industry. The centralization of capital in great business enterprises, gives the few who are shrewd and scheming, power to oppress and crowd to the wall those who are without means to compete in the strife. But the great woe promised in scripture hastens to its consummation, on "those who add house to house and acre to acre," robbing the poor of their just right to an inheritance in the earth and making of them wage-slaves.

Never before was there such agitation of thought on subjects that pertain to progress and right living; souls are patiently looking and waiting for the fulfillment of the great hope that has been nurtured through the ages,—the brotherhood of man, the perfected blossom of the tree of life.

The righteousness of the outer court and the divine unity of the inner spiritual court, shall be related in harmony of action, and just equation in all their associations and relations with one another. Then shall we see the glory of the New Heavens and the New Earth, in which the true life befitting each order shall be perfectly expressed.

Mt. Lebanon, N. Y.

BEAUTY of character is dependent on the equal development and balance of all our God-given faculties. M. J. A.

Correspondence.

AN OPEN LETTER.

MT. LEBANON, N. Y. OCT. 1892.

ALONZO T. JONES,

EDITOR "AMERICAN SENTINEL,"

RESPECTED FRIEND:—Enclosed please find an article on the "Sabbaths." If you can make use of it, it is at your disposal; if not no harm done.

I should like to know more about you. You are no ordinary man. Your history would be instructive. Have you not sometime been in connection with the Shaker Order? I can not understand, otherwise, how it is you are so logically clear in your theological ideas.

You are also a prophet. What will be the end and limit of Church and State union? And how long will it last? have you ever seen "Christ's Second Appearing?" Or any Shaker publications?

You are on the right track. You stand "Stiffly" for principle, regardless of men and women. When you state that, after appealing in vain to the courts and the Constitution, you now appeal to God, as the last resort, you hit the nail right on the head.—*That* appeal will *not* be in vain.

This nation is destined to be the New Earth,—and Shakerism will be the New Heavens. That will be the Millennium! In the New Earth, the truths pertaining to the propagative order, advocated by Moses, and by the reformers of all ages and nations, will be reduced to practice—be the law.

And the truths seen by the prophet of all ages pertaining to the Resurrection—(Spiritual Order of Shakerism)—will be in practical operation. Great Babylon—mixture—will be divided into "three parts;" the generative order,—married men and women; the Resurrection Order, who are celibates, neither marrying or being given in marriage; and Intellectual Celibates, men and women who will fill all the offices in the New Earth. These three orders will constitute the long expected millennium. In it, the knowledge of the Lord—Truth—will cover the New Earth and fill the New Heavens, as the waters cover the sea. Truly yours,

F. W. EVANS.

MILTON, OR. OCT. 9. 1892.

ELDER HENRY, DEAR BROTHER:—The Oct. MANIFESTO came to me laden with precious food. It is, indeed, this to the soul seeking righteousness by self-denial in a pure, or virgin life.

The article by Br. A. G. H. is a store of itself, also the article by our late Br. H. L. E. which can not be set aside nor refuted. In fact every article in the October number breathes forth the inspiration of God to my soul, and to any soul sick of a sinful life.

Jesus in speaking to his disciples, said: "If a man will come after me, let him deny himself, take up his cross and follow me."

This is laid down as a criterion for each one of us, hence, I feel it a duty incumbent upon me, to take this line of life in a practical sense, in order to be entitled to an inheritance in the

kingdom of Christ. Experience teaches that every victory gained over a depraved nature, brings us nearer to God. Light comes into the soul which will dispel all darkness, and the apostle instructs us to "have no fellowship with the unfruitful works of darkness, but rather reprove them."

As I have not the opportunity of bearing a public testimony with my Brethren and Sisters in the hour of worship, yet I testify that I pledge myself to live in conformity to the Christ life, as now manifest in a Shaker life, and to this end I earnestly solicit your prayers.

Your Brother,
WM. W. BELLMIRE.

[Our beloved Elder Abraham has just passed his eighty-fifth birthday and we find among the many other good things which he has written, this beautiful letter which we deem so valuable that we think it will prove interesting to many others. E. G.]

ENFIELD, N. H., OCT. 26, 1892.

MY BELOVED DAUGHTER:—During my late visit among friends at Canterbury, I was favored with a very kind, affectionate note (and I think I may be tolerated in the expression) dutiful letter from my daughter Edith. For such lovely and loving remembrances, you ever have my most grateful feelings. Embraced in your beautiful missive, I was particularly impressed with the following saintly lines:—

"I wish ever to be one of that number who is able to bear the gospel testimony to my own soul."

This ability alone constitutes the saint; and no soul can ever reach a

spiritual baptism or the abodes of the just made perfect, short of a discipline ministered from within, and bearing from one's own hand the rod of correction.

Jesus said,—“No man can come to me, except the Father who hath sent me draw him.” The first moving power of the soul is from above. Convictions of sin and whisperings of conscience, reminding us of waywardness and short-comings, are the drawings of the Father. These, unheeded and neglected, shut out his spirit, harden the soul, and produce barrenness, dearth and death. Souls may be wonderfully illuminated with beams of light from heaven, and yet, by giving place to pride and worldliness, will find their houses empty, swept and garnished. They then take upon themselves other spirits more wicked than the former, that will enter and dwell there.

You will expect me to tell you what course in life I have found safe and fruitful in blessing in my experience. As in nature, we could have no existence aside from the co-operation of and descent from natural parents, neither can we in the spirit have an existence, unless spiritually begotten and having spiritual parents to lead, guide and teach us. In submitting to a guiding hand in earthen vessels it demands some sacrifice and the staining of worldly pride.

What to-day is urbane and respectful in humanity comes through mortals by force of education. Man is enlightened, civilized and christianized only through human agency, by the inspiration of heaven. Therefore, to assume independence, to stand aloof

from that channel which is the order of the All-wise for human progress, to admit no light only what is revealed through our own brain is an obstacle to our happiness and impedes growth in good manners, in morals and in religion.

The gates of heaven are open to you. By force of will and works of conscience, keep them open. Listen to the voice within, which tells you, not for once disregard the counsel of your spiritual teachers, or say nay to any gospel requirement, care or burden presented as your lot, for the price of your soul.

This, Edith has been my principle and my course for years. From it, has come my salvation, a blessing and treasure so rich, so valuable, that rather than lose it, I would sacrifice my natural life. This with cheerfulness I recommend to my daughter, as my living and dying words, presenting herewith my everlasting love and blessing. Yours kindly and affectionately,
ABRAHAM PERKINS.

*Written for and Read
at the Funeral of
Sister AMELIA LYMAN.*

E. S. COPLEY.

How sudden, and unexpectedly, the Lamp of Life has gone out. We have long known that your earth-life has hung by a slender thread; yet you were always so pleasant and so bright, that we were more than willing to put far away the day when we should see you no more.

Ah! how sadly we shall miss you, for we were always welcome in your presence. You favored no select company, for we were all yours to love and assist when-

ever opportunity offered. During times of trial you always found special reason for more thoughtful kindness. If faults were seen virtues were not lost to sight. Do we think you have left us to return no more? Not by any means. You have loved us too long, have shared our joys and drank of our sorrows too often to withdraw your Spirit influence. Even now I can seemingly hear you say, "I have laid aside the poor earth casket; it will return to its kindred dust. My Spirit is free. I will do all in my power to have you share of my care, my interest, and my affection."

Farewell, and this we know, you will, for in our "Father's house are many mansions," and among them we feel assured there is one prepared for you. Visit us often precious Sister, till we meet with you beyond the vale, and while the earth form is taken from our sight, love pleads from the depths of our souls not to be forgotten by dear friends just gone before. Earth's love may sometimes fail us, but we believe, thank God, in a love heaven-born that knows neither frost nor blight, and trust our merciful Father will grant us a portion.

Shaker Station, Conn.

THE QUESTIONS OF THE DAY.

CATHARINE ALLEN.

AMONG all the important themes now agitating the public mind, which calls loudest for immediate attention? Each bears a relation to all others, but which is the *one* in which all others centre?

Hark! to the responses from leaders of various reforms; and list to the cries of distress coming up from the haunts of poverty and wretchedness! Not there alone; open the soul-ear as you pass the gilded mansion;—listen to the heart-throbs of anguish coming from victims of self-indulgence—the slaves of fashion and of sin!

Each class suffering from this or that effect of one great system of wrong will plead that reformation must begin by removing those evils from which *they* are immediate sufferers.

Leading minds have become interested, and have formed centres of action around which many individual energies have clustered. Behold the valiant bands! all pressing for victory; all marching for one goal:—*Freedom*: and each believing that when the giant sin is slain with which *they* contend, all the lesser ones will soon disappear.

As the source of power, all intelligent minds are looking to the government; therefore the persistent appeals constantly urged by the champions of Woman's Suffrage, International Peace, Social Purity, Prohibition, and the Labor Movement in its various phases, including Single Tax, Free Trade etc. All these are branches of the glorious "Tree of Life whose leaves shall be for the healing of the nations," and which can only flourish in the soil of liberty, where, unfettered by priestly rule, whether Catholic or Protestant, reason and conscience shall be left free to adapt civil, social and religious institutions to the progressive principle in human nature.

Taking a general outlook of society, we behold gigantic monopolies;—millions piling on millions in the hands of a few.—Idleness, luxury, dissipation! Overwork, poverty, degradation! result of a slavery in the wage system which is the sum of all villainies."—In many avocations we see women and girls receiving for the same work, only half the compensation of men and

boys, and while ignorant foreigners, and the very scum of society are invited to our ballot, in one state only, is *woman* recognized as a citizen; no matter how intelligent or virtuous, her voice must yet be silent, and we blush, yea, burn with indignation when we realize the shameful servitude to which man's law subjects her in social relations, where she has no legal claim to her own person, property or children. We see misery entailed on the souls and bodies of millions by these twin vices,—liquor and tobacco.—Insanity, pauperism and crime on the increase, and heavy taxes wrung from the poor for the support of an army and navy; their use, the destruction of life, property, virtue and happiness!

Strange fruits of more than a century's Republicanism in a land of abundance and age of invention, with the privileges of free speech, and free press and free schools!—A grave mistake somewhere; can we discover it?

First, who planned the Constitution and its laws? Men. Who have been its executors from first to last, in Senate and in House? Men. They have framed all our laws, have amended and amended them as *they* have thought proper, and what wonder? for ages back they had exercised sole authority in all offices of Church, quite unmiudful of the fact that God had said "Let *us* create man in *our* own image." "Male and female created He them;" and also that every atom of the universe, from mineral ore to burning star includes, and is controlled by, dual forces.

Men have conceived, (we might say created) a God in their own image. ex-

clusively masculine. Men only have recorded and revised those portions of history which they decided contained the inspired Word of God. From that "infallible Word" they have formulated creeds and religions (?) factions numbering hundreds. Their concepts of Deity, future rewards and punishments, etc., have been so revolting to both reason and affection, that to maintain them, the blood of opposers has been caused to stream down the isles of churches, and in "holy wars" multitudes have been slain in defence of the teachings of the meek and lowly Prince of Peace! Then, when might had conquered and decided who and what God was, and how his Word was to be interpreted, these opinions were forced upon all who had not the courage to endure the agonies of dungeon, rack and stake. The Church usurped all offices of State. Darkest ignorance prevailed, and gross superstition branded its seal upon the forehead of progression. Such have been the fruits of institutions where only the "incomplete masculine mind" has had control.

But the oracles of God have been more deeply graven in the hearts of his children than the laws of men. No human power has been able to crush out the image of the Divine. Slowly the burden of the ages has been lifting. The tyranny and midnight darkness of priestly rule was broken by those powerful forces that brought forth the Reformation, and which, later, found fuller and more emphatic expression in the "Declaration of Independence," separating Church and State, and proclaiming liberty of conscience as the right and privilege of *all*.

Those noble patriots whose hands were moved to write that immortal document, had cast prophetic glances into futurity. They were lifted up to the mount of inspiration, and wrote more wisely than they knew. The people were not then sufficiently progressed to appreciate or accept a pure democracy. Institutions however free and just in themselves, cannot emancipate those who are in thrall to superstition and moral ignorance. Before woman could enjoy the privileges which that declaration of rights granted to her as a human being, the laws of custom and public opinion had to be outgrown, with the effects of that false education that had riveted itself upon her religious nature, teaching her that as the "author of evil" she must make atonement through a life of suffering;—that, possessing no rights in and of herself, she must ever be the subordinate of man, in church, in state, and in social relations;—his toy or drudge;—the victim of his caprice, the slave to his passions!

But thank God the chaff of ecclesiastical authority is being separated from the wheat of divine truth, preparing the way for the manifestation of the maternal Spirit in Deity, which is now brooding over the daughters of earth. The breezes of a new inspiration has swept over their souls, fanning to flame those divine energies which have smouldered through centuries of oppression and wrong. To-day woman is exerting a powerful influence for the redemption of the race. She pleads for justice. Heed her cries, for her cause is man's cause. Every obstacle placed in the path of woman's

progress, impedes man in the same degree.

The history of ages past has taught us, that the theology of a people bears the most potent influence in the framing of civil government, therefore we are confident that when that grand central truth becomes more widely taught and appreciated—that God is Dual,—that in Him as an all-wise Father and loving Mother, we have a full parentage, then this very natural and beautiful concept of Deity will find reflex in our government, remolding its laws and customs in harmony therewith. Then shall woman be recognized as the co-equal and necessary helper of man in all the relations of life, beginning with the sacred rights of her own being,—extending to the highest offices of Church and of State. Not that woman's sphere shall ever be man's sphere; God has marked as unmistakable distinctions in her mental, as in her physical structure, but, as Horace Mann expressed it, each having an appointed "hemisphere, together make a sphere;"—a completeness.

When woman helps to frame the laws by which she is governed, the blackened waters of sensuality and intemperance will give place to the crystal river of purity and peace, which shall roll as a cleansing tide throughout all the avenues of society. Those vital forces which are now being so terribly dissipated, will be conserved, giving energy, self-control and strength of will under the guidance of those higher attributes of being, through which the divine spirit can operate, combining wisdom and love in laws of equality that shall confer upon every

one an equal inheritance to the natural resources of the country, the advantages of a transportation system free from monopoly, and the means of enjoyment in proportion to the service rendered to society. With such a system, all phases of the labor question will be forever settled, and the conditions of peace made permanent.

To prove the validity of the premises here taken, we refer the reader to the social purity, peace, temperance and general prosperity of the Society of Friends or Quakers whose obedience to the "light within" endued them with so much wisdom and simple justice that, with them, the equality of the sexes was never questioned.

Again to the Shaker order (progressed Quakers,) who are "Believers" that the Christ Spirit which descended upon Jesus, representing through him the Fatherhood of God, as truly baptized Ann Lee, teaching the Divine Motherhood.

The fruits of her revelations have been manifest for more than a century in a people who have most emphatically recognized the equality of woman with man, and who, though numbering many hundreds, have so far removed the causes of evil from among themselves, that there has never yet been an occasion to call upon a civil magistrate for the adjustment of any difficulties arising within their Societies. Thankfully, but not boastfully we are able to show that all the fragmentary reforms of the outside world to-day, find in our home a living centre, where they are embodied as a whole in daily, practical experience; therefore in answer to the question

which opens this article, we feel confidence in saying that the Woman question is the one which, at the present time comprehends all others, and should be urged and pressed with the concentrated efforts of all reformers. As a people we are rejoicing in liberties unknown to the struggling masses, and though called to be toilers in the inner courts of the great temple of humanity, our souls go forth in sympathy, blessing and love to all workers of righteousness.

We view the present as a transition period between old and new institutions. Beyond the storm we see the tokens of a brighter day. Behold the gleaming bow whereon is written this glorious prophecy;—"Emancipation for all, of body and of soul!"

Mt. Lebanon, N. Y.

MEMORIAL MEETING.

In honor of J. G. WHITTIER, held by the "Self-Improvement Society" at North Family, Mt. Lebanon, N. Y., Oct. 12, 1892.

THE seventeen members composing the guild read selections from the good Poet's writings, and original lines either in verse or prose, which are here presented.

"The wrong which pains my soul below,
I dare not throne above;
I know not of God's hate, I know
His goodness and his love."

Only so far as our characters are moulded by the same exalted principles, can we appreciate the beauty and grandeur of a life that has so sweetly expressed itself in songs that have touched the hearts of millions, prompting to purer thoughts and nobler deeds.

C. A.

"No task is ill whose hand and brain
And skill and strength have equal gain;
And each shall each in honor hold,
And simple manhood outweigh gold."

Whittier's sense of right and justice, was to him, the greatest gift of God.

I. M. L.

"Though dim as yet in tint and line,
We trace Thy picture's wise design,
And thank Thee that our age supplies
The dark relief of sacrifice."

"Thy will be done!"

Not my will but Thine be done thro' me,
While willingly I suffer, toil and bear,
While oft in lone Gethsemane ascends to
Thee,
The wafted incense of my soul's deep
prayer. M. A. B.

"The eternal eye that sees the whole,
May better read the darkened soul,
And find to outward sense denied
The flower upon its inmost side."

The soul may be thrilled with the songs
that were sung

While the pulse of the singer was strong,
But the echoes of praise which on earth
were begun,
Still live in the soul of his song.

S. J. B.

"The world sits at the feet of Christ,
Unknown, blind and unconsoled,
And feels the heavenly Alchemist
Transform its very dust to gold."

When I heard that the world-renowned and soul-inspired Poet had passed from earth, I impulsively exclaimed, "It seems as though a near and dear brother of our faith has left us." Pure and truthful singer, may thy beautiful spirit still inspire, and may others be prompted to pen as sweet and noble thoughts. G. H. B.

"Henceforth my heart shall sigh no more
For olden time and holier shore,
God's love and blessings then and there
Are now, and here, and everywhere."

The great human family it seems to me is like a garden of varied and beautiful flowers. In the removal of Whittier, our friend and Poet, one of the choicest and purest has been transplanted to the garden of God. L. S.

"No truth from heaven descends upon our sphere,
Without the greeting of the skeptic's sneer;
Denied and mocked at, 'till its blessings fall
Common as dew and sunshine over all."
His heart was filled with heavenly song
And love for truth made good his life,
To help the right, to conquer wrong
He gave his soul in earnest strife.

L. S. B.

"Through the harsh noises of our day
A low, sweet prelude finds its way,
Thro' clouds of doubt and creeds of fear
A light is breaking, calm and clear."
Rejoice faint heart, the pulsing air is teeming
With prophecy of truth's eternal good.
The midnight wanes, the morning light is gleaming,
And God and man are better understood.

A. R. S.

"The path of life we walk to-day
Is strange as that the Hebrews trod;
We meet the shadowy rock as they,
We need like them the guides of God."

A great and good man has been removed from the nation's midst, whose power for good came forth from his interior life, and the tender love and justice of his soul. In the sunset of his life glowed the radiance of the higher spheres, giving promise of a bright morning in his new existence.

A. L.

"Alone O Love ineffable,
Thy saving name is given;
To turn aside from Thee is hell,
To walk with Thee is heaven."

May we walk in the humble path of duty into which we are called, with

that integrity of purpose and loyalty to principle, that filled the mind and soul of our loved and honored friend.

M. L. B.

"We older children grope our way
From dark behind, to dark before,
Dear Lord, in Thee the night is day,
And there is darkness nevermore."

O thou who lived to comfort, love and bless

The human family with thy sympathies,
Still let the sunlight of thy cheerfulness
Shine thro' the branches of life's cypress trees.

C. C. V.

"O brother man! fold to thy heart thy brother,
[there,
Where pity dwells the peace of God is
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer."

O soulful poet we can not forget thee,
On memory's walls thy picture will remain
With evergreen and lilies all entwined,
Which symbolize thy life so free from stain.

J. M. L.

"No offering of my own I have,
Nor works my faith to prove,
I can but give the gifts he gave,
And plead his love for love."

Thy character was moulded by God's will,
And noble virtues were outwrought in thee,

Thy precious words shall coming ages thrill,

Thy life was peace and heavenly purity.

B. R.

"As Thou hast made Thy world without
Make Thou more fair my world within,
Shine through the lingering clouds of doubt,

Rebuke its haunting shapes of sin,
Till brief or long my granted span
Of life, with love to Thee and man:
Strike where Thou wilt the hour of rest,
But let my last days be the best."

O poet of nature, of home and heart,
To thee has come the "hour of rest;"
But evermore thy songs will live
And many hearts by them be blest.

M. L.

"The solemn joy that soul communion
Immortal life reveals, [feels,
And human love, its prophecy and sign
Interprets love divine."

Thy heart hath throbb'd with other hearts
When thrilled with hope, with joy or grief,
And in sweet symphonies of thought
Thy sympathies have found relief. S. B.

"Who brooding keeps a wrong in thought
Sins much, but greater sin is his,
Who, fed and clothed with kindnesses
Shall count the holy aims as naught."

Forever round thy name so blest
The flame of love shall burn,
And many from thy melodies
Life's sweetest lessons learn.
M. R.

Two of Whittier's latest poems were read, after which came the closing eulogy.

A circular stand in the center of the room held a large vase of flowers (the last bloom of the season,) encircling it was a wreath twined with myrtle and purple asters.

Nature symbolizes truth; her varied forms and colors are a reflection or expression of spiritual things.

Humility, constancy and the royalty of the divine man represented in the character of the sweet-souled poet, whose hallowed memory the world honors and reveres, (and to whom loving tribute has been paid on this occasion) are typified in the mystic language of this simple wreath of Myrtle, one of Mother Earth's clinging children. Despite unfavorable circumstances, it grows and spreads and puts forth its delicate purple blossoms, and fills out the unostentatious beauty of that inherent life that is God given. A choice emblem of self-expression from the esoteric side of existence. We twined this chaplet with willing hands and lov-

ing impulse and would on this, the occasion of grateful remembrance lay it reverently at the shrine of unsullied genius, while we ask that his highest thought may yet inspire, and flow through channels worthy to receive it.

M. J. A.

CHRISTMAS GREETING.

ANNA B. GOEPPER.

"UNTO us a child is born, unto us a Son is given, and his name shall be called—The Prince of Peace."

Thrice hail Merry Christmas! Another year is before us. Grant that I may begin this New Year with new resolutions, and if through infidelity or negligence I forget these good purposes, may my guardian angel awaken in me a sense of my danger. I thank Thee, Father, for the gift of life—though life at most bringeth less mirth than sorrow, less rest than labor. Dear Lord, I strike the chord of praise and thanks for all thy fair works!

To me it is joy to listen from trembling throats the silvery notes of the little birds and to see the sunshine on the green earth. I thank Thee, Lord, for joys that have been mine, sunbeams that have pierced through clouds, flinging a mellow radiance over my path; sweet fragrant flowers twining around my cross, making the burden less wearisome. I thank Thee for my sorrows, too—shadows that over my life have fallen and for the heart wounds. I might grow weary of a waveless sea, yet Lord I would be comforted, with tears unshed my eyes are dim, voices that now are silent, in other days were wont to join

me in the family prayer. Of the promise of the rest that is to be and for the hope of death I am thankful. When my tired feet falter it singeth in my soul like a fragrant breath coming from cool shady groves. Teach me to question not, but thankful be while my life's years come and go, for life and death, for joy and sorrow.

"O bells! sweet bells of Christmas!
Ring out your gladsome mirth!
Ring peace to sad hearts burdened—
Ring joy to all the earth!"

Union Village, Ohio.

OBEDIENCE.

HENRY W. FREDRICK.

If you observe a young friend, or even a companion who strives to be obedient to his instructors and endeavors to please them,—mark well that individual. Observe the love and good-will that are sure to flow toward him. As years carry him forward you will see in his course, much, very much that is calculated to make that person respected and happy.

You will find no difficulty in determining what occasions the numerous troubles of the wilfull and disobedient. Observe closely these two causes and their effects, and you will never need a teacher to portray to you the satisfaction, comfort and good standing in society, which obedience to good government brings, or the trouble and dissatisfaction that invariably follows disobedience.

As you grow older you can easily look, from the rules of men, up to the higher laws of God, and comprehend that if these smaller acts of insubordination, so seriously effect the young,

greater acts of inattention and defiance to the laws of God will render those who are older, quite miserable, as they become hardened in their wicked course.

Watervliet, Ohio.

OUR HEAVENLY MOTHER.

HAMILTON DEGRAW.

ALL hail, bright diadem in the Infinite crown, so long buried in the materiality that has enwrapped the human soul in an almost impenetrable darkness, preventing it from realizing that without Thee, life would be a blank and fade into nothingness, in both the natural and spiritual world. The most sublime and important truths of our being are easily understood and clothed in simple forms, and for this reason are passed by unheeded by the undeveloped, earthly mind, that is looking for a marvelous manifestation of truth, when all around us innumerable signs are manifest that the maternal principle is the most active and important in the unfolding of life, in shaping its destiny, and developing the resources of both soul and body.

As the natural world is but the reflex of the spiritual, and in one we see the fact demonstrated that both the male and female element is necessary for life's development; to be so "born of the Spirit," as to enable the soul to become an heir of eternal life and find an inheritance in the kingdom of heaven, it must have a Mother in its helpless days until it has arrived to the full stature of a son or daughter of God.

Father William Lee, in speaking of

the "new birth" and in alluding to his spiritual mother, exclaimed; "How could I have been born without a Mother." This sentiment, voices the inmost feelings of every heaven-bound traveler who is seeking the higher illumination, "how can I be born without a Mother."

Quickened by the inflowing tide of spiritual power that the new dispensation is bringing to mankind, the maternal spirit is asserting its right to dictate in regard to life's development.

That theological monster, a triune masculine God so long enthroned in the intellect, has tended to darken the spiritual perceptions.

Through the spiritually undeveloped self-asserting force of the masculine mind, the true order and position of the maternal principle has been held in abeyance, subject to the stronger physical forces of man. All governments founded upon the one-sided theory of the intellectual superiority of man are destined to be overthrown. Our boasted civilization of the nineteenth century is being weighed in the balance and is found wanting in the true elements that constitute an enlightened race. Like ancient civilizations of Egypt, Greece and Rome, it is destined to dissolution unless the principles of eternal progress are complied with.

The hand writing on the wall has already appeared and the Belshazzars at their feasts are asking in tremulous tones, "what meaneth all this commotion?" Our civilization of armies and navies, of master and slave, of riches and poverty will be broken and scattered by the powerful strokes of the

iconoclast. In this work of the demolition of the old order, woman is taking an active and leading part. The heavenly Bridegroom and Bride have appeared, standing upon the Mount of Divine Love and unity, revealing to the world the true order of life; and the counsel of peace is between them.

The reasoning faculties of man and the intuitional in woman rightly balanced and harmoniously adjusted in the coming cycle of the unfoldment of the race will be the great propelling power that will finally evolve from the discord of the present conditions and possibilities of life as far transcending what they now are, as the brightness of the noonday sun surpasses the twilight of morning.

We greet thee Divine Mother, who, with a heart full of love and compassion for thy erring children, turning none away and seeking by the power of thy love to draw them, where they can dwell in the fulness of thy presence and partake of the blessings of thy bountiful store.

Sonyea, N. Y.

MOUNT LEBANON.

LUCY S. BOWERS.

BLEST HOLY MOUNT! thy summits grandly rise
 Amid the circlings of the clear pure air;
 No warmer sunlight gilds God's earth so fair
 Than bathes thy slopes in daily glad surprise.
 Fruit, that no Tropic gift in worth outvies
 Richly the pendant branches freely bear
 Which all thy habitants in fulness share,
 In Christian harmony that never dies.
 Down come the rains upon thy harvest fields,
 Oft build the singing birds among the leaves,
 Peace, gentle peace its holy sweetness yields,
 And love amid it all its glory weaves.
 The gratitude and happiness each spirit feels
 Are praise, for this their home, which God
 receives.

Mt. Lebanon, N. Y.

THE MANIFESTO.

DECEMBER, 1892.

OFFICE OF PUBLICATION.

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All communications should be addressed to

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Editorial.

CHRISTIANITY has found, and no doubt to its great sorrow, that many of its worst enemies were among those who made the strongest profession of allegiance. As unfortunate as this may seem, the history of the church tells the story so plainly that we cannot hesitate in its acceptance.

In the eagerness to promote that part which becomes most congenial to the mind, more or less systems were devised and creeds established which have embodied the mystical theology or talks about God, instead of accepting the religious element

and striving to make the life of man one of practical righteousness.

The study of Christianity through its theology, has sadly bewildered the minds of men and has forced upon them more plagues than ever were heard of among the Egyptians. God has been presented to man in every type of character that he has been known in the human race. The narrow-minded, vindictive and selfish teachers have represented a great personal God so much like themselves, in all things, that the "Creator who is blessed forever," has been hid from sight by the presence of the Creature.

That there should be among men, varied opinions upon these subjects, and an earnest manifestation of this feeling spread before the world, is not in the least, a source of surprise. It is only by the out-pushing of the mind and the entering into that state which permits one "to grow in favor with both God and man," that better and clearer gifts of the Spirit can be accepted and appropriated for the advancing and developing of the life of mankind.

Men to live aright must think, and the thinking must culminate in action. Rays of light from the spirit of God must make them living, thinking, active beings, who are placed on this earth with a mission of "good news and glad tidings."

In this they recognize the hand of God and become of one faith to work out the gift of salvation that is to

overshadow the race. No union should be lost on account of the presence of some non-essentials. That an article as the stove may be black to one person, and the same article is said to be white, by another person, is not a case of heresy, nor an error of the heart, but simply a defect in a very small phrenological faculty.

The variations of opinion which occurred in the minds of the apostles while in Galatia, creates no thought of wonder in our mind. It was the out-flowing of conditions that had been generated in those earnest workers. It was the active manifestation of the position which they occupied at the time, as may be instanced in the meeting of Peter and Paul.

Unfortunately, however, this was the triumph of modern Christianity, if triumph it may be called, of wrong over right, and aided essentially, in extinguishing the beautiful light of the gospel of peace, that was through the life of Jesus, placed before the world.

It was timidity in the one who desired the peace of the church above all things. "Blessed are the peacemakers," was the life of his soul, while the other apostle so determined on evangelizing the Gentiles, forced his language beyond the bounds of propriety, and ultimately gained his point.

No one will presume to say that the apostles were bad men. They saw Christianity through differently

colored glasses and each contended that he was right. "Agree to disagree, but keep your union," is the Shaker rule, and this no doubt, was the course adopted by Peter and Paul. They were earnest in their mission for the church of Christ, as they had accepted that mission. It was their only hope of salvation for a lost world.

At an earlier date the divine Teacher, in his overflowing kindness for poor humanity had made this charitable remark:—"All men cannot receive this saying," they are not prepared; they do not comprehend its import. To deny themselves and take up the cross of Christ was a lesson they had not learned.

Paul accepted the fellowship of the Church, in a way of his own, and quite different from the twelve disciples. He could however, say of himself, "I was not a whit behind the chiefest apostles." To him the salvation of the lost sheep of the house of Israel was a secondary matter. He had arranged for a great spiritual work and would save all men. Large plans were projected and much skill displayed in the general management.

Of Jesus it had been said, "He shall save his people from their sins;" but Paul would save them from their sins, if consistent, but if not he would save them in their sins, and this descending from the cross was the opening of a dark day for Christianity, as it was soon called to cover the

world, the flesh and the devil, with its ecclesiastical cloak, as may be seen in the world to-day.

Good and earnest men, who are contending for more light in their pathway toward God, are all around us, with their specialities of good gifts. God bless their efforts to make the world better. And should we go out after the "Lo, here, and Lo, there," contrary to the admonition of our divine Teacher, would it not be well to bear in mind the foundation upon which we should stand. "Hold fast that which thou hast gained, let no man take thy crown."

WE have received from the pen of Elder Frederick W. Evans, a beautiful article in memory of Elder Daniel Boler. As it reached us too late for this number it will appear in the MANIFESTO for January, 1893, as will several other articles bearing upon the same subject.

A number of pieces must be carefully laid away for the present, as our December paper is already full of good things.

"OUR CONFEDERATION"—whatever that may mean,—as hinted at in the "Flaming Sword," may need to be analyzed if such a thing exists. I wonder if those who have eyes to see on one side, can see equally as well on the other, and then note if this does not sound like "an indulgence in a little, subtle sarcasm?"

"If any of the celibate bodies of the present, imagine, and some of them seem to, that their condition, which is only a stepping stone, * * * to the glorious state of the sons of God, * * * is the ideal one, they are doomed like the apostate churches to be greatly disappointed in the near future."

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

October.

	<i>Thermometer.</i>	<i>Rain.</i>
1891.	47.41	2.22 in.
1892.	47.05	1.25 in.
Highest Temp. during this mo.	68.	
Lowest " " " "	30.	
Number of rainy days " " "	7	
		C. G. R.

North Family.

Nov. 1892.

"What solemn feelings rise
And flow through every sense;
Who can behold without surprise
The passing great events."

WE certainly are living in very extraordinary times, and a mighty revolution is upon us. The conditions are upon us that will try men's souls and women's too. Every thing, external and internal, is calling for energy, and the consecration of our best talents. No time to waste in idle dreaming or vain speculation.

The revelation of truth, and a practical application of it to every-day life is the only thing that will save from sin and bring the kingdom of righteousness in the earth. They that do right are righteous: those who compromise with the right for expedience, or worldly advantage, are heaping up fuel that will burn only to their discomfort. Let us be careful, watchful, and prayerful.

The year is drawing to a close. I wish all my gospel friends a healthy, temperate thanksgiving, a truly pentecostal

Christmas and a New Year filled with the glory of God's summer that has passed and the harvest that has ended. We have many things to be thankful for, a few to regret, which in the coming year we hope to improve; and some bright hopes that fill our souls with courage and determination to work more faithfully in the vineyard of the Lord, and bring about that good thing which will make this earth a paradise, and thus fulfill the prayer of the Savior.

We have our Separator set up, and in fine working order. We obtained a fourteen inch Motor of our Koreshan friends, set it up temporarily to prove it on the Separator, and found we had more than double the power we needed. Having a twenty-two inch Backus Motor to drive our sewing machines, and it not giving us quite as much power as we wanted, we took it out and set up the Teed Motor, and found to our surprise that the fourteen inch Teed Motor gave us more power than the twenty-two inch Backus, with the same size stream of water, and the same pressure. The size jet used in both wheels is three eighths of an inch under about sixty pounds pressure. D. O.

Watervliet, N. Y.

Second Family.

Nov. 1892.

It is now Nov. 10, and the beautiful fall weather that has been so universal throughout the country has been ours to enjoy up to present date. To-day instead of green grass that was just beginning to assume a sombre hue, a mantle of snow is seen and we realize that the first snow of the season in this section has fallen. But as our crops are secured, and we have a goodly store, we are not wholly unprepared for the cold weather should it abide with us.

Our gospel kindred from Groveland, are moving to this Society as fast as consistent. A company of six Sisters and two Brethren arrived here on the 31st. ult. and were warmly welcomed by our good Ministry and the Brethren and Sisters. Elder Joseph in our first gathering with them

welcomed them to our home, now *their* home. Eldress Harriet said that Believers should be one, no north, south, east or west, but all should be as one great family of Christ and Mother. Eldress Augusta also made them welcome in her mild and pleasant manner, and with these remarks, the Elders, Brethren and Sisters were united. May they be welcomed in the full sense of the word, for we feel that we have added to our numbers, spiritual strength, and may we grow and increase in all that tends to eradicate selfishness, and bind us together as the "heart of one." Health of Society good. Br. Chauncy Miller is still improving in health for which we are thankful, as he has been and still is a bright star in our temporal and spiritual firmament. †

West Pittsfield, Mass.

Nov. 5, 1892.

FOR three days it has drizzled, with a smart shower at long intervals to vary the monotony. Once the sun really peeped out, but was evidently disheartened by the general dreariness of the aspect, as it soon disappeared, swallowed up in a big, black cloud. We made some philosophical reflections on the fleeting nature of all earthly things.

As we picked our way along the muddy street, swaying umbrella in hand, we were grateful that the sunshine of our lives was not wholly dependent upon atmospheric conditions. Nay, we have within ourselves every element necessary for a first-class "Sunshine Factory," and we may keep a supply in reserve, to use when the elements without are not propitious.

The rain may be very much needed to replenish the springs, as water, in most streams and lakes in our vicinity is quite low. It is said that the water in Pontoonuc Lake was never so low. This lake is about two miles north of Pittsfield. Its banks are shaded by pine trees, and throughout the summer a steamer and many row-boats are in constant requisition, as it is the pleasure seekers favorite resort. We had excellent weather in which to

gather the crops. Apples prove to be more abundant than was expected at first; potatoes also are very good in quantity and quality.

We were somewhat alarmed about ten days ago at seeing flames rising in the woods north of us. All who were able hastened to assist in putting out the fire, but in spite of vigorous efforts, it continued to burn for several days until quenched by the rain. Br. Ira says it burned a section of nearly fifty acres, but thinks no great damage was done, as it did not burn so deeply as to injure the growth of the trees.

A fresh coat of paint on some of the buildings at Second Family makes them brighter and more home-like.

The discovery of this great and beautiful land was honored by our scholars with appropriate exercises. Our neighboring city, Pittsfield, carried to a successful close quite an interesting programme. About thirty business men had floats in the Grand Parade of the day to exhibit their varied kinds of goods. At the solicitation of the Committee of Arrangements Br. Ira permitted his millers to turn out our mill team and take part with the others. By placing boards across the top of the carriage, a platform was made on which to set a huge mill-stone, the "sign of the honest miller." Barrels of flour and bags of corn were open to show their contents, while polished scales and shovels, added to the beauty of the float. Bunting and flags were profusely used in the decorations. The carriage was drawn by six large horses, and presented a very fine appearance. Others evidently agreed with us, as it was assigned a place at the head of the long line of floats. E. B.

Ayer, Mass.

Nov. 1892.

GRAND, indeed, would be this world if all would live to their opportunities of usefulness. Happiness would be more universal and misery would have a smaller space in the lives of men. The old maxim, "The more good you do, the more

good you'll be," has much truth, if not poetry. We find every time we attempt to carry grace and sweetness into the lives of others, we have imparted to our own lives a brightness and buoyancy that will increase with every such act, and be to us a continued growth of goodness.

Our opportunities for doing good, are far more plenty than for which we give credit. We have always among us, the aged, whose long life of usefulness begins to tell upon them physically. Their infirm condition calls for many little acts of kindness; let us assist them all we can. Every kindness done to others is one step nearer the life of Christ. How good I feel enthusiastically exclaimed a little boy, who had helped a class-mate over a rough obstacle,—“I wonder why it raises one up so to help any one who needs help.” And others, older in years and experience have wondered. “What I give, I take with me when I cross the dark river.” This is a great truth.

Our good Eldress Ellen Green, has been very ill for some weeks past. Our little school observed Columbus' day, and the children did honor to themselves and teacher. A. D. B.

Canaan, N. Y.

Nov. 6, 1892.

THE first snow-storm for the season occurred on the 5th., accompanied by high winds; one would think that the winter king had come to stay; but one bright day dissipated the spotless robe that was cast over hill and dale. We have been blest with a bountiful harvest and realized fully the fruition of the promise that they who toil unselfishly in the vineyard, shall be blest in their basket and store.

Of garden vegetables we have had a liberal supply. The early Ruby tomato is a fine assortment for ripening early; we had five other sorts all of which yielded sufficiently to sell, a great many being in constant demand; small fruits rather scarce; more apples than we anticipated, our crop of potatoes fell somewhat below the mark of our expectation, but will have enough for home consumption.

Our Society meetings have closed for the season and we shall realize more the quiet of undisturbed seclusion for a few months, with but an occasional call to and from our dear friends at the North Family. We are three miles from our gospel relation, and this necessitates a little extra exertion on our part to keep in harmony with the leading ministration; we desire to accomplish the race and keep pace with the progress of the glorious work of redemption, believing that where two or three are met in the name of Christ there, he will be in the midst. That the avenues of our spiritual perceptions may be opened and the baptisms of divine power and glory may infill our being and lead us to the knowledge of wisdom and truth to which there is no end, is our earnest prayer.

A. B.

Shaker Station, Conn.

Nov. 1892.

THE delightful weather of the past month has proved favorable for the securing of crops and making preparations for the coming of winter. Some repairs are being made on barns and other out buildings. The year which is drawing to a close has been crowned with blessing in every way.

Health has been the fullest and best. At all times would we appreciate the innumerable blessings bestowed upon us, and the love which passeth understanding and would ever trust in those promises which never fail.

M. W.

Sabbathday Lake, Me.

Nov. 6, 1892.

WE have just finished gathering in the harvest. Of winter apples we had an abundant supply. Christmas week the apple dealers are to take many bbls. away to the market. We receive \$1.85 per. bbl. Plenty are left for family use until apples grow again and many bushels have been dried. To-morrow commences the cider making; from about 1,000 bushels of the smaller ones. The cider will be condensed

five bbls. into one, and stored away for Shaker Apple Sauce of which we hope to have many orders from our customers during the winter.

Our good friend Barker Holt and companion, of New Gloucester, came to visit us one day. They have always been very friendly to Believers. The children went to the Office to sing to them, and they in return instructed them very wisely. Friend Holt made a special prayer, asking God to bless and prosper the little ones and their teachers and indeed, all who were so kind as to take the children in and give them such a good home and loving care.

The winter term of school commences the coming week. The house is all prepared, decorated with evergreens and fir boughs. Mottoes of autumn leaves and bright colored tissue paper are on the walls. Contrasting with the green it makes the room attractive. With all this to encourage us we hope to have a pleasant and successful term.

These "Notes" are the last for 1892, and now we will bid you farewell until we greet you in the New Year. A. S. C.

Union Village, Ohio.

Nov. 1892.

"Time flees away as a morning dream,
With all its burden and sorrow;
And faith illumines with a joyous gleam
The beautiful eye of to-morrow."

This is the language of optimism. It is so much better than forever hanging out blue lights. We have not had an inch of rain since the middle of July. But what of that? November will doubtless give us plenty. If we would only go to the trouble of rebuilding the wasteway of our mill-dam we might have about thirty-six acres of water 10 to 25 feet deep. And all this for \$500. We are made glad in 1800 bu. of beets for the cows, for our winter supply and Elder Joseph has just completed a grand root-cellar capable of holding not less than 4 or 5,000 bu. It is an annex to the barn. We are once more in our old new Office. It is perfect, nothing could be added to its beauty, comfort or convenience. Our dwelling or center house has

undergone much repairing and modernizing this summer. But O the cement and sawed-stone walks all around the Office and dwellings. We shall not attempt to describe the glory of these walks. Our corn will be a tolerably fair crop. Potatoes may possibly last through the winter. Wheat rather poor, but we shall have plenty and perhaps some for the market. Our English Sparrows mean well but they eat the blue-grass-seed about as fast as we sow it. But "Don't kill the Birds;" they are so cheerful and chipper in the dreary days of winter. We are sowing this blue-grass seed on our newly leveled door-yard. I generally read the MANIFESTO with eagerness as soon as it arrives. But one thing I regret very much: that is, the substitution of *Initials* instead of *full names* under the articles,—Poems, Home Notes, etc. Western people would be glad to have the full name of each writer. There is a disappointment when we read to the end of a sweet poem, a pure, spiritual essay, a racy Home Note, and find no name we can decipher nor any reference to the worthy author that we can understand.

Well, this is enough, may be too much. We are all quite well and most heartily bid the MANIFESTO and all its promoters a God speed now and forever. We lately were uncommonly blest with a visit from our most worthy Sisters, Eldress Elizabeth Sears, and Sister Cornelia French of Mt. Lebanon, our dear Mother Church. Our meeting on the Sabbath was a feast of good and refreshing inspirations from the store-house of their long travel and experience gathered from the bright fields of the higher life. We sincerely hope they will not stay away so long again; but if they must, that they will send some equally entertaining substitutes.

Best love and good wishes to all.

O. C. H.

Enfield, N. H.

Nov. 14, 1892.

We think the suggestion made by the good Brother, that we endeavor to make restitution and correct all mistakes before

the closing of the year, with a view to making surer progress in the future, worthy our acceptance; since we claim to be the followers of Christ, living in unity as brothers and sisters of one household.

Some weeks since we were privileged to have with us, beloved Elder Henry C. Blinn from Centerbury, N. H. He came full of hope and courage; his ministrations the same as in former days, exhorting us to look carefully to the interests of our home; earnest to keep unbroken the Covenant we claim as the foundation upon which our Church is established: holding steadfastly to the principles our Parents taught.

On the 12th. inst., the Angel Reaper came, taking to his spirit home, our venerable Elder Timothy Randlett of Second Family; a sheaf fully ripe for the harvest; well we know his reward will be abundant blessings for consecrated service.

Two of our Sisters, Caroline Witcher and L. Curtis have just returned from Boston. During their absence they must have experienced all the weathers accredited to our New England climate; but happily for them neither tempest of wind nor rain harmed them, so we have only thanks to render to the giver of all good for their preservation.

We send kindly thoughts to all our kindred far and near, wishing that health, prosperity and peace be the light and joy of every home.

J. R.

North Family.

Nov. 1892.

THE forming of "Home Notes," for Thanksgiving month floods our minds with vivid scenes of the past as well as present blessings. This prompts us to carol peans of grateful praise to the dispenser of all good gifts for guidance along life's pathway which through graciousness of the Infinite Spirit has been illumed with soul-saving light. May this continue, inasmuch that no one who would accept the yoke of Christ shall seek in vain for redeeming wisdom or find us poor in soul-health.

We well know that active veneration

develops and sanctifies intellect, the true indicator being broadness of mind and goodness of soul. As constant devotion in spiritual and manual labor garnishes the soul with Christ-like traits, so does constant respect one toward another, prove to be the golden clasp that links soul to soul in true Christianity.

No lengthy chronicles can we give of manual duties, harvesting days being over and farming implements housed for the winter. Our Dock root yielded us 5,300 lbs., and of excellent quality.

On Nov. 2nd, we had the first snow-fall of the season, a foretelling messenger of what is to be. We can but hope that the wintry winds will not waft to our shores our former unwelcome visitor "La grippe" unless he has changed his name and character.

In closing, we breathe a fervent prayer that our gospel kindred East and West may have a gladsome, prosperous winter season, not forgetting those not of us in faith and life works, for we would

"Scatter seeds of kindness,
In another's path to bloom,
And fill the hours with gladness,
While we wait the harvest home."
G. H. B.

East Canterbury, N. H.

Weather Record, for October, 1892.

Highest Temp. during the mo.	68.
Lowest " " " "	28.
Mean " " " "	44.5
Mean Maximum and Minimum,	45.8
Total precipitation	1.31 in.
Number of days in which .01 in. or more fell,	8.

N. A. BRIGGS.
Nov. 1892.

THE last month of autumn was hardly ushered in before we were visited by a slight snow-storm which fell on the morning of the 2nd. inst. This was followed on the 5th. inst. by a storm of snow and wind, giving one the impression that it was the first of December, rather than the first of November that was upon us; the windows of the dwellings having

quite the appearance of a winter morning.

We finished the cutting of apples the 3rd. of present month leaving us once more free to hold our regular evening meetings for religious, social, and mental improvement.

We think the social, no less than the religious life of a people should be well known to prevent misconception in the mind of any person. For this reason we value the department of "Home Notes" in our little monthly, keeping us informed, as it does, of the events occurring in our many homes.

The wise saying of Mother Ann, "Do all your work as though you had a thousand years to live and as though you knew you were to die to-morrow," is an excellent guide in every undertaking and one which all may safely follow.

On the 12th. inst. Elder Henry C. Blinn, Elder Nicholas A. Briggs, Eldress Joanna J. Kaime and Eldress Eliza A. Stratton left this place for Mt. Lebanon to attend the funeral of our beloved father, Elder Daniel Boler. They returned the 17th. inst. and reported the largest gathering of Believers ever assembled at Mt. Lebanon.

MODESTY.

MABEL E. LANE.

"I saw an angel in the moonlight shade,
A wreath of lilies on her brow was laid,
Upon her breast a pearl of snow-white hue,
Within her hand a bunch of violets blue.
I cried in rapture, "who, oh who is she,"
A passing zephyr whispered,—Modesty."

The beautiful picture this stanza, brings before my mind shows me the loveliness, the purity of this noble virtue; modesty is not only appropriate in childhood, but it is the ornament of every period in life, and I desire that the folds of its mantle may ever fall around me, and its sweet substance develop in my spirit.

Far more than personal beauty or the riches and treasures of the world, do I choose the modest mien, the quiet demeanor of a purely cultured and refined character.

There are those who may have all that would please in a sensuous way, who, if they are talented and accomplished and situated in the midst of luxury may appear attractive and please for the time, but ah! what a blighted hope, whose misfortune it is to be bereft of this humble goodness which far outweighs the merit of greatness or glitter. Surely a youth who possesses the gentle and reverent heart, clothed in a "garment of meekness which is woven of pure thoughts and chaste desires," is greatly preferred.

It seems that where modesty abides in the heart there is no space for the baser elements of pride and contempt, that even when we receive injuries we are not offended, or, if revenge is exhibited, the Christian does not retaliate; indeed, it may be compared to some of the sweetest flowers, which when trampled upon yield sweet fragrance. This brings to mind an incident I read concerning Plato, the eminent Grecian philosopher. He was a man remarkable for learning and virtue; for his refined and modest manner and the innocency of his life.

He one day invited, Diogenes, the Cynic, and some Sicilians, his friends, to supper, and caused the banquet room to be adorned in respect to his guests. Diogenes, displeased with the finery of Plato, began to trample upon the carpets and other goods, and said very brutishly, "I trample upon the

pride of Plato." But Plato replied, wisely as well as meekly, "True, Diogenes, but thou tramplest upon it through greater pride."

How we admire the humble and wise who strive to keep their virtues in disguise, they are like the beautiful blossoms which send forth their rich perfume long before their beauty is seen.

He who is ever boasting of his merits, praising his own works and glorifying his own name, does not recommend himself to others and fails to receive that recognition for which he strives. So may I mold my character.

Mount Lebanon, N. Y.

THE POET WHITTIER.

CECELIA DE VERE.

HE was the wonder of his peers
 If peers in aught but age they were;
 Those friends who watched his rolling
 years
 As desert travelers watch a star.
 They on the dusty, heated plain
 Or 'neath the palm trees cooling shade
 Spoke of his hearts ennobling strain,
 His words of light that could not fade;
 And marveled that when war was red,
 His pen undaunted by its breath
 Crept through the lines, till slavery dread
 Was reached, unvelled and pierced to
 death.

They knew he had a poet's eyes
 To penetrate each opaque cloud,
 And see the hidden prospects rise
 That mists of coming day enshroud.
 A royal gift, a sage's mind,
 Whose realms of thought, O who could
 trace,

It held the truths that angels find,
 He set them forth with hallowed grace.
 A poet's spirit more than these
 They recognized with joy and pride,
 And felt that nature's sacred keys
 In love to him she did confide.
 And yet they said his austere school
 Had wrought for him its meed of harm,

Nor deemed that gentle Quaker rule
 Gave to his life that nameless charm.
 They had the world's unbounded scope,
 Its heights, its depths, its utmost rim,
 Unhampered fancy, flashing hope,
 But not the *substance* found by him,
 The fear which is the love of God,
 The bond which is the Golden Rule,
 The Holy Spirit deep and broad,
 Form not for souls an austere school.
Religion never was a creed,
 It is from heaven, a deathless flame,
 A quickening pulse, a living seed,
 In every age and clime the same.
 We, sheltered in our Zion home,
 Guess dimly at the bitter strife,
 Where raging billows lashed to foam
 Mark progress to a better life.
 We bless the workers of the world
 Who toil amid the breakers roar,
 With bright "Excelsior" unfurled
 And compass pointing to the shore.
 To him who in the darkened hour
 Still raised the lily as a sign,
 That right and purity had power
 Which must be pledged in heavenly wine.
 Our Whittier, may we make the claim,
 When he his world-wide feelings gave
 To hold man's brotherhood the same
 From reigning potentate to slave.
 Unselfish, universal good
 From us, from him, uncramped must flow,
 Till nations in one sisterhood
 Shall kinship and its blessing know.
 Oft when the beacon fires we feed,
 Or lamps of faith revive and fill,
 We feel the earth's great pressing need
 And God's great loving, saving will.
 Above is Revelation's star,
 That heralds the advancing sun,
 Beneath whose glory near and far
 That saving will shall yet be done.
 And as we climb the path of right
 Our spirit's journey not alone,
 Nor doubt we that the mountain's height
 Is God's Eternal Throne.

Mt. Lebanon, N. Y.

HENRY E. BAGGS of Sheffield defines money as an article which may be used as a universal passport to every where except heaven, and as a universal provider for every thing except happiness.

[Contributed by Genevieve DeGraw.]

TWO VIEWS OF LIFE, or the LIVING and DYING.

Two men stood upon the bank of a river. On the head of one of them the hoary frost of years had gathered. The other exulted in the vigor of early manhood. The older was in the act of disrobing, preparatory to entering a small canoe, that was to bear him across a wide expanse of waters, to a shore but dimly seen in the distance. He paused for a moment, and turned to his companion; "Farewell!" said he, as he affectionately pressed the hand of the other. "We must part for a short season; but it will only be a very brief parting; for you know you are soon to follow me to the land whither I am going." Tears gathered in the eyes of the younger. "We shall miss you much, my friend and father," said he. "We shall miss much the arm that has helped us so often across the sloughs of the valley, and up the rugged hills over which we have traveled together."

"He who conducts himself aright," replied the old man, "will never want for an arm to support him and help him through all the difficulties of life, arms far more powerful than mine will uphold him in all his ways."

"But, father, it is a very pleasant land you are leaving," said the younger.

"A land of clouds and storms," replied the other.

"A land that yields many a beautiful flower," continued the younger.

"And many a prickly thorn," added the older.

"Sweet is the murmur of its rills, and refreshing are its gentle dews and its vernal showers."

"And harsh and loud is the roar of the cataracts, and wide the desolation of its sweeping floods."

"You will leave behind you, father, many a faithful and affectionate friend."

"And many a wily and vindictive foe."

"Those friends will bewail your absence."

"And those foes will rejoice at my departure."

"Many shall pluck fruit from trees of your planting and bless you."

"Many shall tread upon the thorns of my strewing and curse me."

"You leave behind you many a proud monument that will perpetuate the memory of your wisdom and virtue."

The old man heaved a sigh, as he replied:

"They will perpetuate the remembrance of my folly and infirmities."

"To cheer you in this solemn parting hour, turn father, and take a last look at those monuments; and listen to the sounds of admiration that come from the crowd who are surveying them with delight."

"Alas!" replied the old man, "they can afford me no pleasure in the retrospect. They are composed of mouldering materials, and already I see in them signs of decay. As I gaze upon them, I fancy, too, that I hear issuing from the midst of them sounds that are far from cheering to my heart. They seem to be sighs of murdered moments, and the groaning of souls that perished while I was amusing myself with the erection of those frail and perishing monuments."

"Look then at the beautiful mansion you are leaving. Many a happy scene have you witnessed beneath its roof."

"And many a painful scene of sorrow and suffering."

"Many a joyful echo has reverberated within its walls."

"And many a wail of woe."

"Of many a good deed have those walls been witnesses."

"And of many, very many an evil one."

"Consider, father, the hoarded treasures within them, and the costly raiments that hang around the apartments you have left."

"Those treasures have been too highly prized, and the value of those raiments have been overestimated. Already the gold is cankered and the raiments moth-eaten. Look at this little boat. Not a particle of those treasures, not a thread of

those raiments, can I take with me into it."

So saying, he began to divest himself of the robe which was wrapped loosely around his frame.

"Stop father," said the younger, "Do not cast aside your robe, chilly are the waters over which you are about to pass."

"More chilly is the land I am leaving," replied the old man. "Raimentless came I into this world, and raimentless shall I return thither; for we brought nothing into this world, and it is certain we can carry nothing out." He threw off his robe and stepped into the boat. It darted from the shore. A dark mist arose behind it. The younger man stood for a moment gazing on the mist; but his vision could not penetrate it. The form of his old friend was hid forever from his view.

He dashed a tear from his eye, and turned away, a more thoughtful man than he had ever before been.—*Selected.*

[Contributed by J. J. Kaime.]

THE WHOLE OF IT.

BY REV. A. W. JACKSON.

Two golden texts, two truths,—one for the mind,
The other for the heart: the two combined,
All higher guidance in them may we find.
Deeds done by which earth's praises may be earned,
Poor fed, the body given to be burned,
If cold the heart, are surely all in vain;
Our God's approval they shall nowise gain;
In deeds no worth their motive fails to attain.
In bonds we are, and some time, soon or late,
In falsehood learn ours is the slave's estate.
Nay, howsoe'er content we may remain,
A pleasing error's but a pleasing chain.
"This know," saith Christ, "all ye who follow me;
Love doth the law fulfill. The truth shall make you free."

*In Memory of our departed Sister,
AMELIA LYMAN.*

MARGARET HOPKINS.

ONE more beautiful example of a true Christian has gone to meet her reward, and to find prepared a beautiful mansion. She has been a faithful laborer in the vineyard of the Lord. At the age of ten years she came into this Society, and was a remarkably active, kind, and sympathetic youth, and as she matured in years, she also matured in all the Christian graces which so endeared her to us, that although the summons has come for us to part, we find our hearts deeply pained to say adieu, and to realize that we shall hear her cheerful voice in love and encouragement no more.

Having been intimately acquainted for the past fifty years with our departed Sister, I can say she was a patient sufferer for many years, but was ever cheerful, willing to do good whenever able to be in duty. Her life of self-sacrifice was becoming the profession she held so dear. We shall long hold our beloved Sister in sweetest memory.

"Bear up, bear on, the end shall tell.
The dear Lord doeth all things well."
Enfield, Conn.

KIND WORDS.

MT. LEBANON, N. Y. OCT., 1892.

BELOVED ELDER HENRY:—I send a little article which you may be interested to peruse.

The MANIFESTO comes laden with good cheer and consolation, which truly lifts the soul to higher joys, and helps one to set out afresh on life's journey with more zeal to live closer to the faith of the gospel of Christ. This is the prayer of your friend.
PHEBE VAN HOUTEN.

SONYEA, N. Y. NOV. 1892.

BELOVED ELDER HENRY:—We wish personally to thank you for the excellent appearance of our "MANIFESTO," and hope you may be sustained in your labors. The last number, when I opened it and

read articles from our beloved Elder Abraham Perkins and Elder Oliver Hampton, I felt that I was in the presence of the "redeemed from among men," and was thankful to be counted worthy to sit at the feet of such purified souls and receive their ministrations.
Your Brother,
H. DeGraw.

Deaths.

Orren Haskins at the Church, Mt. Lebanon, N. Y., Sept. 15, 1892. Age 76 yrs. 9 mo. and 12 days.

The record of his life will pass the seat of judgment creditably. C. G. R.
[The above has just been received.]

Henry N. Daily, at Pleasant Hill, Ky. Oct. 18, 1892. Age 77 yrs.

Br. Henry lived in the Society at Busro, Ind., when a child. He subsequently moved to Pleasant Hill, Ky., where he has spent most of his life. He was faithful to duty and true to his trust. Peace to his memory.
J. W. S.

Olive Brown, at Church Family, Mt. Lebanon, N. Y., Oct. 25, 1892. Age 86 years and 1 month.

Sr. Olive has long been a helpless, patient sufferer, very unlike her many and active years, both spiritually and temporally.
A. J. C.

Amelia Lyman, at Shaker Station, Conn. Oct. 30, 1892. Age 61 yrs., 1 mo. and 7 days.

Elder Daniel Boler, at Mt. Lebanon, N. Y., Nov. 11, 1892. Age 88 yrs. 6 mo. and 9 days.

[Notices referring to the life or death of our beloved Elder Daniel will be found in the January MANIFESTO of 1893. This course is adopted that the articles may be largely, in one number. Ed.]

Elder Timothy Randlett, at Enfield, N. H. Nov. 11, 1892. Age 85 years and 11 mo.

CHOSEN.

"I have chosen you out of the world." — John, xv., 19.

CANTERBURY, N. H.

I walk thro' the val - ley and meet Thee there, I

The first system of musical notation consists of a treble and bass staff. The treble staff contains the melody, and the bass staff contains the accompaniment. The key signature has three flats (B-flat, E-flat, A-flat), and the time signature is 4/4. The lyrics are printed below the treble staff.

rise to the moun - tain, still feel - ing Thy care, A - mid

The second system of musical notation continues the melody and accompaniment. The lyrics are printed below the treble staff.

throng or des - ert thrilling whis - pers de - clare "I have cho - sen thee, —

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

come fol - low me, I have cho - sen thee, come fol - low me." ma."

The fourth system of musical notation concludes the hymn. It includes a *pp* (pianissimo) dynamic marking and first and second endings for the final phrase. The lyrics are printed below the treble staff.

CHOSEN.

Fol - low Thee, fol - low Thee? my whole soul re - plies, I

The first system of musical notation consists of a vocal line in the treble clef and a piano accompaniment line in the bass clef. The key signature has three flats (B-flat, E-flat, A-flat), and the time signature is 3/4. The vocal line begins with a repeat sign and contains the lyrics 'Fol - low Thee, fol - low Thee? my whole soul re - plies, I'. The piano accompaniment provides harmonic support with chords and moving lines.

grasp the hand out - stretched and stand with the wise,

The second system of musical notation continues the vocal line and piano accompaniment. The lyrics are 'grasp the hand out - stretched and stand with the wise,'. The musical notation includes various note values and rests, with the piano accompaniment featuring block chords and melodic fragments.

with the wise. Tho' calm may suc - ceed, tho' calm may suc - ceed or

The third system of musical notation continues the vocal line and piano accompaniment. The lyrics are 'with the wise. Tho' calm may suc - ceed, tho' calm may suc - ceed or'. The vocal line features a melodic line with some grace notes, and the piano accompaniment continues with harmonic support.

fear - ful tem - pest rise, In truth shall my spir - it fol - low Thee.

The fourth and final system of musical notation concludes the piece. The lyrics are 'fear - ful tem - pest rise, In truth shall my spir - it fol - low Thee.'. The vocal line ends with a double bar line, and the piano accompaniment also concludes with a double bar line.

Books & Papers.

THE COLUMBIAN EXPOSITION.

THE "WORLD'S COLUMBIAN EXPOSITION ILLUSTRATED" had the honor to be appointed the official photographer of the dedication civic and military parades. As a result the November issue is replete with rich copper-plate illustrations showing prominent portions of the great celebration. Among the views are General Miles and U. S. Regulars, Vice-President Morton, Ex-President Hayes, Foreign Diplomats, Connecticut Guards, Illinois National Guards, Governor Fifer, as they appeared in the processions, large view of reviewing stand, photographic view of interior of Manufactures Building during dedication; and among other plates is the Vermont State Building, the Governor of the State, also Norway Building.

A large photograph of Mrs. John A. Logan makes the frontispiece. The great orations delivered on the occasion and the addresses of the Exposition officials are given in full. The WOMAN'S DEPARTMENT is full of interesting information, and also contains Mrs. Potter Palmer's dedicatory oration.

This paper is making the only authentic History of the Exposition, and will form a complete guide to all visiting the Fair. In short, the November number is a rich recapitulation, in words and picture, of the dedication of the Fair. One issue alone of this paper is worth a year's subscription. Single copies, 25 cts.

Address, J. B. Campbell, Publisher, 159 Adams St., Chicago, Ill.

WE find the PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH up to date in its consideration of current events. For instance, The Late Arctic Expedition and its commander, Lieut. R. E. Peary, receive an appreciative notice with several illustrations. Then follows a sketch of the doings in Chicago, touching the Columbus Exposition; several of the large buildings are given, and a portrait of the President of the Directory, Mr. Higginbotham. A sketch of Mr. Whittier, with excellent portrait follows. The Poet is very popularly termed "Poet of Freedom." In the department of practical, mental science, a story of school experience commends itself to the world of teachers, viz: "Out of Darkness into Light," and the reflections on the faculty of Sublimity show a nice, critical sense. The essay on Reverence hits the times well, and so does "An Open Letter" to mothers, which especially shows an exceptional courage in both the writer and the publisher in appealing to the popular common sense with regard to a most important yet most sedulously avoided subject. Dr. Handford discusses health and disease in his usually practical manner, and in the same department is an article on the usefulness of the enema as a preventive or remedy in many diseases. A careful reading of the Notes in Anthropology is advised, as several items of much value are recorded in

that department. The best advice is, the whole of this November number of the veteran magazine should be read by all. It is published at \$1.50 a year or 15 cents a month. The last three months of this year free to new subscribers. Address Fowler & Wells Co., publishers, 25 East 21st Street, New York.

A GREAT POPULAR HISTORY OF THE WORLD.

THE story of the world's history, is, after all the most interesting and most instructive story which has ever been told. It was probably never better presented, for general reading and reference, than in Alden's *Cyclopedia of History*, recently published. Every nation of the earth, ancient and modern, is treated in its alphabetical order, excepting, only, the United States, which is to form a separate work. You have ancient history as far back as B. C. 5004 and modern history down to A. D. 1892. All countries are described in their physical aspects, as well as historically, so you have the equivalent of a book of travels round the world. There are many illustrations, none for mere ornament, but all helpful for instruction. Considering the magnitude of the work, its small cost is astonishing. The entire history comprises about 800,000 words—equivalent, you will find by comparison, to about 10 volumes of ordinary size—and yet is issued in two handy volumes, in small but clear type, well and handsomely made, and sold in cloth binding for only \$1.25 for the set, plus 20 cents for postage, if by mail. For 10 cents the publisher sends post-paid a paper-bound volume of 160 pages, containing the complete history of several nations, by which you can judge of the character of the entire work. Every home ought to have a good *Universal History*; this is probably the *best* for general use. The publisher's catalogue of choice books, over 100 pages, a rich feast for book-lovers, is sent postpaid for 2 cents. JOHN B. ALDEN, Publisher, 57 Rose St., New York.

THE November number of the *New England Magazine* is a Whittier number. The frontispiece is from a rare photograph of the poet taken about 1855, and the opening article takes the reader in and about the New England country, which inspired so much of Whittier's poetry, and is so associated with him as a man. It is by William Sloane Kennedy, whose monograph of Whittier was so well received. Another article deals with Whittier as Poet and Man, and is by Frances C. Sparhawk. Alden Eastman Cross contributes a fine poem, "The Passing of Whittier." Mr. Edwin D. Mead, the chief editor of the magazine, deals with Whittier's life, work and influence in his Editor's Table. The articles are finely illustrated throughout.

AL-MODAD, or Life Scenes beyond the Polar Circumflex, is a work just issued from the press, at Shell Bank, Ia.

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