

THE MANIFESTO.

Published by the United Societies.

VOL. XX.

“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.

1890. 34

- 20970 -



The Manifesto.

VOL. XX.

JANUARY, 1890.

No. 1.

HISTORY OF THE CHURCH OF MT. LEBANON, N. Y.

No. 7.

THE first day of the New Year, 1842 was a continuation of the same wonderful display of divine manifestations of spirit power. The first day of January will be remembered by the visitation of Holy Mother Wisdom. A large number of messages were written, containing words of comfort and blessing to those who walked uprightly. It was during this season that public service was discontinued and a notification was placed on the door of the church. The Sabbath was kept more as a day of meditation and prayer, and this was better secured by dismissing that service which invited a large company of strangers to visit the Village for many hours during the day.

A remarkable visitation of the spirits occurred about this time, embracing persons from many nations. Much of the time during the service was occupied by these different classes, as the Instruments were singing some new and beautiful songs or engaged in exhortations. The general exer-

cises during the hours of worship were similar to those of former years.

1843. Many of the messages which had been written were now compiled and received the title of "Sacred Roll and Book." A corresponding work began at Watervliet, N. Y., and the work written at that place was entitled "Holy Wisdom's Book." The manuscript of the Sacred Roll having been prepared, it was printed at Canterbury, N. H., by the Believers in that Society, and in 1849 the book of Holy Wisdom was printed in the same place.

1844. The meetings during this year and also during 1845 were quite like those of an earlier date. The receiving of beautiful songs and the manifestation of divine gifts, were the ever present privileges. Testimonies of thankfulness, of simplicity and of love for the abundant gifts of the spirit broke forth from every heart.

The public Sabbath service which was closed in 1843 was again opened this year, and all who so wished were permitted to attend. The order of exercises was as in former years and the ministration of the gift of God was a living power which filled the assembly. Although the demonstra-

tion of the spirit, as exhibited in so many wonderful ways, gradually faded away, there was remaining in the hearts of the people, a treasure which the world could neither give nor take away. A work of such magnitude, filled as it was with wonderful and mysterious spirit manifestations could never have been anticipated by those who were chosen as actors, or even by those who were privileged to be the witnesses. It came in the quietness and in the obscurity of a dream, but it rapidly developed into a work of power and gave evidence that it was of God.

1850. Although the mysterious noises that were heard at Hydesville, N. Y., in 1848 in the Fox family had been attracting more or less attention, and the curious were investigating, it did not arrest our attention very much till the present year. Several members of our Society visited the family that was attracting so much attention, and were very much interested in what took place by "rappings and tippings." This strange work of the spirit was foretold through the mediums of our own order, especially the rapping manner of communication.

Although we do not consider these manifestations identical with those that have been seen in our own order, yet they have proved to be very interesting and given us an inspiring hope, that it was the opening of a way that might lead to an increasing, gospel light among those who were strangers to nearly every form of spirituality. Several of the mediums visited our Society and exhibited those singular manifestations, by rapping, by tip-

ping, or moving of tables, and by speaking while in a trance state. Some of these demonstrations were, certainly, very remarkable, and were well calculated to attract the attention of nearly all classes of persons.

SPIRITUAL GIFTS FROM 1851 to 1856 INCLUSIVE.

The form of the spiritual manifestations that took place within the boundary of our Society, during the above period, presented nothing remarkably new, as worthy of special notice. The hours for divine worship were attended with marked regularity, and were seasons of blessing to those who walked in the light. A living testimony was manifested against all evil, as in this came the prosperity of the Community. Some walked in tribulation, as they witnessed in some persons a departure from light, or an apostacy from the word of God. A more direct testimony was held before the world, to show them that the spirit of Christ is found in the path of righteousness and peace.

During those several years we were blessed with many refreshing gifts, with much consolation from soul to soul, and were still able to say that Zion yet rejoices in her God and gives glory to his name.

(TO BE CONTINUED.)

TOPOLOBAMPO BAY, SINALOA, MEX.,
SEPT. 15, 1889.

G. B. AVERY, MT. LEBANON, N. Y.
DEAR FRIEND:—I received the MANIFESTO for April, May, June and August with many thanks. I am very glad to hear from you at all times, but

cannot make arrangements to join you at present, as I had fondly hoped to do. My wife is not favorable to my doing so at present. She thinks that as we put all our possessions into the C. F. of S. we ought to remain here, so that if we succeed in realizing our former hopes, we may be as happy here as elsewhere, especially as the climate is very salubrious. And unless we do succeed we shall have no means to take us away.

I wish to keep up my correspondence with you. I am beginning to feel quite at home with the writers of the **MANIFESTO** and turn first to this Sister and then to that Brother as though we were old acquaintances. There is no doubt a fellow-feeling between us of true Christian sympathy, although I may be regarded by your people as living upon the lower floor, as Brother Eads would say until I renounce my former faith and mode of life, and adopt the Shaker plan.

In my case there were two in the compact, and each pledged our troth; it is only fair my wife should have her choice, being regarded as the weaker because three years the older. And there would be no virtue in the act of surrender on our part, as we could lay no claim to the "Virgin life," or the upper floor, by our giving the remnant of our worthless lives, after sowing to the flesh and then to go cringing before God and ask him to accept the dregs of our inability to sow to the flesh any longer. It seems too much to expect, our being enrolled among the one hundred and forty-four thousand virgins; after a life of sensual gratification. Where does the self-denial come in, looking at it from your stand-point,

Bro. Avery? Please accept my best wishes for your prosperity, both in numbers and virtue. May all be happy in your temporal and spiritual relationships, and may peace attend your efforts to honor our common Lord shall be my earnest prayer. I will put your **MANIFESTO** in our reading room and so spread the light. Write me at your leisure. I am yours, fraternally.

THOMAS YOUNG.

SEVEN TRAVAITS OF THE SHAKER CHURCH.

DANIEL OFFORD.

"I love the faith of the Gospel,
The gift of free salvation;
It will redeem the fallen race
From sin and condemnation.
Then hold ye fast the living faith,
'Tis not of man's invention:
It is from God, who reigns above,
And claims our whole attention."

JESUS and Mother Ann Lee were the most perfect examples of the Christian faith, and the most perfect witnesses of what the spirit of Christ could and would do with fallen humanity. The system of government in operation when they were on the earth, was very far behind what it is in our time; and as the governments of earth progress, it opens the way, through the gift of divine revelation, for the Christian system to be perfected. But the spiritual lives of Jesus and Mother will never be excelled.

There seems to be, in the minds of some, at least, great objections against referring to or speaking of land reform, dietetics, hygiene, or any other reform, as though these things had nothing to do with Christianity in its

highest manifestation. And objections to any physical demonstration, operating through the human body, like shaking or dancing, or any violence of spirit in our meetings, because it is not the worship of God. Jesus and Mother have been the examples for souls to follow; and, thank God, we have living witnesses, in our own day and time, that are living out, through the gift of divine revelation, a far more perfect system of Christianity than it was possible for Jesus or Mother to live out; still we have not attained perfection. But our hopes are strong that, through an increased revelation, greater good will yet be obtained. Father James said, "The Gospel is perfect; as straight as straightness and as pure as the heavens." Father Joseph said the church would pass through seven travails or cycles. We are only in the first travail—if haply we are there; and if we are, we shall be found hating the flesh, vehemently. That was the testimony of our blessed Mother; and no soul can enter the second travail or cycle, till they have passed through the first. Every soul must be baptized with the testimony of Mother, to hate the flesh before they will find a successful travail into the second, third, or seventh cycle or travail.

I look upon Jesus and Mother as the greatest reformers that have ever blessed the earth; not reformers after the sense and spirit of the world, but according to the will of God. Why? Because, in their practical lives, there was more divinity; and under the inspiration of the Holy Spirit, they be-

gan by reforming themselves; in other words, they practiced what they preached. Jesus was a Shaker; a land reformer of the highest type; the greatest hygienist that has ever walked the earth; and he said his disciples would do greater works than he did, or could do, in land reform and hygiene. They would more fully crystallize or materialize the abstract truths which he uttered; bring them down to practical every-day life. Of what use is the revelation of truth, unless it enters the life of humanity? Jesus said that the foxes had holes, and the birds of the air had nests; (Where? Why, on the land;) but the Son of Man, under the unjust system where he was obliged to live, had no place to lay his head. No rights in the land, had he, that the government was bound to respect. What was his prophecy and promise to those who would follow him? That for all they "forsook of father, and mother, and sisters, and brothers, and houses, and lands, they should receive an hundred-fold of fathers, mothers, sisters, brothers, houses and lands." Was not that land reform? And is not the system under which people are living to-day well nigh as bad as it was when Jesus lived on the earth; and especially in those countries whose governments are called Christian. We, whose privilege it is to live under the infidel government of the United States, enjoy better things than they. But let this government get into the hands of the so-called Christians, and the liberties we now enjoy will soon disappear, and everybody will be compelled into the narrow limits of their creed, and

circumscribed by their very unchristian practices. In these so-called Christian countries, nine-tenths of all the people (just as much the children of God as the other one-tenth) occupy the same position as regards the land as did our Savior. They have no place to lay their heads, and no rights on the earth that this Christian system is bound to respect.

The same principles are at work right here, in free America. Land monopoly in America, is exceeding that of Europe: single individuals well nigh owning whole townships, and everybody that settles on their domain is more or less at their mercy. And by the enactment of the Christian Sabbath laws, and the most anti-Christian doctor-laws, are the liberties of the people being more and more curtailed. And when the Christian God gets into the constitution of the United States, we can bid farewell to Liberty: her lamp hung out to enlighten the world, will be darkened by the powers of Anti-Christ, falsely called Christian; and then it will be possible for Mother's prophecy to be fulfilled, and the powers of darkness to take another sip of the blood of the saints.

Is there no religion in warring against these powers of darkness? "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Visit them to reconcile them to their afflictions?

to tell them to endure them with Christian patience; for God, their loving Father, has brought those afflictions to bear upon them to prepare them for the mansions of glory in the unknown future, and in some unknown place? Did Jesus do so? He did teach them that, if they died in their sins, whither he went, thither they could not come. And most certainly did he keep himself unspotted from the world, the lust of the flesh, the lust of the eye, and the pride of life. These are the fundamental principles of the world; and to bear a faithful cross against these, and to minister justice, in love, is true religion, and the most acceptable worship. There is no place on all God's earth, where a Shaker family can exist in perfect safety, except under the infidel government of the United States. And there liberty will not be made certain, except by eternal vigilance; by constant warfare against the powers of oppression. The Gospel, in its purity, will not be maintained in souls upon this earth, except by eternal warfare against the powers of darkness in battles of shaking.

Jesus went about doing good; healing the sick, cleansing the lepers, and casting out devils; and after healing them, he told them to "go and sin no more;" showing plainly that their sickness was the result of sin, sin being the violation of law. Was Jesus not a hygienist, then, when he revealed to people the cause of their sickness, removed it, and instructed them what to do to keep their health? That, to me, was practical religion, that the common people could under-

stand; though practiced on the Sabbath and in the temple. There were those who watched Jesus, and made (to themselves) very weighty objections to his healing on their Sabbath. It is my faith that the spiritual power manifested by Jesus upon the bodies of the people, will be manifested in far greater perfection in the Church of Christ of the latter day; because it will work with the rational understanding; in union with hygiene, the science of health. Thus, "religion and science as one shall agree." It has often been said, in this house, that Jesus was a Shaker. He commanded his disciples to shake; and would he tell his followers to do what he had not done? I glory in the name, and mean ever to walk worthy of it; and if we, as a people, lose the gift of shaking, we will lose the power of God that saves from sin; and the god of this world, generative lust, will reign, in his pride, to the utter destruction of our spiritual life.

In my experience, I have seen those standing in the assembly of the saints, those who had never confessed their sins, talk of love; love to God, love to Christ, love to his people; that had no testimony against the flesh; and had it not in their hearts, but were bold to express with their tongues, to those whom they thought they could allure, to introduce generation into the Shaker Church, and among the saints of God, the virgin followers of the Lamb. Is it not "the abomination of desolation?"—the man of sin in the temple of God? And shall we all be dumb dogs that cannot bark, much less, bite? Nay, never. Let the tes-

timony roll, as thunder from Mount Zion, and let the lightnings play, and the battles of shaking be renewed; that every heart may be inspired with Mother's gift to hate the flesh vehemently. There are no expressions in the English language that are adequate to express the indignation of the holy spirit against the body-degrading, the soul-defiling, and the humanity-sinking element of fleshly lust. May God be revealed among us, as a consuming fire, to burn up the vile, filthy elements of the world! They cannot be reasoned with, any more than you can reason with a slimy serpent; nothing but the sword of the spirit and the holy fire of God will ever set the soul free from the bondage of the flesh. "Think not," said Jesus, "that I come to bring peace on earth"—to the generative life, with all its relationships; "I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother; and a man's foes shall be they of his own household." All the generative relation. "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" (generative) "life also; he cannot be my disciple." Could anything be plainer, or the line of demarkation clearer, than is the testimony of Jesus? Nothing but the testimony of our blessed Mother Ann; which is more powerful, inasmuch as it enables men and women, *on this earth*, to live together, as brethren and sisters, in perfect purity, in a spiritual Community. Who, after having fought the battles of the

Lord, and gained the victory, are blessed with the peace of God; that peace and love, which the world cannot give, neither can it take away.

Mt. Lebanon, N. Y.

ASSOCIATION.

ELIZABETH A. SEARS.

I THINK all who have arrived at the age of maturity, have realized the power and influence which our association with others has upon us. Not that we are always sure to imbibe the opinions or ideas of those with whom we converse, but let those whom we love, and delight to associate with, advocate that which our natural inclinations would lead us to desire, how soon we see the silent workings of their persuasion bearing upon our feelings, and leading us little by little, to embrace the same, or similar sentiments.

We read that, "As it is natural for sparks to fly upward, or water to run downward, so the heart of man is perverse, and inclineth to evil." Therefore I consider it much easier to lead the minds of others to seek ease and vain pleasure, than to inspire them with fortitude to pursue the rugged path of virtue and self-denial, which is unavoidably attended with crosses and trials. Then if we wish to do the greatest amount of good, and leave an example worthy of imitation, we should have our conversation of that high and elevated character, which will inspire all around us with respect and confidence for those noble principles which we are endeavoring to vindicate, both by word and work, in our daily lives.

In conversing with different individu-

als, what a contrast we sometimes observe, in the effect produced upon our feelings and emotions. When we associate with the refined and educated, who are adorned with true Christian grace, and stern integrity of purpose, we admire their cultivated bearing, and seem to be fascinated by their goodness and magnanimity; we long to dwell ever in the sunshine of such brightness, and drink forever from the celestial springs of pure unalloyed enjoyment, produced by the communion of kindred souls, and the expansion of mind into all that is lovely, pure and divine.

But if, on the contrary, circumstances oblige us to associate with the ignorant, selfish and unregenerate, we are disinterested and dissatisfied, perhaps despondent; for we feel that our better feelings are not appreciated, and we can derive no satisfaction from such communion. Again we meet with those who, with flattering smiles and winning words, insinuate that they possess unbounded love and friendship for us, while their hearts are busy to deceive and captivate the unguarded mind, by light and trifling conversation, implying by jesting remarks, that they do not believe in so much gravity, and sober reflection as many others do.

Thus it seems necessary in all cases to be guided and governed by an enlightened conscience, being ever watchful and careful that no false allurements may so absorb our love and interest, as to turn us aside from the high path of duty and safety. Considering the many advantages derived from good society, and the injurious effects produced by the opposite, let us choose our associates from the ranks of the pure and good, thus improving our own condition and endeavoring to benefit others by our efforts to enliven the hours of social conversation, with a cheerful, loving spirit.

Mt. Lebanon, N. Y.

CAUSE AND EFFECT.

CHANCY DIBBLE.

A SPARK of Deity, divine,
In every intellect doth shine.
In meditation's calm review,
The conscience speaks in accents true,
And points us to a reckoning day,
Where righteous deeds alone bear away.

Endeavors, efforts, motives, aims,
Will be the test of wisdom's claims.
Vice brings remorse and bitter gloom,
While virtue yields a sweet perfume.
Whichever element we breathe,
The impulse we in turn receive,
To correspond with our desire;
Vice leads lower, virtue higher.
The fruit we cultivate will grow,
In quality, just what we sow.

No power can righteousness impute
Or change the nature of the fruit.
If we our higher light obey,
There's purer joys along the way,
Given by unerring laws
To all who work in wisdom's cause.
For higher life the soul aspires,
A union with the angel choirs;
Step by step the race is run,
Until the victory is won.

By years of toil in virtues field
A rich increase our lives will yield
Of patience, wisdom, meekness, love,
As in these graces we improve.
Take courage toiling pilgrim, on,
The prize is sure to every one.
A sympathizing parent's care
Assists our progress, hears our prayer,
And will not, for true mercy's sake,
One contrite spirit e'er forsake.

Wateroliet, N. Y.

THE value of any institution is to be measured by the truth it manifests, and the good it does. G. B. A.

WEST GLOUCESTER, NOV. 1889.

EDITOR OF THE MANIFESTO.

KIND ELDER:—We send you many thanks for taking us along with you on that delightful journey. We can go again and again as often as we read the graphic account from your diary in the Nov., MANIFESTO. How kind you were to let us hear from those good Brethren and Sisters whom you visited, that we love so well.

The Nov., MANIFESTO is very interesting to us. The music "Beautiful Shore" awakens memories of loved ones who have gone on before, and are now enjoying the grandeur and beauty of that heavenly home, while our homes here are so vividly described that we cannot but feel how good it is to be joined to all that is so lovely, pure and true.

And now I must own that the little lesson for the Bible Class is what has drawn me out to write you this letter. It will be very interesting to read the answers to the questions and I hope a goodly number of pupils will respond, and by so doing be a credit and honor to their kind teachers.

It seems to me good Elder Heury, while reading over these questions, that I would like to give you my ideas in regard to them although they may diverge greatly from the opinions of others.

1st Ans.—The two verses of Psalms, used as a prayer that to me are the sweetest and strongest are the 10th and 11th verses of the 84th Psalm. "For a day in Thy courts is better than a thousand, &c."

2nd.—Is there a more noble act of self-sacrifice recorded in the Old Testament than that made by Jephthab's

daughter, when she yielded herself so willingly, that her father might keep the rash vow he had made unto the Lord?

3rd.—As the opinion of an individual, I would say that the grandest character in the Old Testament is the Prophet Daniel. The purity of his life was very nearly like that of Jesus. He lived the angel, virgin life, approaching divinity. It seems that Joseph and Job were spotless characters, but they were upon the plane of nature.

4th.—The Book of Daniel is to me the most interesting book of the Old Testament, notwithstanding Robert Elsmere tells us it is a fraud. In the last chapter is the sweetest prophecy of all,—“Blessed is he that waiteth, and cometh to the thousand, three hundred and five, and thirty days.” Has that time come? and is Daniel now standing in his lot, at the end of the days?

5th.—Matt. 11th chapter, commencing at the 28th verse. “Come unto me all ye that labor and are heavy laden and I will give you rest,” and so on. “And ye shall find rest unto your souls,” with the conditions. What promise could be more comforting to the weary?

6th.—Proverbs 13th chapter. 6th and 7th verses, are two very wise Proverbs.

7th.—The 45th Psalm is most joyous. “My heart is inditing a good matter &c.”

In New Gloucester we have had an abundant crop of winter apples, very fair and free from defects. Many of these have been sold at a good price, but enough are stored, with other fruits and vegetables for future use. Thus we are prepared to enter the cold season, happy in the anticipation of all temporal needs supplied, while the loving companionship of good Brethren

and Sisters crowns the whole with joy unspeakable.

Home comforts are not the least of the many blessings bestowed upon us by our Heavenly Father and Mother.

Yours in love to our gospel relation everywhere. AURELIA G. MACE.

THE BELIEVERS OF INDIANA IN 1811.

LOUIS BASTING.

The Great Revival at Busro at the Community of Shakers. The Indian war. The Peace principles of the Believers. The kindness of Col. Boyd. The work of Gen. Wm. H. Harrison in favor of the Shakers.

THE great revival which in the first decade of the present century swept over the western country, extended to the extreme frontiers of the settlements. It struck in at Busro, on the Wabash river, and an energetic attempt was made to found a Community of Believers there. This revival had been plainly foretold by Mother Ann Lee; and as soon as tidings of its occurrence reached the Believers at Mt. Lebanon, they sent a number of Brethren and Sisters to act as missionaries, leaders and organizers to the regions of its activity. Issachar Bates, Archibald Meacham, and others, were allotted to the work at Busro. Upon their arrival there in the spring of 1811, they found 200 people there professing faith, and shortly afterwards 140 more came in. It was a great task to organize such a company into gospel order in the wilderness.

Houses had to be built; crops had

to be raised. In this latter labor they were so successful that while the surrounding district almost suffered a famine, the Believers had plenty and some to sell and give away. Then were preparations made to build a saw and grist-mill, and, writes Elder Issachar, "all things went on in a measure of peace and order, though with much tribulation on our part."

Then rumors of an Indian war broke out, and the Believers were charged with being at the bottom of it. The governor called out the militia to be ready to fight the Prophet who was determined for war. The Believers received notice every week to join the militia, which, of course, they refused to do. Then the whites declared that if the Indians did not kill the Shakers they would. About the middle of June a number of Indians arrived with a quantity of farming tools, principally hoes, to have them repaired at the smith-shop; whereupon the Believers wrote to the governor stating the case and asking for his counsel. He replied that no smith-work was to be done for them, but that they might be fed and should be treated kindly; which orders were punctually complied with. The Indians very sorrowfully declared that they had not so much as thought of war; here, they said, are our wives and children with us; we don't go to war so. About 200 of them staid near Busro for over three weeks, singing and dancing to the Great Spirit, behaving very peaceably, and "never took to the value of one cucumber without leave."

The governor of Indiana Territory was General Wm. Henry Harrison, the

grandfather of our present president; and to him President Madison had confided the control of all Indian affairs. The head chief of the tribes was Tecumseh, a very able and ambitious man. Him the governor summoned to appear at Vincennes and explain his conduct. Accordingly he appeared there with a large party of his followers, proud, defiant, but still professing peaceable intentions. So the council broke up with no good results and deep distrust on both sides; an out-break of hostilities was expected at any moment, and the people left their farms and moved into forts and towns. While all this excitement was at its height the fever broke out among the Believers, as many as 50 being taken at one time. Elder Issachar among them, who for two weeks was unable to leave his room. The Wabash country has always, even up to the present day, borne an evil reputation for malarial diseases. The soil is of very great fertility, but subject to frequent inundations; its very richness is a source of danger. To add to their troubles, while the fever-epidemic was at its worst, the Pottorvattonnies stole the mill-team one night. This team consisted of four of the best horses set apart to help in building the mill, and the Brethren were not willing to submit quietly to the loss; nothing would satisfy them but to follow the thieves. So two of them, Abraham and James, with Capt. Robbins, a friendly world's man, set out in pursuit. They followed the marauders about ninety miles, overtook them and secured the horses without resistance and turned homewards; then the Indians in their turn pursued

them, ran them about ten miles, and not only re-took the four stolen horses but also the three they had been riding on. About a week afterwards the poor Brethren and the captain arrived home on foot and in a doleful condition; but the Elders rejoiced that they had returned in safety and had obeyed the counsel given them, which was, *not to fight*. A compensating feature of this episode was that it opened the eyes of their neighbors, as it showed that the Believers had no secret understanding with the Indians, but were as much exposed to suffer loss at their hands as anybody else.

But there was much confusion; what with sickness, the Indian difficulties, the hardships of pioneer life, and the steady accumulation of fines for non-attendance of military duty, the Elders had hard work to keep the spirit of the people up.

On the 17th. of September the army began to assemble at Busro. A company of cavalry and two of infantry were quartered right among the Believers. The commissary used the Elders' shop for a store-house, and the door-yard for a slaughter-yard.

"Here it was, drums and fifes, blood and whiskey, alas! alas! Here they staid waiting for the other troops to come on; they had their washing, baking and some lodging, and all the forage for their horses among us; though they paid for it and behaved civil towards the Believers, yet alas! alas!"

But now, while the war-excitement and confusion was at its height, "the kind hand of God in his providence was stretched out a little to help us." For five hundred regulars from New

England, under Colonel Boyd, from Boston, arrived, and these people testified that they were acquainted with the Believers at the eastward and that they were good people. Col. Boyd bore a public testimony at Vincennes and elsewhere that "the Shakers at the East were the best people on the earth." "This," wrote Elder Issachar, "blunted the edge of every weapon formed against us; Col. Boyd appeared as glad to see us as though we were his natural kin." There was also a Col. Davis, from Kentucky, who commanded the cavalry; he being acquainted with the Believers at Pleasant Hill, was very friendly, and, because he was a lawyer, the Brethren told him their difficulties in regard to military service and asked him for his advice. The governor had arrived on the 26th. and at 12 o'clock on that day all the drafted Brethren were ordered to report for duty. According to Col. Davis' counsel the leading Brethren called upon the governor and told him what they could and what they could not do. The governor replied that he knew their faith and that the matter might rest till he returned from his expedition, and that he would assist them in forming a petition to the assembly for release. This being settled the Believers continued their kindness to the army, and the army were all very friendly, and much applauded them for their kindness. On the 28th. the army started on their march northward, leaving their sick with the Believers, and they "had news and company a plenty every day, such as it was."

On the 5th. of November 1811 the army was attacked at 4 o'clock in the

morning and the famous battle of Tippecanoe was fought; the Indians were completely routed, the Prophet's town and all that was in it, including 5,000 bushels of corn, was burned, and the army returned to Vincennes. Among the killed was Colonel Davis, honorably mentioned before.

During all this distressing period of confusion and constant sickness, the building of the mill and other business was steadily prosecuted. We can well understand the feelings of Elder Issachar when he writes: "These were trying times with us and we had use for all the wisdom and patience we had; and we labored faithfully to dispel the darkness and despondency among the people. My health is not very good, probably in consequence of having to travel seven miles every day to and from my work at the mill, sometimes in mud and water up to my knees; but my faith is Everlasting and I mean to keep it."

The years rolled on; the ever present malignant fever of the Wabash at last compelled the Believers to abandon Busro and settle in Ohio and Kentucky; General Harrison defeated the English army in Canada and brought his administration to a successful close. He retired to Ohio and was elected a member of legislature, and when, in 1821, the Believers who were still harassed by annual fines for non-compliance with military duty, presented a petition to be permitted that instead of drilling three days in the year they might work the same number of days on the highway, he made four able speeches in favor of said petition, and it was largely due to his influence that it was granted.

General Harrison was a great man in his sphere of action, a successful warrior, and his greatness of mind led him to esteem, respect and assist those who from religious principle would not fight for any cause.

West Pittsfield, Mass.

THE NEW YEAR.

MARIA WITHER.

THE new year is the awakening of promise, the revealment of the future. May it teach us lessons of endurance, of fortitude, of thankfulness. We would have the new year redolent with praise, not from the lips only; from the heart may sincere longings of our spiritual needs be awakened. Willing to lay *all* upon the shrine and altar of devotion to the cause of Truth.

The new year is the period for new beginnings, higher aspirations, and good resolutions, when the brand of the interpreter of human thought is thrown, kindling the fire of examination and self-criticism upon each and every one, and there lay before God an acceptable offering. Now may we plant the seed that is imperishable. The treasures of earth soon pass away; and its glitter will vanish. Every word becomes valuable, if we would make earth the gateway of heaven, and do good to all around us; we will make the new year bring happiness and peace to our homes and associates.

Enfield, Conn.

SELF-DENIAL will develop Christian fortitude and give energy and growth to the soul.

M. J. T.

EVENING MEDITATIONS.

OLIVER C. HAMPTON.

It is not in Heaven that thou shouldst say "Who shall go up for us to Heaven and bring it unto us that we may hear it and do it?"

Neither is it beyond the sea that thou shouldst say "Who shall go over the sea for us and bring it unto us that we may hear it and do it?" "But the word is very nigh thee in thy mouth and in thy heart." Deut. xxx., 12, 13, 14.

Neither shall ye say, Lo here, or Lo there, for behold the Kingdom of God is within you. Luke, xlii., 21.

For the kingdom of God is not meat and drink but righteousness and peace, and joy in the Holy Ghost. Romans, xiv., 17.

THERE is a place in spirits all,
Where discontentment never strays,
Where blight and mildew never fall,
Nor lurid lightning ever plays.
Where sad forebodings never brood,
Where fear and sorrow never strayed,
Where all negations of the good,
Are sent to their infernal shade.

There death and sickness are no more,
There only health and peace abound,
There consolation opens her door
And strews contentment all around.
O where? that bright and rosy land,
I seek so oft when griefs beset;
Which all the powers at my command,
But dimly have discovered yet.

Yet something says it is in me,
That Kingdom of Eternal bliss,
Where cloudless comfort I may see,
Not more in worlds above than this.
This Beulah—bright sequestered land.
I'd give all gold of Earth to find,
And build no more upon the sand
By dead negations undermined.

And yet my Ego is the realm,
Where I must find this glorious land;
Where God Himself sits at the helm,
And moves my fate at his command.

At-one-ment is the magic Word
Which was with God and which was God;
Which dwells in flesh as Christ the Lord,
Who made and moves Creation broad.

Inmost Divine of all we are;
Is both his kingdom and his throne
The silent halcyon region where
I and my Father dear are one.
Free from all fear—disease—despair,
Would I in perfect safety dwell,
No more the agonies to share,
Of Nature's rudimental Hell.

I must within—yield all to Christ,
Who dwelleth in my inmost now,
Where his creative word is voic'd
And to that word in silence bow.
In peaceful silence listen long
Say inwardly "Thy will be done;"
Then shortly I will sing the song
Of endless peace and rest begun.

But tho' Intelligence may see
And recognize this Heaven sublime;
Yet this alone can never free
My spirit from the throes of time.
Sweet Love and Wisdom must combine,
That Heaven within to realize;
Self-abnegation must refine,
And peace to friend and foe must rise.

And sacrifice of self each hour,
And sympathy for sufferings all;
On friend and foe with grace and pow'r,
The peace and love of Christ must fall.
Then shall all pain and sorrow cease,
Then shall my darkness turn to day;
That inmost realm of boundless peace
Shall be my health and rest for aye.

O word of everlasting Love
And Wisdom,—wake within me now;
At-one-ment with my God above,
To reach, in mercy teach me how.
To find that pearly gate of bliss,
All earthly good I now lay down,
Nor wait for other worlds than this,
To gain that one immortal crown.

Union Village, O.

—◆—
WHEN we see lacks in others of various
ages, let us consider what were ours at those
periods of life.—M. W.

THE MANIFESTO.

JANUARY, 1890.

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,
EAST CANTERBURY, MER. CO., N. H.

TERMS.

One copy per year, postage paid,	.75
" " six months, " "	.40
Send for sample copy, free.	

Editorial.

1890.

WITH the present number of the MANIFESTO we are privileged to enter upon a new volume. It is with surprising rapidity that the last twelve months have whirled forever from our sight, and the morning of a new year has so pleasantly dawned upon us. To keep pace with life, means life, as its revelations in the natural and spiritual world are ever forcing themselves upon us for recognition. Those who through ignorance or carelessness permit these revelations to pass unnoticed, must as a result consequent on such a course, be left in the rear, or in the dark.

The MANIFESTO professes to abide

in the light of life and to teach,—that to the increase and government of Christ's Kingdom there can be no end. Our writers and readers must not lose sight of this very essential point, upon which depends so much of our temporal and spiritual success. This we imperatively need, and indeed must have from day to day and then it must be of such a character that all who know us may be assured of the fact, that our religious life leads us into one of practical righteousness. This is the life work of the church of Christ upon the earth.

To all the dear friends who have kept us company in the past, we extend a cordial invitation to remain with us on the journey through another year. To those who have contributed to the columns of our little paper, we feel much indebted and anxiously hope that their interest and zeal may never grow less. As the gospel work increases in light and as greater confidence becomes established in the mind, we shall grow more and more into the inspirational life that comes from God, out of heaven, and be better able to present the same to our many interested readers.

We know quite well that the circulation of our little paper is not so extended as we might wish, and when contrasted with the tens of thousands of papers that are flooding the land, it can be, only, as was the drop of water in the bucket. Although

so small and trifling we trust that its influence for good may be fully appreciated, as the one drop of water, under some circumstances may be of great value.

We console ourselves, however, that our little paper, in its advocacy of a good and virtuous cause may be of pre-eminent worth to many of its readers. To know that we are doing the best we can under the circumstances, is far better than to accept a careless and luke-warm spirit, which neither anticipates nor works out any system of discipline for the benefit of man.

Our order came into existence through deep and earnest prayer, through the practice of daily self-denial and through faithfulness in every temporal and spiritual duty. Its prosperity depends upon the maintenance of the same care and faithfulness and in the efforts which may be made for its perpetuity and increase. All this must be accomplished in the simplicity which is characteristic of the testimony of Jesus, in his lessons of gospel love.

"Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven." That is, confiding, easy to be entreated, and with love one for another. These lessons are to be repeated from month to month and from year to year, so long as unrighteousness is known or a circle of selfishness remains among men. In this we have the fellowship of the

prophet who in his sacred mission had learned that to establish an interest in the things of God, it must be line upon line and precept upon precept.

It is highly important at the opening of a new year that a careful review should be taken of the past, and everything done that is consistent to make the present and future more creditable to ourselves, to our Community and more to the glory of our God. Important lessons should have been learned by the things that we have suffered or experienced, that a more clearly defined chart may be executed for the safe conduct of every pilgrim that takes upon himself the cross of Christ.

If our social and secular home upon the earth is to be the representation of a home in the "new earth wherein dwelleth righteousness and peace," and the light and love of our religious fraternity is to be as are the "new heavens," conformable to the will of God, and where holiness or consecration shall be written upon the heart, and upon every article that has been received into this new kingdom of God, then the incoming year may be to us as the valued field in which was found the precious pearl, or as the life of Christ in which is hidden the beautiful treasures of wisdom and knowledge. Treasures which God will award to those who diligently seek Him, and over which the world can have no control.

ARTICLES published in the MANIFESTO must be referred to the authors for any explanation that may be required. New views and good views may be both pleasant and profitable. Theological notions are of far less value than religion or practical righteousness, and in order to be saved from the sins of the world one must live a life consecrated to God and to his people.

☞ Through the kindness of a friend we are able to distribute several copies of the MANIFESTO, gratuitously. Any person, not able to pay the subscription price, can have the paper sent to them FREE by forwarding to us their address on a postal.

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

☞ Our Post Office address has been changed to East Canterbury, Mer. Co., N. H.

MT. LEBANON, N. Y.

HENRY C. BLINN, DEAR BROTHER :— After two years among Believers, I have come to the conclusion that Mother Ann Lee is all that she claimed to be. I believe that she saw into the future. I believe there is an element among Believers that will carry them on to victory, down through the ages.

CHARLES CARTER.

NOTES ABOUT HOME.

MT. LEBANON, N. Y.

Nov. 1889.

BELOVED ELDER ABRAHAM :—I have been engaged with three hands to assist, in trimming one thousand apple trees. Quite a job you will say. I got pretty tired so that I did not walk or write very straight. We have one orchard of five hundred trees, and one of fifty trees finished. I have come to the conclusion after fifty years experience in trimming trees, that the best time is as soon as the tree has been harvested of its fruit. Then the whole system of roots is set to work to prepare buds for the next year's crop. No time nor energy is wasted and the wounds will heal with nothing put on them, better than at any other season.

I can show when trimming has been done at different times, and the wounds show for themselves. They vary from a nice, clean wound, healing kindly, to a black, poisonous wound and the black running down the limb, unsightly. Of course the state of the tree has its effect, whether it be stagnant or thrifty.

F. W. E.

WATERVLIIET, N. Y.

OUR business in the manufacture of shirts, promises to be a success. We trust that our expenses this winter will not be so large as at a former date. It is a pleasant employment, and the Sisters, generally, enjoy the order of work.

ENFIELD, Conn.

WE are hastening to get ready for winter, by banking and closing our buildings. Cold weather may overtake us before quite prepared, though at present it is moderate. The water from the drinking-trough into the horse barn has rotted the sill, and in consequence, a new sill has been put in which involved refitting the whole side of the barn. Grain is threshed, and a good yield. Corn is excellent and all husked; the fodder will be in the barn the coming week. Root crops are all harvested. More than twenty acres of land are being fitted for sowing down just before the ground freezes; this method insures a good catch, although weeds often

come in the first season : a liberal amount of large red clover seed will be sowed on the same land on the last snow of next March. We could use two weeks of open weather yet to finish our fall work. Many improvements could be made were time and opportunity available.

M. WITHAM.

We do not need to go to Egypt to buy corn. Our Cooley Creamer, with submerged cans is a success. Sixty-five hundred pounds of butter were made the past year. It is the amount of butter which a herd of cows produces in a year that determines their value, not what they have done in a week or a month. Corn alone, in any of its forms, is not a fit, exclusive food for cows. It is too heating, and lacks in milk-making material, which should be supplied in the form of wheat, bran, shorts, screenings or the like.

When hens are exposed to cold storms, *roup* is apt to put in an appearance suddenly. To prevent this, close the doors and ventilators, as a sufficient amount of cold air will enter from other sources to afford a supply for the fowls.

Belmont and May King strawberry plants are large and vigorous, and give promise of plenty of fruit next season. Young currant bushes are looking well. Plenty of potash is needed by most fruits. Fall manuring is good for all small fruits.

D. ORCUTT.

Harvard, Mass.

We visited the building where the herbs are pressed. They dry and put up in tasteful papers and boxes, a great variety for the Boston Market.—*From the Visitors of last Summer.*

Elder Elijah Myrick has been dangerously sick with neuralgia of the heart.

Canterbury, N. H.

Dec. 15. We find, very much to our pleasure, that several of the Brethren have been engaged in triuming and otherwise caring for the fruit trees, and from this we shall anticipate a more bountiful harvest for the incoming year. This season we have harvested about a thousand bushels of apples, and eight hundred bushels are secured for use during the winter. Having so valu-

able an article for food, and so easy of cultivation, it would seem that more direct care should be given to its cultivation. To this harvest we would also add the amount of some one hundred bushels of pears.

Our farmers brought in seven hundred bushels of nice potatoes.

The past season some 350 tons of hay were stored away in the barns.

The Post Office address of this place having been changed, it is now; East Canterbury, Mer. Co., N. H.

Enfield, N. H.

THE Sisters are busy, as usual, making custom shirts for Hewins & Hollis of Boston. They have their work rooms in the fourth story of the large Stone Dwelling. From this height they have a very picturesque view of the surrounding scenery. The garments are made mostly by hand-sewing, although they have several Wheeler & Wilson machines which may be used as occasion requires. The Sisters average about six dozen shirts per month. Another company are employed in the manufacture of "Sweaters," (a heavy knit shirt,) and of late have been quite busy.

Groveland, N. Y.

Dec. 6. 1889. On the 20th of last month Br. Hamilton DeGraw made a very agreeable visit at the Watervliet Society, in N. Y. We were very much pleased to hear from the friends of that place, and thrice glad to hear from them through a living witness. His call there was made doubly interesting by meeting with the Central Ministry who were with them at the time.

The Society here is in favor of a "village improvement board," and conclude it will prove to be the best board we have known for many years.

Since Br. Daniel Offord, has offered, we see, A plan for improving our Homes, we agree That "tramping thro' mud," thro' bushes and briars, Consumes useful time, while patience expires. But "cast up a highway with stones gathered out," 'Twill add to the beauty of Home, there's no doubt. Another blest feature, 'twill lighten life's cares, For then we'll have less of the sowing of tares.

We are having a few days of warm, sunny weather and some are improving the time to the best advantage possible, by trimming the shade trees of which we are blest with almost an unknown quantity.

Farmers finished harvesting beets, Oct. 22, of which we have twenty-three tons, all raised from one and one-eighth acre. (This beats all.)

The threshing of wheat was completed November 18, and by Scripture measure, we now count 2074 bushels. Surely the sowers of good seed shall reap a rich reward.

G. D. G.

The Bible Class.

ANSWERS to Bible Question No 2, published in DEC. MANIFESTO.

2. Which is the most noble act of self-sacrifice mentioned in the Old Testament, and why?

Number of writers from Canterbury, N. H., 23: Mt. Lebanon, N. Y., 14: Enfield, Conn., 10: Hancock, Mass., 6: Enfield, N. H., 6: Groveland and Gloucester, 1 each.

Abraham's sacrifice, mentioned in Gen. xxii., has 37.

Why? Because at the call of God, he was willing to sacrifice his dearly beloved son.

Because it required a great deal of faith and trust in God to sacrifice his son through whom so many promises were to be fulfilled.

David spared the life of Saul, and this is thought to be the most noble act of self-sacrifice, by 10.

Because David resisted the temptation to take King Saul's life. Although having two opportunities, David would not take revenge.

The course pursued by Jonathan toward David is considered the most noble act of self-sacrifice, by 8.

Because when Jonathan endangered his own life to save that of his friend David, who was to be the Lord's Anointed, we think that the most noble act of self-sacrifice mentioned in the Old Testament.

Because the act was purely voluntary on the part of Jonathan, and not in obedience to

any command from the Lord which would have made the sacrifice easier, as in the case of Abraham, Moses and others who readily obeyed the word of the Lord. M. L. W.

The sacrifice of Jephthah's Daughter has 6

The trial of the two mothers before Solomon, has 2.

The kindness of Esau to Jacob has 2.

The forgiveness of Joseph on meeting his brethren, has 1.

BIBLE QUESTION. No. 3.

Who is the grandest character in the Old Testament and why?

GOVERNMENT OF THE TONGUE.

EMMA B. KING.

A BEAUTIFUL text to illustrate the necessity of governing the tongue is found in the 34th. Psalm, 13. "Keep thy tongue from evil and thy lips from speaking guile." St. James describes the tongue as "an unruly evil, full of deadly poison." Blest as we are with the gift of language, it is quite necessary that we have a restriction over the words that fall from the lips. One sentence spoken, opens the avenue to many thoughts in regard to the character of the speaker. The tongue has the power to utter sentiments of love, purity and kindness which may fall like healing balm upon some suffering soul or it has the power to utter words of sarcasm, slander and hatred which may pain the soul of the hearer. Such words sting, O, so bitterly. How essential, that we cultivate the tongue to speak only good words.

We further read in the Epistle of James, "If any man offend not in word the same is a perfect man, and able also to bridle the whole body." The idea which this text conveys is that the tongue is the most difficult member of the body to control, and whoever can do this can govern all the other members as well as all the faculties of the mind.

An incident is related of Pambos, an illiterate saint which shows what a lesson it is to govern the tongue. Being unable to read he went to some one to learn a Psalm. Hav-

ing learned the verse, "I will take heed to my ways lest I sin with my tongue." He immediately went away, saying, it is enough if it is practically gained. When asked many years after, why he did not go and learn another verse, he answered, "I have never been fully able to master this one." He had proved that "the tongue is a fire, a world of iniquity."

How many heartaches have been caused by evil speaking, and how much good the tongue has done. The beautiful expressions and the inexhaustible amount of benefit which has been wrought by the tongue could never be written or spoken. We cannot cast all the reproach upon the tongue for the mind controls it, and "He that ruleth his own spirit is greater than he that taketh a city." "Doth a fountain send forth at the same place sweet water and bitter?" If the fountain is kept pure, all the streams will be like unto it.

Cantonbury, N. H.

KIND WORDS.

MT. LEBANON, N. Y., AUG. 1889.

BELoved ELDER HENRY:—As regards our little publication, THE MANIFESTO, it is to us a welcome visitor; but visitor is not the right name; it is our monthly COMPANION. When it comes laden with sweet music it starts anew within us, our spring of joy.

Your Brother,

DANIEL OFFORD.

ENFIELD, CONN., AUG. 1889.

DEAR EDITOR:—I feel interested in our beautiful MANIFESTO, and would here express my thanks for the blessing it brings to us. Who can read its pages and not feel emotions of gratitude for the truths it conveys?

MARIA WITHAM.

WATERVLIET, O., AUG. 1889.

BELoved ELDER HENRY:—Your kind note of the 12th. came duly to hand. We are very busy at this time. The Brethren and Sisters who are coming to live with us, will be given a hearty welcome to all that we possess. We are one family, heirs to one gospel privilege. This is the greatest blessing

that could be offered to poor man in the flesh, and O, how little appreciated. "Darkness covereth the earth and gross darkness the minds of the people." There seems to be but very little awakening, in the land, for the true light of God. My prayer, is that God's work may be hastened, and that honest souls may enter the gospel work.

Your Brother,

STEPHEN W. BALL.

ENFIELD, CONN., AUG. 1889.

BELoved ELDER HENRY:—Our everlasting love and prayers for the success of THE MANIFESTO, and all other efforts for good.

Your Brother,

GEORGE WILCOX.

Juvenile.

ENFIELD, CONN., 1889.

DEAR CHILDREN:—Golden opportunities are often not valued until they are gone. How many and varied are your opportunities. Opportunities for spiritual improvement meet you on every hand. Lose none of them, but be on the watch to appropriate whatever will tend to your heavenward advancement.

But opportunities are not afforded you for self-improvement only. The occasions when the helping hand may be extended or the kind word in season spoken, how often they come to you. How much good you can do by trying to improve every opportunity, whether great or small. There are daily opportunities of doing good or ill, of giving pleasure or pain to others; of lightening the cares and trials of those around you by little kindnesses, or making yourselves unhappy by an opposite course. If selfishness rules your hearts, you will lose the happiness you might otherwise gain, besides neglecting many duties. For selfish souls cannot grow and expand, nor feel the blessedness of that holy love and communion which spiritual beings enjoy. The love of self is misery. Your opportunities always lie before, not behind you, and God's promises of love and help are sure and many. The duties and

opportunities of the present are yours *now*. Do not be blind to them. To-day is yours—only to-day. The wasted opportunity comes not back. To-morrow is not yours, and if you lose this opportunity what assurance have you that you will have another? Opportunities well improved bring eternal gain to the spirit.

Life is made of little duties, little opportunities; all attainment is reached step by step, and the way lies "through the sunshine and the storm." Beware of saying "Oh! that is such a trifle it is not worth doing," for that is an error which has kept thousands from doing half the good they might to their fellow-creatures. It is usually safe or right to follow the promptings of the heart, when it bids you to offer a kindness or a helping hand to another, however small a matter it may be.

Your Brother,
DANIEL ORCUTT.

MOTHER ANN LEE.

MOTHER ANN LEE came from Manchester, England. She was the mother of all the Shaker Societies. She was a very good woman. She said to the children, "O my little ones you should obey your teachers. On the Sabbath day you should not do any work that is not necessary. You should not play with sharp tools." *Gertrude E. Curtis. 8 yrs old.*

PRUDENCE.

God teaches us to be prudent which means saving. We should not waste any food, not even the cores of apples but they should be given to the creatures. When we sweep a room we should save all the pins, needles, and bits of thread. My teacher told me that those that save are rich and those that waste are poor. *Lou Leonard. 8 yrs. old.*

Mr. LEBANON., Oct. 1889.

DEAR ELDER HENRY:—Last Winter Brother Orren gave me one of your little "Dew Drop" books, which you printed thirty-seven years ago. I have read much in it, and like it very much. I was going to write to you about

it, but when I saw you were coming here I thought I would tell you what I like in it best. I have not seen you only a few minutes, so thought I would write to you. The verse for my birthday is very pretty. It says "By your works and deportment, all that know you will form a judgment of what you are."

For your birthday it says, "Cultivation is as essential for the mind, as food for the body." The funniest verse is, "You may shine, but take care not to scorch." I was so glad that you could come to the Bible class last evening, and that our class could sit up late and come too. I hope you will come again, soon.

From your little girl

Eva St. Clare. 7 yrs. old.

"THEY SAY."

"They say"—Ah! well, suppose they do; But can they prove the story true?

Suspicion may arise from naught
But malice, envy, want of thought;
Why count yourself among the "they"
Who whisper what they dare not say?

"They say"—But why the tale rehearse,
And help to make the matter worse?
No good can possibly accrue
From telling what may be untrue;
And is it not a nobler plan
To speak of all the best you can?

"They say"—Well, if it should be so,
Why need you tell the tale of woe;
Will it the bitter wrong redress,
Or make one pang of sorrow less?
Will it the erring one restore,
Henceforth to go and sin no more?

"They say"—O! pause and look within,
See how your heart inclines to sin;
Watch! lest in dark temptation's hour,
You, too, should sink beneath its power:
Pity the frail—weep o'er their fall,
But speak of good or not at all.—*Selected.*

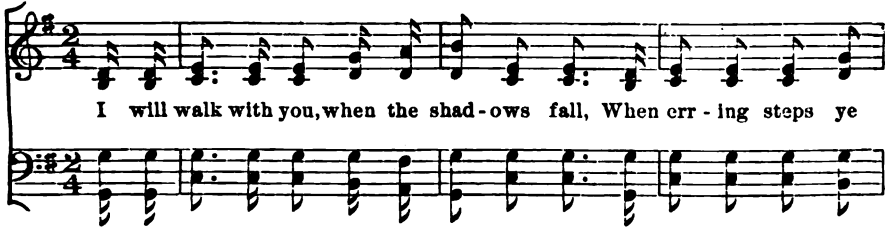
To kill pain and drive off dull cares, think
and do for some one beside yourself.

'Tis joy to feel you gladden those
Who need your daily cheer,—
And better far, than seek repose
Alone in selfish care.—*M. W.*

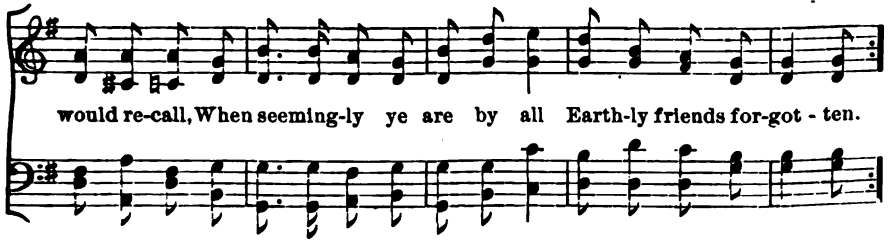
THE GOOD SAMARITAN.

"Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."—Matt. xxv., 40.

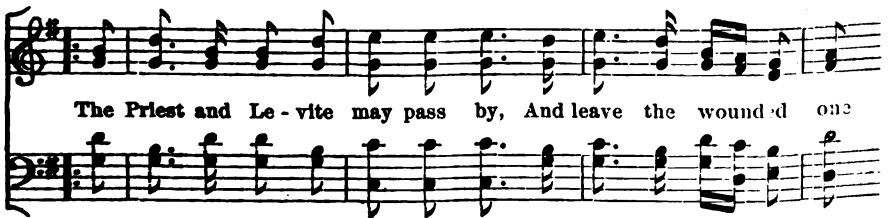
CANTERBURY, N. H.



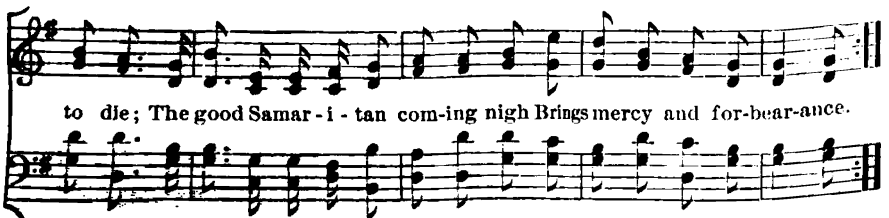
I will walk with you, when the shadows fall, When erring steps ye



would re-call, When seemingly ye are by all Earthly friends forgot-ten.



The Priest and Le-vite may pass by, And leave the wounded one



to die; The good Samar-i-tan coming nigh Brings mercy and forbearance.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, for December has portraits of several notable people of to-day, and interesting articles illustrative of their life and character. Thomas C. Mendenhall, the President of the American Association of Science; Mrs. M. E. H. G. Dow, ex-president of a Railroad in Dover, N. H. George M. Pullman, the originator of the Pullman Palace Car. Many other articles of valuable information may be found in this number. The department of Science of Health has an excellent article on Temperance and Reform and is well worth a careful study. Fowler & Wells Co., 775 Broadway, N. Y.

THE PHILADELPHIA MUSICAL JOURNAL for December has a portrait of Addie Reed Fleming, the contralto Soloist; of Emma Juch, who has in possession that even quality of voice, which, combined with bird-like execution, intelligent phrasing and charming manners contributes to her popularity; of Marie Halton and of Pauline Hall. Open Questions will be studied with interest by the readers of the Journal, as it is to be a free discussion of subjects of great importance to musicians. Other valuable contributions will be found in the number for December.

Gould & Woolley, 1416 Chestnut St., Philadelphia, Pa.

HALL'S JOURNAL OF HEALTH for December. Looking Forward; The Chapin Home; Fingers before Forks; Proper Food for Consumptives; Psychism; Christian Science; Child Whipping; A Cold and its Treatment; Measles; Whither are we drifting; A Drop of Water; etc., etc.

Office 206 Broadway, N. Y.

THE SCHOOL BULLETIN is an educational Journal published at Syracuse, N. Y., by C. W. Bardeen. In it will be found a large amount of interesting and useful information for those who teach, and no less for those interested in teaching. \$1. pr. year.

NASHUA WEEKLY TELEGRAPH, is from the Telegraph Printing Office, Nashua, N. H., and under the management of O. C. Moore. It has come out in a new dress, and being well printed, becomes a pleasure to read it.

WONDERFUL ADVANCE has been made in Calendar making of late years, and the enterprising proprietors of Hood's Sarsaparilla seem to have completely mastered the business. For their calendar for 1890 is so beautiful in conception and general effect as to be almost beyond improvement. Fourteen colors were used by the lithographer in producing the beautiful head, the flesh tints being simply exquisite. To be appreciated this Calendar must be seen. Ask for Hood's Calendar and Hood's Holiday Herald at your druggist's, or send 6 cents in stamps to C. I. Hood & Co., Lowell, Mass.

Deaths.

Jane Wing, at South Union, Ky., Nov. 20, 1889. Age 82 yrs. 4 mo. and 13 days.

Sister Jane came to this Society in 1811.

Another veteran now has gone
From earth to her eternal home,
The clay we place beneath the sod,
The spirit "Wings" its way to God.
H. L. E.

Abigail Bennett, at Enfield, Conn., Nov. 20, 1889. Age 82 yrs. and 8 mo.

Thy labors are ended, thy spirit set free,
And the welcome of angels is now heard by thee;
For a true child of Mother has joined the bright
throng,

To swell in sweet praises the eternal song.

M. Witham.

Eliza Nelson, at North Family, Pleasant Hill, Ky., Nov. 29, 1889. Age 71 yrs.

Catherine Sauerborn at Watervliet, O. Dec. 2, 1889. Age 63 yrs.

Sister Catherine was a faithful and devoted member for twenty-seven years. S. S. M.

Lavina Rollins of Center Family, at Union Village, O., Dec. 2, 1889. Age 83 yrs. 11 mo. and 23 days.

Sister Lavina has been a faithful and worthy member of the Society since early childhood.

C. C.

Eldress Nancy E. Moore at South Union, Ky., Dec. 5, 1889. Age 82 yrs. 4 mo. and 5 days. Eldress Nancy came into the Society on the 11th. of Nov. 1811, and has been a faithful soul ever since.

She leaves the earth for heaven above,
Where saints and angels dwell in love.

H. L. E.

The Manifesto.

VOL. XX.

FEBRUARY, 1890.

No. 2.

HISTORY OF THE CHURCH OF MT. LEBANON, N. Y. No. 8.

Union between the Brethren and Sisters.

HAVING discussed quite fully the manifestations of spiritual gifts, we will now make reference, more directly, to the course which was pursued while establishing the Society upon its present foundation. The Church of Christ is a spiritual body of Believers, who have consecrated their souls and bodies to God. This consecration was by no means a sudden change. It developed in the hearts of the Believers, from day to day, and from year to year, as they were able to accept the light of God into the soul, and to become crucified to the life of the world.

To sacrifice the selfish relations of the world to be a follower of Christ, was the breaking away from all that claimed a union with the old inheritance of the flesh.

Father Joseph, while organizing the Society, was anxious to preserve a spiritual union which would make of men and women of the world, a consecrated body of Brethren and Sisters. Through the teaching of the New Tes-

tament he had learned that "The man was not without the woman in the Lord," and that the union which was to be supported must be from a pure heart, and afford protection from every evil result.

In the business relations of the Society, the Brethren and Sisters had been united in their interests for the peace and prosperity of the whole order. But the establishing of "union meetings" did not take place till the year 1793. These meetings consisted of some half dozen or more of Brethren and about the same number of Sisters, who were free to converse upon any subject of interest, that came within the boundaries of their religious order. This season was limited, generally, to about one hour, and a part of this time was, if desired, devoted to singing. Directors were appointed to take charge of these seasons of "union," that a wholesome order might be preserved, and a blessing rest upon the Community.

In these meetings, the Brethren occupied a position in line, and the Sisters sat directly opposite, at a distance of a few feet. The orderly character of the meetings, and the general diffusion of intelligence became

so profitable and satisfactory that they were continued for more than forty years. The children were sometimes admitted to these meetings, or if their caretakers thought best, other forms were provided for them, in which they could read or sing or make recitations of Scripture texts, as occasion offered. This education was considered very essential as a foundational work for their future membership in the Church of Christ.

In the government of this union-privilege, Father Joseph was very careful to give the best protective advice, and as a rule, taught the Brethren that no one was worthy to sit in conversation with his gospel Sisters, if he harbored hard feelings, or was, in the least at variance with any of the Brethren.

At an earlier date, the experience of those who formed the Society was of a superior order. They had passed through much tribulation, and many deprivations, that they might be able to accept the full cross of Christ, which would so effectually harvest them from the elements of the world. They had "tasted of the good word of God," and were qualified to make a good use of it. Whatever changes might take place, they could not be so inconsistent, as to be thrown out.

The gospel to them was "the power of God unto salvation," and they secured it in hearts consecrated to the gospel work. It became necessary, from time to time, to introduce changes into the order of the family to meet the present conditions, and to secure the best results that might be developed in a religious Community.

But let the location or condition of individuals be what it may, in respect to the external order of union, the true work of the gospel admits of no selfish union between any members who have entered the Society of Believers. This has been plainly taught as the uniform faith of the Church, and on its faithful maintenance, depends our spiritual prosperity.

FOOD.

After having given an account of the formation of the Society and an outline of the spiritual movement during several years, we will now turn to the many departments that so essentially aid in the maintenance, and in the prosperity of a Community.

In the early history of the Society, the people were sometimes reduced to a very simple fare, as their provisions were almost wholly the product of their own farm. Instances are recorded when bread and broth formed the greater part of the meal, and indeed, when even this frugal repast was reduced extremely low. At other times potatoes and bread, with a small quantity of bean porridge was all that could be afforded. As the people increased in financial prosperity, every other temporal blessing moved along in the same ratio. At this early date a liberal use was made of swine's flesh, especially during the winter season. As industrious farmers, they made every acre of land which they tilled, produce an abundance, and in a very few years they were able to use all that was needed, and also to bestow much upon the poor. Tea and coffee were freely used, and at noon a liberal sup-

ply of good cider. It might be quite difficult for us to judge those hardy pioneers by what we may be able to do, as they had many advantages that have not fallen to our lot. As we look back and view the road over which they traveled, we not only become interested, but we wonder at their power of endurance, as the largest part of them walked upon the earth for nearly a century, before they said their last farewell.

The chewing and smoking of tobacco were used with the same freedom as the cider and the pork. As this was the universal custom of the people, it came with them into the Community, and remained with them till they received more advanced light on the subject. Very little thought was given to the study of Hygiene, and still less to the food which they ate from day to day. Hot biscuits and butter, with meat, potatoes, cabbage and turnips were sometimes served for breakfast, while for dinner, they had pork steak or beef, with the vegetables of the season. For supper, many preferred bread and milk. Pies were on the table for breakfast and supper, but rarely for dinner.

Previous to the year 1823 the table was set with pewter plates, while the bread was placed on plates made of wood. The supper on Christmas, and frequently on the Sabbath, was the most sumptuous meal, as roast fowl, various kinds of pie, cake, preserves &c. were served, agreeably to the custom of the country in those days. Since the above date, crockery made of porcelain has been more generally used.

In the year 1841 a great change took place in the preparation of our food. Swine's flesh was wholly removed from the table, and the Society avoided the use of all kinds of meat or fish on the Sabbath. Butter and bread and milk were not partaken of at the same meal. Cider, which had been used on the table till the present year, was almost wholly abandoned. In these sacrifices there may have been a deprivation to some persons, while at the same time it was a great advantage to the body of Believers as a whole.

Our table has not been wanting for variety in good substantial, healthy food, and this prepared in the best and nicest manner. Simple though it may have been when compared with those who abound in wealth, yet we know that it has abundantly supplied all our needs, and for which we thank the Giver of all good gifts.

Our table now is set with some kind of meat or fish, or eggs, and all the vegetables of the season, and these served in a variety of ways for taste or pleasure. With these come the various sauces and condiments. The apples, cherries, plums, peaches, cranberries &c., &c., are made into sauce or preserves and used as occasion requires. Although we may have no rule to regulate the number of articles of food which shall constitute a meal, we think it requires some caution on the part of the cooks, to see that they do not place before the family too many kinds at one time.

The use of foreign tea and coffee has been dismissed several times, but after an interval of a few months has

returned in all its freshness, to its former place on the table. During these terms of departure the family has used instead, a tea made of sage, of strawberry leaves, cross-wort or of Liberty tea, and a coffee of burnt crust or rye or of the root of the Avena. The injurious effects of drinking strong tea or coffee have often been discussed, and Believers have always considered it wrong to become the slave of any habit.

If the use of cider and swine's flesh were discontinued, as articles not conducive to the general health of the individual, then why retain the tea and coffee which might be equally injurious. For many years but very little tea was used at the last meal of the day, except by those advanced in years, and the free use of either tea or coffee, at any time, by the younger class has been much discouraged. As a substitute for this, some used milk and water, while others confined themselves wholly to cold water.

(TO BE CONTINUED.)

WALKING WITH GOD.

GILES B. AVERY.

THE Christian's God is a Heavenly Father, revealed by Jesus Christ, the Heavenly Bridegroom, and a Heavenly Mother, revealed by the Mother spirit of Christ,—A Heavenly Bride.

All souls who follow Christ, by denying themselves of all sinful pleasures, and, for Christ's sake, lay down their worldly, sinful lives, thus become the "Children of God."

As a dependent child of earthly parents walks with the parents for

help and protection, so the children of God, feeling their dependence on their Heavenly Father and Mother, seek the guiding, helping hand of God.

The child of earthly parents cannot, with confidence, seek the guiding, helping hand of its parents except it render obedience to their commands, even so the children of God cannot, with confidence, look for aid, guidance and support from their Heavenly Father and Mother, unless obedient to their commands.

God's laws are purposes of good deeds done to all the creation of God; therefore the soul who walks with God, is devoted to do good, and good only, to all of God's Creation, as far as the limited powers of the child of God extends. Thus, to walk with God leaves no room for the love of, and uplifting of self at the expense of the oppression and injury of a fellow-creature of God's creation!

The children of God, who walk with God, are led by the Heavenly Parent's hand to heights overlooking the narrow bounds of mere selfish possessions, to peer out upon the broad fields of humanity, and scan human needs; they behold all phases of human suffering, the fruits of disobedience to God's laws, and, in heavenly sympathy, are ready to administer relief, to the extent of their powers of body and soul.

Souls who walk with God are freed from the lusts of sensuality, for, in godly paths there is no room, no place for desires opposed to godliness. God's laws are their life's guide, their love, their will and pleasure.

The child who walks with God sees

all the castles of sinful pleasure perish in the using, and vanish as the morning dews before the rising sun; and, in lieu thereof, behold eternal mansions, reared in righteousness, in supernal glory, outshining the midday sun in its midday splendor.

To a soul who walks with God, the voice of the tempter is hushed, and dumb is the tongue that would promise pleasure in unrighteousness!

While the sinner who pursues selfishness and gain, at the expense of the loss of his brother man, and piles up wealth upon wealth, pilfered from his neighbor's board, and pleasure adds to pleasure at the expense of his neighbor's sufferings, the hand of God is weighing out a store of just retribution, that will fill the sinner's cup of woe to overflowing.

But the soul who walks with God is led through the fields of Paradise, and from those grateful spirits who have been blest by such soul's labors of love, mercy and charity, pour forth pæans of blessing, thanks and love, thrilling the soul with bliss.

It is as impossible for a soul who walks with God, to wantonly or consciously injure a fellow-being, as for the sun to shine at midnight, for God's love is manifest in goodness to all the objects of his creation! Sufferings for violations of God's laws, are God's goodness manifest to prevent the repetition of disobedience!

The soul who constantly walks with God, is ushered into the magazine of the powers of the heavens, and can take therefrom, supplies sufficient for every need. Such souls dwell in realms of heavenly light, and all their

works are seen, by eyes that are clairvoyant to the truth, to be in support of righteousness. Such heaven-born souls have ears clairaudent to the enrapturing music of the heavenly hosts, and their beings are thrilled and infilled with heavenly delights when associated with kindred spirits.

They may have errands of mercy to perform, when they must sorrow with the afflicted, mourn with those who mourn, and weep with those who weep; but, anon they return for recuperation to the happy mansions of the blest!

Oh Zion, Zion, a suffering sin-laden world lies blanching on the barren plains of disappointment, and suffering of the inanition of the blessings of God! The cry of a class of semi-awakened souls goes up to Heaven for aid. It is time for the children of God to put on their laboring attire and go forth to lead them home to God.

Zion fellow-travelers, let us reach forth more eagerly to grasp the hands of our Heavenly Parents, that they may lead us to the storehouse of God's bounteous treasures to supply the wants of hungry souls, and draw therefrom to bestow upon the needy! Let us be found walking with God!

Mt. Lebanon, N. Y.

CHRISTIAN LIFE.

LET us know for what we stand
And what our strongest stay,
Is it by another's hand
Or for God's holy way?
We must learn to stand alone,
And for the right contend,
And though we see or know no one
Who doth our cause defend.—M. W.

TO OUR FATHER

Elder Frederick W. Evans.

*One of the immortal names that were not
born to die.*

Honor in life to whom is honor due;
Oh gladly do we bring the pearls of praise,
And flowers of gratitude profusely strew
Upon the pathway of thy autumn days.
Why should we wait until the earthly end,
To blindly reach across the jasper wall,
The wealth, the blessing that should now
descend,

The benedictions that should on thee fall?
Affection's tokens fill each rolling year,
They come like planets fair to gem thy dome,
The true, the just thy uprightness revere;
But more than fame to thee, is love of home.
From east and west, from islands of the sea,
From lands afar beyond the belt of waves,
Come messages of love and thanks to thee,
For nobly sending forth the word that saves.
True to thy call to preach unto the world,
That place of bondage and of spirit needs,
To show the serpent in the roses curled,
And hurl swift thunderbolts against the
No fear, no tie, no favor could deter [creeds,
Thy valiant spirit from the conflict strong,
Unflinchingly it faced the powers that were,
And bravely used its sword on ancient wrong.
Integrity and zeal perhaps are stern;
They are thine armor, warm the heart below;
Up through thine eyes we see its home fires
burn,

And in thy kindliness we feel their glow.
The earth demands such saviors as thou art;
Myrrh and frankincense will not banish sin,
'Tis fire from heaven that will cleanse the
And consecration, life anew begin. [heart,
'Twas work, 'twas battle that thy ardor taught
'Twas deep repentance where God's mercies
flow,

'Twas Babylon's confusions brought to naught
Ambition, pride and selfishness laid low.
'Twas angel purity, pellucid, bright,
The word of life revealed, not man-contrived,
The dawning of the *day*, not *sunset light*,
The large unfathomed faith that still renewed.
The hope that on the present laid its balm,
Healed the dull wound and soothed the rank-
ling pain,

To grief's wild tempest gave the magic calm,
And soaring, breathed a full triumphal strain.
That hope, no storm-glooms could obscure
or dim,

It cleft the darkness with its sabre rays,
And gave the future's broken, distant rim
A coronet of jewels all ablaze.

Dear Father, how we prize that glorious hope,
That cheifain-spirit, that the highs would
scale,

That never stooped in fallacies to grope,
And never knew the coward's watch-word,
'fail!'

Swift as the eagle's glance o'er cloud or fen,
Thine eyes discerned the work that was of
God,

And knew the structure that was reared by
men,

And smote it with the angel's gifted rod.

Whate'er of Christ or holiness the claim,

Lofty in whiteness, or in whiteness low,

Thy test of purity was still the same,

For loathsome leprosy, is white as snow.

The test was in thy soul, the work it did

Gave doctrines by the dual-Christ revealed,

Henceforth in thee were treasures shown and
hid,

Because thy call by sacrifice was sealed.

What is the mountain's crest above the
storm,

And what the sea-ward river's constant tide,

Or mellow autumn sun diffused and warm,

Compared with lives by travail glorified?

Think not our love has placed thy worth too
high,

For thou art Zion's, none can swell the claim,

And long as truth is blazoned in the sky,

Bright in her galaxy shall glow thy name

With those of *saints* who suffered. Earth

may pass,

And heaven be brought together like a scroll,

Yet shall *they* shine above the sea of glass,

Within the deathless regions of the soul.

Mt. Lebanon, N. Y.

IN this age of free thought, free speech
and action, there is great need of a fulcrum,
whereon to rest the lever of Truth, that the
religious world may move from its old founda-
tion of error, without destroying its equi-
librium, and tumbling it in worse confusion
than ever. A. W.

UNION.

—
MARY JOHNSTON.
—*"In Union there is Strength."*

UNION thou great source of strength
ever abide with us, for thou art our life,
our all!

Union is the great keynote, which
gives tone, life and zeal to any under-
taking. Have we not realized how har-
moniously we progress when all are
united in heart and spirit for the inter-
est of each other and the glorious cause
in which we have engaged? Herein lies
our success or defeat.

If we are careful to cultivate this
heavenly gift, we shall surely reap the
increase thereof, Love, Joy and Peace.

Our journey in time is too short to
admit of needless strife and discord, a
contending for petty rights, which could
so easily be banished by laying aside all
selfish claims, and bracing ourselves
more firmly against the grand, noble
cross of self-denial, "in honor preferring
one another." In this we find the en-
trance to the beautiful valley of humili-
ty, where flowers of hearts-ease are al-
ways growing. The kind word and
pleasant smile generally indicate that
we are traveling to this safe retreat. We
can safely say that it behooves every
Christian to let their light shine in this
respect.

No matter how small our efforts may
be to promulgate this Union, we shall
realize the truth in these few lines:—

"Union brings increasing pleasure,
Union gives us life and zeal,
Union fills us without measure,
With the joys we love to feel."

Thus the fruition of each succeeding
conquest over self is plainly discerna-
ble, not only to us individually, but to

all with whom we may come in contact.
Kentucky's beautiful motto, "United we
stand, divided we fall." should be en-
graved upon the tablet of every heart.
For a house divided against itself can-
not stand, but if it is strongly united
with the bonds of love and union to the
Christ-life, there is nothing of earth
that can prevail against that house, for
it is built upon a sure foundation. The
motto of our great republic, *E pluribus
unum*, (one composed out of many,) gave
rise to the term United States, denot-
ing that we as a nation, are a United
people;— and we, as religionists, fol-
lowing in the wake of national reforma-
tion, style, or call ourselves, United
Believers in Christ's Second Appearing.
Now the question arises to every sincere
soul both Christian and Anti-Christian,
Are we being truly a united people?
Are we harmoniously and practically
uniting with God's higher attributes,
blending to the angelic life of purity,
and divesting ourselves of all inferior
besetments to obtain that celestial Pa-
radise where all are united as one?

Our Union is our strength, and if we
would be strong, we must seek our union
with the true vine, for Christ said, "I
am the vine, and ye are the branches."
"He that abideth in me, and I in him,
the same shall bring forth much fruit."
So let us be wise, and not be cast forth
as useless branches, but be alive, culti-
vating this priceless boon; for what we
cultivate will grow.

Pleasant Hill, Ky.

Do the duty that comes first, as we know
not into what beautiful experiences it may
blossom.—*M. Witham.*

Kindness needs no form of speech,
Its acts, life's sweetest lessons teach.

WHISPERINGS.

ESTHER GILL.

ONE Sabbath eve when calling to mind the lessons of that day, borne on the moonlit breeze a whisper came soft and low and impressed these simple words upon my mind: Which are the two surest things which you would choose for lights to your feet along the rugged road of life, and at the end yield the most peace of mind and illumine the dark "valley of the shadow of death."

The evening was calm and beautiful, not a sound to disturb the spell; such seasons being so few in this life. I bent my energies to improve so hallowed an hour, and decide as did Solomon of old, this all-wise question. First I thought how much riches might do to help us through this world; it will buy all the natural heart could wish, but at the end I must leave it all behind: but suppose I choose Wisdom for the helper to riches, will they not prove the two surest things to possess? Surely Wisdom will guide me to a right use of riches, and expand my mind. And the breeze whispered softly, "God looketh at the heart." "Riches take wings."

Then came before my mind all the beautiful Virtues; two by two I compared them, but at the end I found they could not stand the test alone, until I came to Faith and Hope. O! these surely are the two, for faith is the gift many Christians base their salvation upon, and what a bright star to the troubled mind is sweet hope; and the whisper came "Faith without works is dead and hope is passive," and I

asked myself, "what are the works that faith demands?" and softly again came the whisper, "Forgive thy brother as thou wouldst be forgiven; give a cup of water to the sick, bread to the hungry, words of cheer and courage to the sorrowful, and a kind word to the erring; pray for your enemies; do good to those who persecute you, and learn to love all."

These works, combined with faith, make one perfect whole, and develop a true Christian at heart, and if these I possess, I shall be filled with true religion.

Now having found one of the brightest things to possess in this life, I turn to sweet hope and to it add prayer, and it is no longer passive.

When we listen to these gentle whisperings, the mystery how simply, how easily unraveled!

Nature seems also full of these low whisperings. The murmuring brooks, the rustling leaves, the singing birds and humming bees, all tell of God's great love, and all day long they praise his Holy name, and in twilight's tranquil hour, they seem to breathe a prayer of gratitude and send up a petition that they may be blessed with yet another day to sing his praises better.

Shall I be dumb while all nature praises Him unceasingly. I will pray for language holy and pure to speak and sing his praise more and more perfectly day unto day; I will pray that love may so fill my heart, that I may be able at all times to exemplify a perfect Christian character.

Mt. Lebanon, N. Y.

I'LL keep my own house clean.

PLEADINGS BETWEEN NATURE AND FAITH.

MARGARET C. PATTISON

Lay down your watch and sheathe your sword,
 The wily tempter cries,
 You've battled long and hard enough,
 You'll win the proffered prize.
 You need not fear, you've struggled for
 And laid up quite a store,
 And lo! you see the prowling wolf
 Is nowhere near your door.
 You now can rest and take your ease
 And lay your armor down,
 You surely cannot miss the goal
 Or lose your hard-earned crown.
 You've borne the cross for many years,
 And labored with great care;
 Now, be content to muse awhile
 On something else save prayer.
 You know you do not want to live
 In nature's fallen state,
 You would rather share the meanest fare
 Than this should be your fate.
 Your conscience greatly troubles you,
 You're careful every day,
 Lest from the self-denying path
 You recklessly might stray.
 Your reputation now is good,
 You'd pass for quite a saint,
 And all the good that you might lose
 Is of no worth. Why? faint?
 I only want to let you know,
 You feeble, doubting one—
 I'm afraid you'll wear your body out
 Before your work is done.
 These orders that you keep so strict,
 I own are good and pure;
 But, are the little ones for you?
 You, who are so secure?
 I think, and also think I'm right,
 They were laid down for those
 Who had not yet much victory gained,
 Or conquered many foes.
 Confession too does very well,
That is for actual sin,
 But then, such very little things
 Are scarcely worth a pin.
 You cannot for a moment doubt
 The truth of what I've said,
 And if you'll only go with me
 And by my word be led,

Sweet liquid music you shall hear,
 See lovely blooming flowers,
 And roam in pleasant verdant groves,
 Repose in shady bowers.
 Art, science, dress and literature,
 And poetry sublime.
 Yea, everything to please the taste
 Is found within my clime.
 Religious service too I have
 Where you may sing and pray,
 And yet enjoy the luxuries
 And pleasures of the day.
 Come now and take a walk with me
 Along this broad highway,
 Where time will pass so pleasantly;
 I've something more to say.
 * * * *
 Already you have said enough,
 Be gone! be gone I say!
 I know your artifice and wiles,
 The scepter that you sway.
 A liar from the very first
 I always knew you were,
 You sinned, and lost your place in heaven,
 A demon, now you are!
 O base impostor! cruel foe!
 Deceiver of our race!
 Oh, how I hate your sophistry!
 Come boldly to my face.
 But nay, in dark mysterious ways
 You lurk me to beguile,
 And on an open battle field
 You shrink from rank and file.
 A carnal nature, filthy, vile,
 Which God hath doomed to die,
 To keep alive this earthly sense
 Your poisoned arrows fly.
 To undermine the gospel plan
 How oft you've tried, in vain;
 God's power omnipotent and wise
 The truth will e'er sustain.
 He sends his angels, cherubs bright,
 To guard his chosen flock,
 And though hell's forces 'gainst them rage
 They're firm upon the rock.
 Your power, subtle though it be,
 Cannot withstand the flow
 Of mighty truth and faith divine;
 God's work shall spread and grow.
 And souls from every clime and tongue
 Shall yet the chorus swell,

O God, we praise Thee evermore,
 Thou doest all things well!
 Thy arm hath full salvation brought
 Through Thy Anointed Ones;
 We gladly give our all to be
 Thy daughters and Thy sons.
Ms. Lebanon, N. Y.

Correspondence.

ENFIELD, N. H. DEC. 25, 1889.

BELOVED ELDERESS J—;—TO-DAY, I have been looking backward, counting the milestones I have passed, and trying to forecast the horoscope of the future. As we take these glances, how small the trials of life appear; and how unsatisfactory is the recollection of the moments spent in those shady arbors where we tarried to cull the flowers of self-pleasure and folly, unmindful of the demands of our gospel call. I do not believe in needlessly regretting misspent hours, but find it profitable frequently to recall my own failures, that I may have charity for those who, perchance, may find themselves on the edge of the flower-crowned chasm and have not even the power of resistance that I possessed. Is not this one of the purposes of life that out of our own strength or weakness, we gather that which serves some other life? Thus in part fulfill our mission.

As we are not called to bear the burdens of those on the natural plane, should not all our strength be given in support of the higher life? I would rather be known as one who stoops to raise the fallen; than to belong to the class whose attitude is, "Stand by thyself, come not near to me for I am holier than thou."

Dear Eldress J— I send you these

rambling thoughts, knowing that you will read between the lines and there find that my courage is strong, my purpose true, to endure the testing and honor Zion, as I have been favored to be one of her inmates.

I enclose love and kindly greetings for yourself and Order. May the blessings of the Christmas-tide and the joys of a happy New Year be yours to a fullness.

Lovingly, Your Sister,
 MARY BASFORD.

EAST CANTERBURY, N. H.,

JAN. 1, 1890.

MY DEAR SISTER M—:—I was most agreeably surprised with the reception of your good and interesting Christmas letter which came duly to hand. Good, because of the kindly impulse which prompted a sister's greeting to the absent—interesting, as I traced through every line, the comprehension and consequent appreciation of the gospel graces, so essentially requisite to all who are aiming toward the perfection of a Christian character. The proper development and symmetrical growth of mind, from the plane of nature into the spiritual atmosphere of light and love, has ever been one of peculiar interest to me. There are many stepping stones by which the height attained can be correctly measured; and when the eminence is gained, even above one selfish inclination, by obedience to the effective principle, which underlies all patient effort, we are thankful to give the honor due. So with "Hope the anchor cast within the vail," Faith combined with living works, Charity or Love, the greatest gift of all constitutes

the mainspring which controls the life purpose. Whoever is blest with this incentive, paying no more tribute to worldly honor, approbation or pleasure, cannot fail in duty. Their success is insured. This power can only be gained by culture; and as one writer aptly expresses it, "There is nothing by which culture can be wrought out and made effective, except practice. And practice, though the steps be slow, can lead us to the accomplishment of almost anything." Then let us keep the soil of our hearts under such cultivation, enriched by our life experiences that we can say with the poet, "My mind to me a kingdom is." This royal kingdom even a peasant may inherit.

Now my dear M— wishing you all the happiness that the New Year can bring, and who can estimate its possibilities, by the fulfillment of the beautiful promise conveyed in your letter, I close with the united love and thanks of our Order, for the entire household in our Valley Home.

Kindly, Your Sister,

J. J. KAIME.

DR. CAROLINE B. WINSLOW of Washington, D. C., very kindly writes us.—"I am deep in the 'Precepts and Testimonies of Mother Ann Lee and the Elders.' I am nearly through the book and deeply interested. Poor woman, how terribly she was persecuted and what sufferings she endured for truth and righteousness sake. It strikes to my heart—I feel that she suffered for me. For without her faithful testimony I never could have pursued my Alpha work openly and boldly for thirteen years. How much

I owe to her Godly inspiration and her steadfast faith and courage. How the world hates any truth that rebukes its secret sins! I have had a taste of its persecuting spirit, enough to know its bitterness and its cruelty—But oh, my sufferings were not a flea-bite, to what that blessed woman endured. I know something of the power of the Spirit of God, for I have had experiences. I believe every word of the record I am reading. Tell Eldresses J— and D— that this blessed book, their gift, will cause me to do more and better work, as the fruit of Mother Ann's sufferings and tribulations. She was the first inspired woman to preach that all sin and defilement must be purged from the heart, before we can enter into our Eternal inheritance; and lust is the deepest and most damning sin of all.

Let us praise God continually for his mercies."

Lovingly Yours,

C. B. WINSLOW.

ALFRED, OCT. 6, 1889.

BELoved MINISTRY:—Your letter asking our views of the expediency of introducing instrumental music to our meetings for worship, I found on my return from Boston, Thursday eve.

I have referred the matter to the Ministry Sisters, to the Elders, and some of the leading members of this Society, and we are unanimously of the opinion that instrumental music ought not to be introduced into our meetings for worship under any conditions; as *certain conditions* would soon mean *all conditions*!

As you were anxious for an early

reply, we have not referred the matter to the Society at New Gloucester, as I was quite sure their views would be the same as ours. I shall probably go to Gloucester in a few days, and if I find any of the older or leading members with a feeling in favor of introducing instrumental music, I will inform you. As we have not yet taken advantage of the liberty given to have organs for school purposes, it may be said that we are not sufficiently informed, practically to give an intelligent opinion on the subject. If our knowledge was bounded by our own experience, in most matters, it would, indeed, be quite limited. Fortunately we are privileged to learn by the experience of others!

One hundred years ago, there was hardly an instrument of music admitted into an evangelical church in this country; now, there are but few, if any, without them. What is the result? In a large majority of the churches, congregational singing is done away with entirely, and in the others, it is confined to the singing of one or two pieces, while an educated choir is relied upon to give such music as will please the ear, and affect the nerves of the worshipers. In many cases, the hired members of the choir make no profession of religion; and what need is there of it, if harmonious sounds are all that is desired?

Who should say that the experience of those churches would not be ours, after a time, if the door was once opened for the introduction of instrumental music to our meetings for worship? The tendencies of human nature are not changed by attaching to them the name of "Shaker!"

The writer has always considered

singing to be an essential part of our worship, not merely *listening* to singing or other music. Ofttimes the deepest emotions of the soul are voiced, while singing the beautiful songs of Zion; for that reason, all have been encouraged to unite in the song when not exercising.

Anything that would tend to deprive the body of worshipers of their right to praise God in the song, and to confine the singing to a select and educated few, should be discouraged. For this reason, singing in score, or harmony, should be confined to the narrowest limits.

These ideas may seem to be behind the times, and yet be correct. If they are extreme in one direction you will, doubtless, get enough that are extreme in an opposite direction to balance them.

The soul of the writer is grieved over the drifting of Believers toward those things which the world delight in; and the christening it *progression* seems none the less conforming to the world, and, in most cases, the gratifying of that pride which the Gospel of Christ and Mother was intended to crucify.

But I forbear. You know that our feelings are as yours, to have that only admitted into our families which will help to lift souls into a new life, above the world, with its lusts and vanities. Anything that would pander to these, delays that resurrection.

With these few lines we send you our heart-felt love. And, while we pray that you may be sustained under all your burdens, we ask your prayers that we may be blest with wisdom to do that which will be for the best interest of our holy cause.

Ministry of Alfred to Ministry of
Mt. Lebanon, N. Y.

MT. LEBANON, N. Y., DEC. 1889.

HAIL! hail! a Happy New Year to all my Gospel friends. The old year is about closed, but not forgotten. Let us hang it up as a sort of chart, with its wisdom to guide and its follies to avoid. There has not been such a year in the history of our race; viewing it externally, and if we could only see and read the spiritual history of 1889 we should exclaim "wonderful, wonderful! beautiful and glorious." 1889 has had an awful baptism of fire and flood, of disaster by sea and land, but the glory of God, the good that has been accomplished, and is now in operation, eclipses it all. Just think of one hundred thousand laboring men marching through the streets of London, carrying their banners, holding their meetings, and dispersing, all in order, and that on an empty stomach. Then the dethroning of an emperor, and the establishment of a Republic in Brazil which is nearly as large as the United States. Just these two events alone do show forth the glory of God and the mighty power of good that is working on the earth.

To really enjoy life we want to have a high ideal; something we can look up to and be working toward, it is the inspiration of our lives. It is that which distinguishes man from the animal. I love to have the Angel come down and trouble the waters; it gives opportunity for exercise, and the power to do good.

Wise people, it is said, alter their purposes; and sometimes they are otherwise in so doing. Well, after we started to make our second fish-pond, a new idea floated to us; and as it

was in accord with our vegetarianism, and would also please *everybody* else, we caught it, and are acting upon it. We are making a cranberry bed of about one-third of an acre; have a splendid opportunity to overflow it, but it will take some time and labor to complete it. We had some four inches of snow yesterday which gives the country a very wintry appearance. We were plowing on the 13th; a very rare occurrence in our section. Thrashing has been going on, and we find that the oats that were out in the rain, and which had to be turned over, yield a great deal less than those got in without getting wet. We want a few inches more snow and it would make nice sleighing. Winter goes much more pleasantly on runners than it does on wheels.

There is a great deal of talk about commemorating the discovery of America in 1892; that will be the centennial of the gathering of the church, (our church) into order; into community relation. Would it not be appropriate for us to hold a grand meeting and have representatives from every Society, assemble and exchange ideas on the past, present and future? Stir up our pure and holy faith, and prepare for a general pentecostal revival.

I enclose check; keep the MANIFESTO going and don't forget the music; that will touch the heart, while theology reaches the intellect. It is as love to logic.

In kindest love,
DANIEL OFFORD.

CONSECRATION puts all upon the altar, and Vigilance keeps it there.—*M. Patrick.*

OBEDIENCE.

"To obey is better than sacrifice, and to hearken than the fat of rams."
1 Sam. xv., 22.

THE theme presented here, shows how true the great Creator is to such as obey him, and, on the other hand, how punishment is justly inflicted upon those who fail to keep his commandments, for he who forgets God, must himself be forgotten. Yet they hope to escape the judgment, because, they say, we are as good, if not better, than our neighbor, who pretend to be what they are not, and we make no pretence to religion at all; thus judging their neighbor by themselves, for which crime our Lord declares they shall be punished; inasmuch as we shall be judged, by the same judgment as we judge others. Saul, the tall and handsome king, reigned one good year over the people; then he began to grow vain and sinned against God. He offered sacrifice as a priest which he had no right to do, and committed other offenses for which Samuel rebuked him and the Lord rejected him as Israel's king.

Let us learn that, no matter how high our position may be, and how favorable our circumstances, except we be humble and obedient we shall fall into sin; and let us not forget, that though the Lord may have appointed us unto a high place and for high duty, we can only retain our place of honor and service if we are true to the trust.

"The people took of the spoil."

It is easier to blame others than to confess our own guilt; but that does not help us. In this case Saul, willing to justify himself of the great sin of disobedience, laid it to the people.

Sometimes we are to blame for what others do. Saul had control of the people and could have directed their conduct. When Aaron made the golden calf for the people to worship, (Ex. xxxii., 22-24.) his answer was the same as Saul's, for his chief aim was to magnify the faults of others and cover his own sin. "And Aaron said, Let not the anger of my lord wax hot: thou knowest the people that they are set on mischief. And I said unto them, Whosoever hath any gold let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf."

Saul had professed faithfulness to God's word, but he could not keep the sheep and oxen quiet. God had commanded their destruction, but Saul had saved them, and their bleating and lowing betrayed him. We find this to be true with many professing Christians. There is something in their walk and conversation that always distinguishes them from true Christians. Samuel had the word of God and Saul seemed willing to hear it, but it was to bring condemnation to himself; his own words were to be his judges. With pretence now, but in awful sincerity after a while will we speak our own condemnation. Luke xix., 22.

"He hath also rejected thee."

This was the end of the whole matter. He that rejects God must be himself rejected. Saul remained a long time king, but only as an instrument of sorrow to himself and the sinning people, and at last he died in dishonor and despair; but Samuel does not leave the people to rest in the tenderness of God alone, lest they forget that only the obedient can expect kindness, for as he

showed by the old history the willful and disobedient must suffer. *Psa. cxxx., 4.*

It is all summed up in this: that if we will serve God we shall have peace and plenty; but if we rebel we shall suffer. In the end it will be ruin for the wicked, but eternal life for the good. Then will we all realize the fact that "To obey is better than sacrifice, and to hearken than the fat of rams."

THOMAS J. BENGE.

Troop I, 1st Cavalry, Fort Leavenworth, Kansas.

LIGHT.

A. Y. COCHRAN.

I LIKE the sentiment of the Gospel Hymn we sometimes sing, entitled, "Let the Lower Lights be Burning," because it so aptly applies to the spiritual life which we are called to live. Our individual light or lamp may be very small and inferior, a tallow candle even; and yet we are counseled,

"Trim your feeble lamp my brother,
Some poor sailor, tempest tossed,
Trying now to make the harbor,
In the darkness may be lost."

The light possessed by some individuals may be likened to an ordinary kerosene lamp; others present duplex burners, and their light has a more extended radius. Some are equal to Rochester Burners, while others still more gifted, may be said to resemble the electric light, which the Irishman said, "beat the sun."

Our success as Christians does not depend upon the size of the light committed to our trust, but upon our faith-

fulness in keeping our lamp "trimmed and burning," that those within the radius of our light may be benefited. He who works by the light of a tallow candle and is satisfied therewith, knows nothing of the mental and physical labor required to produce the electric light, and therefore cannot even appreciate it.

Let us all be faithful and keep the "lower lights burning," and the work of the great Engineer will thereby be made easier, and the light of truth be more broadly extended.

Canterbury, N. H.

TO-DAY.

AGNES E. NEWTON.

THE past is not, the future lies beyond;
O'er these we've no control;
But for this day, this hour we ask the
That stays the needy soul. [bread
We live in hours, e'en moments count as
When all to God we give; [years
And time is marked by growth the soul
'Tis then we truly live. [attains
Not what our place some future day may
Nor what the task assigned; [be.
We leave with God what wisely has been
Content to be resigned. [veiled
To live to-day, an honor to our call;
Our standard purity;
Unto our God who faileth not we pledge
Unchanging loyalty.

Canterbury, N. H.

A PERSISTENT neglect in laboring for the interest and welfare of souls, ultimates in a selfishness so narrow, that, having no souls whom they have nurtured and blest, whose gratitude would cause them to return blessings for blessings received, and love for love bestowed, they must, eventually, be left *severely alone*, in their own narrow cell of poverty, to die, spiritually, for want of support.
—G. B. A.

THE MANIFESTO.

FEBRUARY, 1890.

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,
EAST CANTERBURY, MER. CO., N. H.

TERMS.

One copy per year, postage paid,	.75
" " six months, " "	.40
Send for sample copy, free.	

Editorial.

ALREADY we are entering the second degree of the New Year. The rapidity with which time passes, should urge us into more active work, over which there need be no repenting. Our only hope of spiritual success is to move as time moves, forward, on towards God. We know most assuredly that,

"Before us lies a fruitful field,
Behind, a wilderness."

In this we may reasonably anticipate the beautiful fruition of our labors, if they are sown in peace with the spirit that makes peace, while unfalteringly, we are walking with God.

Temporal prosperity demands unceasing watchfulness. To save the dollars, the dimes must be held in security. Industry and economy must be stamped, indelibly upon everything that we do. With this safeguard against poverty and against the loss of our temporal home, we rest in comparative security,

When Jesus remarked that the children of this world were wiser in their generation than the children of light, he no doubt, wished to impress this lesson of economy upon their minds. "Hold fast that which thou hast gained."

Worldly wise men have learned that even the fractional part of a small sum is quite essential to their prosperity, and a carelessness here may soon involve them in ruin. But why should he contrast the children of the world with the children of light? To awaken their minds to the duty of their high calling and to seek first the kingdom of God. It was, indeed, a direct reference to the life manifested by the two classes and something that could be, easily, understood.

The predominance of selfish interests unfolds the whole story. Preservation of self. Jesus would teach his brethren to lay up their treasure in heaven, and not be over anxious about what they should eat and drink. A selfish man wishes to hold something in his grasp that is tangible. He can see his estates; he knows their boundaries and determines, at

once. their greatest possible value among the money-changers, either in or out of the temple.

This knowledge to him is, however, for worldly gain, he sees it and feels it. Treasures in heaven are spiritual, of which the worldly-minded can have but a faint conception. To receive these one must believe that God is, and that He is a rewarder of those who diligently seek Him. Through this work of Christian love and of faith toward God, these heavenly treasures become of inestimable worth.

To live righteously and godly is a warfare against the interests of a selfish life, and even the children of light with these greatest of blessings, so bountifully presented for their acceptance, often lose the proffered privilege as they carelessly turn from the kingdom of God and from the cross of Christ.

Will the New Year that is dawning upon us, find the children of light clad in the whole armor of God? actively engaged in securing those treasures which are so indispensibly necessary for their spiritual prosperity? Will they be found gathering of that wisdom that comes from above, which shall make them, first pure, then peaceable, full of mercy and good fruits?

Will it find them filled with a zeal toward God, and an assurance as loyal as that of the apostle when he declared to his brethren, "I am not ashamed of the gospel of Christ, for

it is the power of God unto salvation to every one that believeth."

Baptized into the spirit of this work, a large field for labor is opened, and we will not, cannot remain inactive. Obligations increase on every hand. Our lamp must be trimmed that our light from God may shine for the benefit of others as well as for ourselves. If we are acting as faithful stewards, we must not only receive the divine blessings, but with a corresponding faithfulness allow others an equal privilege.

Fully persuaded, with the apostle, we enter the second degree of the year, with greater love for goodness and truth, and an anxious prayer that God's light may illumine the whole world.

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

☞ Our Post Office address has been changed to East Canterbury, Mer. Co., N. H.

☞ Through the kindness of a friend we are able to distribute several copies of the MANIFESTO, gratuitously. Any person, not able to pay the subscription price, can have the paper sent to them FREE by forwarding to us their address on a postal.

☞ It is wrong to give offence.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Jan. 6. 1890.

BRO. HENRY GEORGE with some help from one of the young Brethren, finished trimming last week our south Orchard, its appearance is improved ten-fold, the Brethren finished thrashing grain early in Dec., and in Nov. they improved the gravel walk between our family and the Church.

I heartily agree with our zealous Bro. Daniel Offord in having a board or committee to look after public improvements, there have been some responses, let us have more of them and then carry our good resolutions into effect.

T. R.

BELOVED ELDER HENRY:—The New Year had rather a sad beginning with us Sister Rhoda Hollister fell in the hall fracturing her hip. Some of our friends well know the affliction that brings, and also the opportunity it gives for the exercise and development of the beautiful virtue, patience. We have recently put up a private telephone line through our village, and reaching to Canaan. All who will, (of the families) can now, hitch on and make our bond of union stronger. I have been thinking, that in the near future we should have a tangible line erected between this, our world, and the summer land we sing about. Spiritualism is the science of sciences, and will in due time unfold to our mortal vision some very wonderful things.

No sleighing here, and only a little snow. Have had a few cold days, but to-day it was just like spring. January MANIFESTO arrived in good time and pronounced good.

D. O.

Watervliet, N. Y.

CUTTING fire wood is the work of the day. The Second Family have built a new house for swine, are also building a new ice-house, 20x40ft. They have commenced feeding ensilage from their silo, which is 12x24 and 22 ft. deep. As this is their first trial they are unable to say much about it at present, only that it already turns out better than expected. Very little snow thus far, but plenty of mud and changeable weather, good for colds.

Enfield, Conn.

SHAKER "gilt edge" butter is in good demand. Thirty hundred pounds were sold last year. The quality of butter depends more on the skill of the operator than on the plan of operation. If choice butter can be produced more easily in one way than in another, and at less expense, that is the way to adopt, regardless of the fact that the same butter can be made in other ways.

We shall begin feeding ensilage in February. We should learn how to feed corn, including the stalks as well as the grain, to the best advantage. The silo is teaching us this, whether we convert it into ensilage, or cure it and feed it dry, after running it through the cutter.

Care should be exercised in feeding poultry or they will get over fat and lay soft-shelled eggs. Poultry-men often think soft-shelled eggs come from a want of lime, but this is a mistake. Hens fed properly will not lay soft-shelled eggs. If there is trouble of this kind, feed bran, hay, chaff and a few oats.

Squashes are excellent food for hens if given occasionally, with warm feed. The squashes should be boiled and mixed with ground oats and cob-meal. This should be tried as it is something not generally fed poultry during the winter. D. ORCUTT.

Canterbury, N. H.

Jan. 16 1890.

DEAR EDITOR:—It is our opinion that "Notes about Home," may add much that is profitable and pleasant to the pages of the MANIFESTO and thus fondly hope they are "to be continued." As often as we read the local names even, with their accompanying reports, we are reminded of a very beautiful custom practiced by the Alpine Shepherds on their native summits. It is stated that they send friendly greetings daily from one Alpine home to another, both at sunrise and sundown, either by the voice or through the Alpine horn, which seems to be their only available means of communication. The question naturally arises: Should we not send mutual greetings of good-will and gospel fellowship from one Society to another as from so many moral heights, as often as

opportunity offers? We might substitute the **MANIFESTO** for the Alpine horn perchance. At present date, Canterbury thus reports herself: Health with the majority, good. Infirmary vacated—undergoing limited repairs—every member actively useful—no strikes—no feuds—crops harvested in season, now being enjoyed—buildings ready for Winter in good season—Winter, gone West. Latest arrival—"January 1890," which comes to us mantled, (not with snow,) but with good resolutions, from whence new energies are being evolved, and new spiritual gains sought, judging from what we realized in our New Year's morning service, after listening to various speakers. The leading sentiment to be cherished was to rule out of memory, the worthless by-gones of the past, with the old "frog-in-the-well" method of progress, spiritually considered, and substitute therefor, a cheerful, active Christianity, the sincerity of which, no one can doubt.

Let us note a very pleasant item from Harvard. On Christmas day, Elder Elijah was able to be with his people for an hour or more. Did not the visit of the good Brethren act as a healing balm? God bless the Union!

Many of our friends who have visited Canterbury may recall a visit to the Worsted Church, so-called from the fact that the texts, mottoes and flowers upon its walls were wrought out of worsted. Said Church needing repairs, a literary entertainment was held and a little friendly aid asked from Shaker friends. Accordingly we responded with musical exercises and readings, such as are usually given in our family School. Good men and women as neighbors are a blessing which we can well appreciate.

On Jan. 9th inst., Funeral Services were observed in memory of our Mother in Israel—Sister Mary Whitchee, age 74 years. Our long-loved, noble Sister; noble we say, because unselfish in every phase of life.

The season was a very impressive one, as "Where the heart feels most, the lips move least." Appropriate pieces were sung, and affectionate tributes written for the occasion were read, as in her presence, for no one

could think of her, as absent. In the peculiar inspiration of the hour, we were comforted with the assurance that our mother, our Christian comforter, our nurse for the afflicted or feeble, was with us in spirit and in truth as of yore. We view her as a fair representative woman of the "Friend who never fails." May we, her survivors be so duly impressed by her life and example, that we may "go and do likewise," is our prayer.

Enfield, N. H.

MANY of us have been and are doing battle with the influenza, with a French cognomen. I could wish it as far off as Paris, with a good relish. We do not care to entertain so disagreeable a visitor. E. B.

Groveland, N. Y.

Jan. 4. 1890.

THE winter here thus far has been very mild, with occasionally a few light showers of snow, the depth of the greatest measured two inches, that remained only a few hours.

December has been a month

Of sun and rain and mist and mud,
With trees and vines quite ready to bud,
With grass and clover growing green,
And robins too, quite oft were seen.

Should the season remain at its present temperature we shall look in vain for that much needed blessing, Ice. But why borrow needless burden for who can tell "what a day may bring forth."

A heavy storm of rain accompanied with lightning and thunder passed over this section on the morning of the 26th. ult. followed by terrific winds, or miniature cyclone. A broad strip of tin roofing was removed from our large stock barn, some chimneys were left minus their full number of bricks; forest trees were blown down, several peach and apricot trees were blown over, and at last we noticed the cyclone had blown over, leaving us thankful that we had been so fortunate as to escape greater damage.

The last few days of the old year found us enjoying a bean sociable, every one who could assist has occupied the time hand-sorting our crop of beans, though but a fragment of what we hoped to realize from the amount planted. With favorable weather we might have secured of the

Black Wax, - 400 bu., harvested 160 bu.
 Ivory Pod, - " " " 150 "
 Boston Yellow, " " " 64 "
 New Kidney, - 30 " " 8 "

Three other varieties were not planted owing to the extremely bad condition of the soil caused by the heavy and continued rains.

G. D. G.

Union Village, Ohio.

Jan. 4. Elder Oliver Hampton writes that up to date they have not had any snow. The season is very mild. He conducts a Sabbath School, and on Tuesday evenings a grammar school.

Pleasant Hill, Ky.

Jan. 13. 1890.

THE past four or five weeks we have had regular Spring weather (almost Summer.) Wheat, six inches high. The rose leaves are coming out and the japonicas are in bloom. The grass has assumed its verdant robes and the birds are singing the sweetest in their efforts to make believe it is Spring. The thermometer has during this time ranged from 60 to 70 degrees above zero. To-day it is considerably cooler. If a cold snap should come, our fruit for next season will be in great danger of being damaged. M. J.

The Bible Class.

ANSWERS to Bible Question No 3, published in JAN. MANIFESTO.

Who is the grandest character in the Old Testament and why?

Number of writers from Mt. Lebanon, N. Y., 18: Canterbury, N. H., 11: Enfield, Ct., 9: Enfield, N. H., 8: Groveland, 6: Hancock, 5: Pleasant Hill, 4, and Gloucester, 1.

Moses has 17.

Why? Because of his love, honor and obedience to God; his life is the grandest mentioned in the Old Testament. His institutions show forth a spirit of purity, intelligence, justice and freedom, not found in others. He changed the Hebrews from a nation of shepherds to a people of fixed residence and agricultural habits.

Otis D. Bell

David has 8.

His unfaltering trust in God before the giant of Gath; his beautiful friendship with Jonathan; the respect he entertained for Saul, as the "Lord's Anointed;" his wisdom while king of Israel and his soul-inspiring psalms, are befitting reminders that he was "a man after God's own heart."

Jessie Evans.

Daniel has 8.

Daniel was the grandest character because in the midst of his captivity he prayed to the true and living God. Jennie Winsor.

Joseph has 6.

Because he gave a noble example of forgiveness toward his brethren for their cruel treatment, when he had power to treat them otherwise. D. Rousey.

Samuel has 4.

Because he was the last of the judges and first of the prophets when Israel asked for a King, he surrendered his government and helped them to a King which was Saul. He was Saul's assistant and counselor. It is said that his life was spotless.

Albenia Grimes.

Br. John Ross writes, "I think the prophet Isaiah to be the grandest character in the Old Testament, as he so clearly discriminated right from wrong."

Abraham has 1.

Because he was the "Friend of God," through life, also the "Father of the faithful." J. H. Fish.

BIBLE QUESTION. No. 4.

Which is the most interesting book of the Old Testament?

TEXT:—"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith." Gal. v., 22.

"THE fruit of the spirit!" Fruit is the reward of labor, of patience and of long waiting. First we have the bud, then the blossom, and then the little apple begins to appear. We wait all summer for the fruit to ripen, but in the autumn we feel a rich reward in the luscious apples which we gather. So in this life the child is the bud, middle age blossom and old age fruit. How

careful we should be to sow good seed, that we may have good fruit.

We cannot be too careful and watchful over our thoughts, words and actions, for they are the seeds of this life. Thoughts are the most important, for if the thoughts are right the words and actions will be also.

"Just as we sow life's garden,
So will the harvest be;
Just as we nurture the blossom
'Twill bloom in eternity."

LIZZIE BELDEN.

Hancock, Mass.

TEXT:—"Be strong in the Lord." *Eph. vi., 10.*

We read in the Bible, "Be strong in the Lord, in the power of his might and put on the whole armor of God" that we may be able to stand against all trials and temptations.

This means that we must put all our mind and strength to doing right. We must not insist in having our own evil way, but "live to God and die to sin." It teaches me that I must give my whole heart to God and try in every way to do what I know is right.

FRANCES HALL.

Hancock, Mass.

TO THE MANIFESTO:—Hope is the morning star of life, shining forth to illumine our pathway, and guiding us to scenes of future usefulness. It sustains us in all trials, and under all circumstances, and is an anchor to the soul. O beautiful harbinger of the future, I love thee!

When our Gospel Parents left their native land, and sailed over the broad waters of the Atlantic in anticipation of securing a Home where they could enjoy freedom of thought, hope was exercised through all the hardships and perils they were called to endure. And have they not experienced the full fruition of those hopes? Words fail me to express my appreciation of its power and strength, for it has blessings for both body and soul. Those who are suffering from the stern hand of oppression, and want, are comforted with the hope that the sun will soon break forth from beneath the dark clouds, and they hear the command to hope on, and to hope ever.

Without gospel vision we could not see why we meet so many disappointments, and so many hopes are thwarted. These we do not comprehend until we open the volume of inspiration. Time bids his minstrels play continually the plaintive air of hope. And has not Divine goodness made the flame to burn bright upon the altar of devotion and mount to the very gates of the heavenly city? We plough in hope, we sow in hope, we reap in hope. Surely then is it not an element of happiness, her soothing anodyne is always ready. Remove it and from the mental horoscope is expunged one of the brightest stars that illumines our pathway which otherwise would be forever dark. God has given it to us, bidding us allow its inspiration into our souls to enrich them.

MARIA WITHAM.

Enfield, Conn.

OUR COUNTRY'S NEED.

DR. CARL.

CAN we not see the hand-writing on the wall? Shall we not take warning? Is there no danger in the alarming truth that we as a people, as a nation, are fast becoming slaves to a giant evil, the monopolies and trust combinations with their iron heel ready to crush to earth all they cannot control in their gambling board of trade down to the elevating principles of the true Gospel which they think they do not need and are trampling under their feet. Is it not time that every known evil should be removed without time for argument? It is evident that much of this giant evil is to-day with all its worldly elements in the fashionable churches, crowding out the Christ Gospel Spirit, putting the poor man under its feet; no gospel for him, no Savior. Only a slave greater than ever the black man was would it proclaim, forgetting what Jesus said,—What is a man advantaged if he gain the whole world and lose

himself? Again,—“If any man will come after me, let him deny himself and take up his cross daily and follow me.”

Truly in vain have thousands and tens of thousands of laborers, men and women, been looking for the emancipating light to come through the legislative hall, and by the influence of their faith in a church which is equal in its grasp; and of all laborers woman has been the most patient and made the greatest sufferer to maintain the needs of this life and her virtue. No set of men would endure what woman has without a riot. There can be no rest as long as ancient darkness of the past centuries remain hovered over the present age. We who live in this blessed nineteenth century should not be willing to go back to be guided by the theories of the past only in the true Gospel light which was given to all mankind.

Again, the educational systems are much in fault; the rostrum, the professional teacher and the common school all desire to cram the mind as if it was an elastic balloon never to collapse, but continue to stuff the mind until it is stupefied, mind and body enfeebled; and fail to develop the moral power which is the great element of success and true happiness for the good of the people, and not turning away from what is practical and simple. It is the grand mistake of the times to foster an idea that we need not the Gospel truths now as ever. Because dark and dangerous clouds are hanging over its false teachers who desire to be the shrine and will not give God the glory nor look for the true Christ-life as is to-day manifested at all times in that people who live in the second appearing of Christ and to-day are

the chosen few faithful ones. Where the door stands wide open for all who may come where there is no trust or monopolies only in the spirit of love and to carry out the teaching of Christ in all its effects for the good of each other.

South Union, Ky.

KIND WORDS.

PLEASANT HILL, KY.

I SEND my love to all those who read the
MANIFESTO.

N. D. BROWN.

PLEASANT HILL, KY.

ELDER HENRY :—The MANIFESTO is ever a welcome messenger, gladly read by all. It is like the mile-stone at the wayside, pointing out the way we should go. I love the missionary spirit and pray that we may be better able, in the near future, to do more for the circulation of the glad tidings of salvation.

MARY JOHNSTON.

Benths.

Margaret Brooks, at Enfield, Conn.
Jan. 2, 1890. Age 94 yrs. and 10 mo.

We are passing along on the streams of time,
With the swift-winged hours in their onward flight,
We are borne away to that happier clime,
To those regions of peace, of love, of light.

M. Witham.

Marritta Strever, at Center Family, Mt. Lebanon, N. Y. Jan. 8, 1890. Age 48 yrs. and 3 mo.

Her life has been one of continous devotion to Zion's best interests, although she had a frail body, her spirit was strong for the right. Peace is her crown of rejoicing.

T. R.

Mary Whitchee, at East Canterbury, N. H.
Jan. 6, 1890. Age 74 yrs. 9 mo. and 6 days.

Sally Miller, at East Canterbury, N. H.
Jan. 8, 1890. Age 84 yrs. 6 mo. and 29 days.

She had lived in the Society from the age of nine years.

GLORY TO THE RIGHTEOUS.

"The righteous shall be in everlasting remembrance." Ps. CXII.

MT. LEBANON, N. Y.



Glo - ry to the righteous, Who can know their work? "I have heard from the ut-ter-most



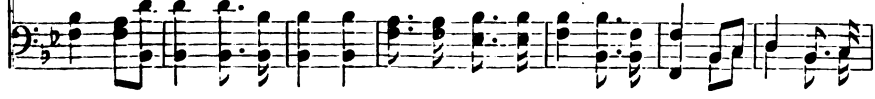
parts of the earth;" For the praises of vir-tue will ev - er be sung, While truth fills the



heart and in-spires the tongue, And a sweet ben - e - dic - tion from the



heav'n's a - bove, Is a crown of recompense and fulness of love, For those who to



God their service have giv'n While cre - at - ing on earth the King-dom of Heav'n.



Books and Papers.

THE PHRENOLOGICAL JOURNAL for Jan. has a portrait of the Rev. W. G. Puddefoot, the Western Home Missionary, followed by an excellent article, illustrative of the character of the man. It is pleasant to read of those who act as teachers of righteousness, as being good and honorable men and worthy of their high calling. Among the Notable people of the day we find a portrait of Dom Pedro II, which is said to represent him as he appeared while on his visit to the U. S. He also has the credit of being a good, kind-hearted man. A portrait of Princess Isabella, accompanies the same sketch. An almost universal interest centers upon the present movement of these two persons, who so recently commanded the homage of thousands of subjects, and to-day are wanderers in Europe. Many other interesting articles may be found in the same number. Fowler & Wells Co., 775 Broadway, N. Y.

HALL'S JOURNAL OF HEALTH for January has an excellent article on "looking forward," by H. S. Preston and thoughtful minds will peruse it with interest. "Exercise and cleanliness" by Emma H. Wight, is another valuable study. It is generally admitted that cleanliness comes very near to godliness, and this being the case, those out of the Church may have an advantage over some who are in the Church. A duty Christian must be a sorry-looking creature. The article on ventilation fills an important place, as one wants pure air as much as he wants wholesome food.

Office 206 Broadway, N. Y.

A NEW SUBSCRIPTION AGENCY DEPARTMENT has been established at Mt. Lebanon, N. Y., under the management of Henry Terry Clough. American and Foreign Newspapers and Magazines are supplied postpaid.

A beautifully printed edition of 100,000 pamphlets has been published, and orders are solicited.

Address. Henry T. Clough,
Subscription Agency Department,
Mt. Lebanon, N. Y.

THE PROGRESSIVE THINKER, a new paper in the interest of Spiritualism, edited by J. R. Frances, of Chicago, has entered upon its pilgrimage, and already reached its seventh number of Vol 1. Its battle-ax, already, begins to strike and like the "Lion Heart" may hew its way to a Progressive spirit land. It is pub. monthly at \$1. per. year. 251 S. Jefferson St, Chicago, Ill,

THE NATIONALIST for December has Looking Forward; Now is the time to Begin; The why and wherefore; To Wendell Phillips; Politics and the People; My Master-piece; A Solution of the Liquor Problem, etc., etc. The Nationalist Educational Association, 77 Boylston St., Boston. Mass. \$1.00 per. year.

AMONG the many valuable exchanges that visit our office, we find that the R. P. JOURNAL occupies a very appreciative place in the mind. Spiritualism seems to be so thoroughly interwoven into the life of man that we should find it extremely difficult to separate the one from the other. It becomes a subject of such universal interest that every class is absorbed in its beautiful revelations, its mysteries, and may be in its puerile manifestations.

To be able to encourage that which develops goodness of heart and manliness of character, and with equal firmness to expose the work of charlatans and knaves, requires a high sense of duty, both to God and man. We appreciate, most emphatically, the straight forward and open manner in which the Editor deals with all the exhibitions, and exhibitors of spiritualism while affording them every privilege to establish their own claim.

America's Leading Musical Journal.

WITH the January issue, now out, the *Philadelphia Musical Journal* inaugurates its fifth volume. It has steadily improved during the past four years until it now stands at the head of American magazines devoted to the art of music. The literary portions of this issue include a series of articles on "Open Questions" from some of America's leading instructors; a musical romance; musical news; educational articles, by Hugh A. Clarke, Mus. Doc.; portrait and sketch of an American boy pianist; portrait of Arthur Nikisch, the new director of the Boston Symphony Orchestra; report of the first annual meeting of the Penn'a State Music Teachers' Association and various other features of interest to musicians and musical people. As usual there are four musical selections "Fauns and Fairies Polka," "Little Favorite March," "Bud of Promise Schottische," and "Where the Sea Breaks on the Shore," the latter a charming vocal number. This music is alone worth the price of a year's subscription and is only a sample of that published in the *Journal* every month. To those who subscribe before the close of this month, the publishers also give a 64 page Folio of Music FREE. Subscriptions only \$1.00 a year; sample copy 10 cents. GOULD & WOOLLEY, Publishers, 1416 Chestnut St., Phila.

The Manifesto.

VOL. XX.

MARCH, 1890.

No. 3.

HISTORY OF THE CHURCH OF MT. LEBANON, N. Y. No. 9.

In the infancy of the Community, Farming and Gardening were accepted as necessary to the welfare and comfort of the Society, but the first business of the Community by which to obtain a livelihood was the acceptance of several mechanical branches or trades, which were creditably sustained and proved to be a great benefit to the Society. Both Brethren and Sisters were industriously employed, and the work which they sent out from the Society, was made of the best material, and at the same time nicely finished. Everything commanded a good price and a ready sale.

Several persons were appointed to the management of the farm. All the available land was put in use, and crops of wheat, rye, oats, barley, corn, flax and potatoes, soon told of the faithful labors of the workmen. They were quite limited in the number of horses and oxen and many times suffered much inconvenience on this account. Their stock of agricultural implements was of a coarse manufacture. These consisted of wagons, sleighs, ploughs, harrows, scythes,

rakes, forks, shovels, hoes, sickles and axes.

In the year 1788 the wheat crop was nearly ruined, by the cold and open winter. After it was harvested, the whole Society made an equal division through the several families. The fruit crop was also injured and they were afforded only a limited supply of apples, pears or cherries.

This stimulated the Society to increase their supply of fruit, and many acres were soon appropriated to the cultivation of fruit trees. For a few years more, attention was given to the raising of potatoes, and in 1789 some 3000 bushels were harvested for the use of the Family. Since 1848, the gardeners have given considerable attention to the raising of strawberries, and of this fruit we have bountiful supplies. From year to year the improved implements of agriculture have been purchased, which have been of great service in the management of the farm. In 1827 a hay rake, drawn by a horse, was introduced into the hay-field. Those who saw its first work thought it was wonderful and for many years that was an indispensable article. In 1825 a side-hill plough was used on the farm, and in 1856 a mowing-ma-

chine, drawn by a span of horses, was taken to the field, and when the ground was smooth it did excellent work. The machines first invented for cutting grass were very heavy and cumbersome, but their introduction into the field was of decided advantage to those who were obliged to use the scythe.

In 1815, machines were used for threshing the grain, and the improvements made on them since that date, has now given to the world a machine of inestimable value.

The work on the farm for a few years was largely under the management of certain persons who were appointed specially to that calling. It then became necessary for all who were able, to assist during the time of planting, haying and harvesting, and in securing the fire-wood.

Our stock on the farm consisted of 15 Horses, 60 Milch Cows, 16 Working Oxen, 44 Young Cattle and 220 Sheep. No dogs were owned in the Society. Several hundred hens, about one hundred turkeys, and a few colonies of bees have been kept since the forming of the Society.

The rigid system of economy on which the Community was founded, forbid the keeping of any creature for its beauty or for mere pleasure.

The making of maple sugar has never been very extended, but in 1792 some 6 bbls. of sugar and 200 lbs. of cakes, were made for home use. In 1857, 250 gallons of syrup were made.

Gardening is a branch of industry distinct from the farm. A garden for the family use was laid out as early as 1797 and a liberal supply of all that would be needed for the table was carefully cultivated.

So early as 1800 the raising of garden seeds became a prominent industry. At one time this branch of business had so enlarged that the seeds were sent throughout the U. S., and into Europe. At the time this record was written, 1858, the raising of Garden Seeds was one of the most profitable sources of income. Since that date or since the opening of the civil war, this industry has met with many unlooked-for reverses, and induced us to turn our attention into other channels for employment.

Very few plants have been cultivated in the gardens, merely for ornament. All the land was needed for a more profitable use, and large sections were devoted to the cultivation of small fruits.

Many excellent specimens of grapes have received careful attention, and yielded very satisfactory returns.

Tomatoes were introduced into the family in 1828 and from a small beginning and the forming of an acquired taste, this fruit has become a prominent article of food and hundreds of gallons are preserved for winter use. The gardens still continue to afford an abundant supply of fruits and vegetables for the use of the family. A careful attention is given to secure the best varieties for cultivation, as this may be as easily done, as to retain those of less value.

MUSIC.

The science of music, or the art of writing music and singing by note was not largely cultivated among the Believers for many years. Very few embraced the faith at that time who understood the rules of music. The

songs and tunes were learned by hearing.

In 1807 the reading of music was gradually introduced, and for several years following, there was a great increase in the number of songs that were brought forward to learn.

In 1815 an Anthem was written and the musical notes attached. From this small beginning the knowledge of the rules of music began to be cultivated with more care. It was soon found to be very beneficial in the sending of musical composition to the several Societies. Up to this date no singing schools had been organized and the study of music was attended by many difficulties, through the want of an able teacher.

The notes that were adopted at this time, were those in general use, and what many have called the "old fashioned, round notes." In the course of a few years, great improvements were made in the writing of music, as the use of letters was introduced. Various methods were used to indicate the length of the notes, by making the letters, Capitals, in Roman or Italic form. It required considerable care and skill to place these notes correctly and at the same time have the page neatly written. This however, was soon followed by the introduction of small letters and excluding the Capitals. Breviatures were used to indicate the length of the notes, as well as other marks as the music demanded.

In 1835 a thorough reform was made in the system of modes, and generally adopted among the Believers. A book was published entitled the "Radiments of Music," containing

one hundred and fifty-eight pages, explanatory of the system as now used.

A small work on music was published at New Lebanon in 1842 and about the same time one was published at Enfield, Conn. After a few years the use of the staff was almost universally neglected, as the center or medium line was considered sufficiently distinct in the writing of music.

This system, with slight improvements, continued in general use until the year 1871. In the publication of "The Shaker" which began this year, it was arranged to publish a piece of music, each month, and in order to do this, we were obliged to use the round notes. From this date the round notes have gradually grown in favor, while the letter notes have as gradually passed out of use.

(TO BE CONTINUED.)

THE CHRISTIAN SOLUTION.

GILES B. AVERY.

What is the true Christian's Creed?

"Not my will, but thine O God, be done."

THERE has been a national call for representatives of all religious denominations, to meet in the city of Washington, D. C., on October 1st. 1889, for two purposes,—1st., to inaugurate or make initiatory measures for the inauguration of a Congress of nations, for the noble and godlike purpose of settling all national strifes and disturbances by arbitration, thus to disband all armies and institute universal peace! A glorious purpose!

2nd. To seek a system of universal religion; meaning one universal Creed,

or Code of Faith. Permit us to consider, first, what is necessary to inaugurate this reign of peace,—the boon of Christ's kingdom. It is a tremendous step of progress! Well, true progress operates to purge out the brute of our natures, the lion, the tiger, the wolf and the ape, and to put on the heavenly angelic character. The Apostle James proclaimed a wonderful truth concerning the brutal, fighting nature, thus, "Whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" It has been truly said, "The pleasure of the senses easily lapses into the lusts of the flesh."

Therefore, to inaugurate peace on earth, good will to man, the lusts of humanity must be eradicated, both the lusts of the flesh, and of the selfish human will. Lust is abnormal desire; there is a lust of selfishness, of power over one's fellows, of dominion, of notoriety, of unmerited honors, of fame, &c. The means to subdue a bad weed, is to root it up; the same course is needful to subdue an abnormal passion. The way to do this is, first to confess it, then deny its exercise, its life! Now we come to the Christian standard, as taught by Jesus, thus—"If any man will come after me let him deny himself, take up his daily cross and follow me." Jesus came to inaugurate the kingdom of peace, and his way of doing it, was to walk in *denial of self*! Thus we have the solution of the question "What is the true religion?" "Not *my* will, but *thine O God* be done." A very simple Creed! Yea, true Christianity, is a very sim-

ple, straightforward life! It is the one only way to Heaven. The dogmatic career of creddom, which, for ages, has been called Christianity, is a hydra headed monster; it has not satisfied the human soul, because it has not contained soul food, and nourishment; has not lifted the soul to God, or to see God; has not produced purity of heart. "Blessed are the pure in heart" said Christ Jesus, "for they shall see God," and "Blessed are the peacemakers, for they shall be called the *Children of God*."

There is a popular song sung by professors of Christianity to-day, the sentiment of which is, "Nearer my God to thee." The only way to get nearer, is to get purer; and the way to become purer, is to purge all sin out of the soul by confession to God, in the presence of his angel witnesses, in human tabernacles, then to walk in self-denial of all the temptations and pleasures of sin. To purify a house, we first sweep, then mop and scrub, then air it, then deny the dirt an entrance, thus it will become pure and keep pure, just so of the soul, our spirit house. But, to purify the soul, and keep it pure, the little, as well as great evils must be denied. It is "the little foxes that spoil the vines." A trite old maxim is, "For want of a nail, the shoe was lost; for want of a shoe the horse was lost; for want of a horse the man was lost, for the enemy came, and took him." Even thus, for want of self-denial, salvation is lost; for want of salvation the soul is lost; for want of a soul saved, heaven is lost!

But, to return to the subject of a

Creed. Creeds are not religion; they are simply the bony skeleton of true religion. They have, so to speak, no muscular power of action, no blood or spirit life: to *do the will of God*, is the muscular power of religion; its soul life is the power and wisdom of God; and its life's blood is the inspirations of the Heavens!

But, many professed religionists weary of the strife, because they see the flock of Christ to be small, therefore they fear, for the hosts of the servants of sin are numerous. Well, we are here reminded of Bishop Newton's remark:

"But numbers are no mark, that men will
right be found,

A few were saved in Noah's ark.

While many millions drowned.

Obeys the Gospel call,

And enter while you may,

The flock of Christ was always small;

But none are saved but they."

Also we think of the Prophet Elisha's answer to his servant, who, when the King of Syria sent a host to the city of Dothan to arrest Elisha; and his servant saw them, and said, "Alas my master, how shall we do." And Elisha answered, "fear not, for they that be with us, are more than they that be with them." "And Elisha prayed to the Lord to open the eyes of his servant, and the Lord opened the eyes of the young man, and he saw the mountain full of horses and chariots of fire round about Elisha. And when the hosts of Syria came down to him, Elisha prayed unto the Lord to smite the hosts of Syria with blindness, and it was done. Then Elisha told them, this is not the way, neither is this the city; follow me, and I will

bring you to the man whom ye seek." But, he led them to Samaria. And Elisha prayed for their eyes to be opened, and it was done, and they saw themselves in Samaria. 'And the King of Israel said unto Elisha,' "Shall I smite them?" But Elisha admonished him for proposing to smite his captives, and told him to feed them and let them go. 'This was done, and it strengthened Israel's hosts.' This was overcoming evil with good. We are also here reminded of the Theban General—Pelopidas, who, when his Captains told him that the enemy was manifold stronger than his army, replied, "So much the better; we shall conquer so many the more." This intelligent self-possession was better than a thousand spears.

So Beloved Gospel Friends, our wise course is, to pray to God that our eyes may be opened to see the hosts of the Lord who surround the pure in heart; then, so to live, that we feel that these are with us, and, that we can confide in them to give us the victory over all the powers of evil that afflict us. Then we will have strength to build up the Kingdom of Heaven upon earth.

Mt. Lebanon, N. Y.

ENCOURAGEMENT.

CECELIA DE VERE.

THE hour of Zion's transit is at hand,
Glory or failure just before her lie,
'Tis hers to shine o'er earth, a beacon
grand,

Or, it is hers to sink to ease and die.
Her truth will never die; the rolling years
Shall keep it on the bosom of all time,
Until a noble race on earth appears

Who will accept it as a boon sublime.
Her own true heirs are noble, now, to-day,
While they receive the pentecostal might,
One soul can chase a thousand wrongs

away,

And two can put ten thousand sins to
flight.

Forsin and wrong are all that can oppose,
They are the enemies that compass round,
They are the only lurking deadly foes,
That can invade the consecrated ground.
The Lord his faithful messengers has sent
To cry aloud, to warn and to inspire,
To teach all souls how best they may re-
pent,

And how draw down the altar's cleansing
fire.

The pure in heart arrayed in vesture rare,
In reconciliation's diadem,
Meet God's Anointed in the gift of prayer,
While deep sustaining love encircle them.
The pure in heart will not contest the right
With caviling word, with haughty, blind
self-will;

But seeking holy counsel, heavenly light,
Shall, like the firmament, with gems upfill.
Not for ambition, not for self at all;
For Zion's sake, for Zion's cause they live;
Awake, they hear the onward, upward call,
And gladly, thankfully, new effort give.
When they remember Jesus with his few,
And Mother with her number smaller still,
And then the promise, "greater works to
do,"

They will come forth their destiny to fill.
And they will dwell before the suffering
earth

Her last, best hope, the Way, the Life se-
cure,

Possessed of all that hath intrinsic worth,
And blest as only can be blest the pure.

Mt. Lebanon, N. Y.

TESTIMONIES.

I RECEIVED faith in the testimony of
the Elders, the first time I visited Moth-
er Ann, but being under some engage-
ments, and absent for a long time I be-
came darkened. On my next visit I be-

came fully assured that they professed
the power of salvation, and I honestly
confessed my sins with the firm resolu-
tion to forsake them. I visited frequent-
ly while they remained in Harvard, and
Shirley and in the adjacent towns. I
lived with my mother in the town of
Mason some twenty miles from Shirley,
but we walked this distance, attended a
protracted meeting and then we set out
on our return home. Having proceed-
ed about half the distance, it began to
rain. We entered an old school-house,
where we remained till the storm was
over. It was now not far from mid-
night, and very dark, but we resumed
our journey and arrived at our own
home just as the sun was rising in the
east. We were soon engaged in our us-
ual employment, the same as though we
had enjoyed our rest through the night.

ELIZABETH WOODARD.

OUR Mother Hannah Kendall exhort-
ed us to be kind to each other and be
very careful not to hurt the oil and the
wine. We should reverence God in each
other and respect our Brothers and Sis-
ters and treat them with good manners.

When we speak of our Brethren and
Sisters we should call them Brethren and
Sisters. We should leave all profane
language and all jesting and all speaking
unkindly of each other to the children of
the world. Our words should be sea-
soned with grace, that we may not say
that which is wrong.

WHEN Mother Ann and the Elders
made their first visit to Harvard they
called at the Square House. Sister
Abigail Cooper says, "They asked me
if the religion I had received saved me
from sin." "We have," said they, "the
gospel of Christ, and if you will accept

us, we will do you good." Abigail replied, "I have seen a great deal of false religion, and I do not want to see any more. If you have any new religion you might as well keep it to yourself, as I do not want it, and indeed I do not care about seeing you."

After a short visit they arranged to leave and Mother Ann said, "Do you not love us?" I told them I did not.

Father William Lee replied, "We will make thee to love us before we leave the place," and presented me a nice apple.

I did not want the apple, but took it and laid it on the mantle.

They had been absent but a short time, when I began to feel a great love for them. I could say in truth that I loved them as I had never loved before. I loved the apple for their sakes, and when I was about my work I would, occasionally, look at it and take it in my hand. I knew they must be a good people because I felt such love for them. I longed to have them return and when they did I was thankful to receive them, as I counted it a great privilege to do a kindness for them. I found Mother Ann's words to be true.—ABIGAIL COOPER.

TRUTH.

THE Gospel of Christ comprehends every means necessary for the elevation of the human race out of ignorance and degradation up to a state of angelic purity and happiness, and will, as it develops, draw nearer the final consummation of man and woman's redemption. It commenced at the first creation of man. It grew in Noah and all the Patriarchs; in Moses and all the Prophets; in Jesus and all the

Apostles and Martyrs who lived and died for the truth. Yea, in all nations those who have loved God and worked righteousness were in the list of Saviors who stood for the cause of truth according to the light of their day.—*C. Dibble.*

SHIRLEY VILLAGE, MASS.,
OCT. 7, 1889.

DEARLY BELOVED MINISTRY;—Yours of 2d. inst. came to hand in due time. In reply would say that we are sorry to feel that circumstances and conditions are such that you should deem it needful to send out a circular of such import.

We have been taught and honestly believe, that the gift of God is in the Order of God, and that each, in their Order, should look to the Order before them, for a true manifestation of that gift; and, that the Order, in its institution, had a nobler purpose than to gratify and sanction the cravings of the senses, especially when they conflict with the pure flowings of divine inspiration, which, to the spiritual minded, are as the bread and waters of life! Nevertheless, as you do ask our understanding and judgment, we will give the result of inquiries made.

1st. Then, We do *not* think it would contribute to the spiritual gift of our meetings to introduce the Organ.

2nd. It would detract from the gift of the worshipers to do so.

3rd. If it is thought advisable, by the Ministry of any Bishopric to use the Organ, at the commencement of worship, and they find the union of your Order in so doing, we should see no objection, if that could be the limit.

We hope there are no Societies or

families among Believers that would have better excuse for asking such liberties, than we should for some of ours. We do *not* ask it, however. Otherwise, our disapproval is, perhaps, sufficiently manifest. All of which is most obediently submitted, as the sentiment of the Societies in our case.

Please accept, and extend as you feel of our Gospel love, that Zion may yet arise, and be able to manifest the beauty of a fully devoted and consecrated people.

Yours very truly,

Ministry of Harvard and Shirley,
To Ministry of Mt. Lebanon, N. Y.

ASSURANCE.

Who hath a God,
 hath all the world beside
In which to live and move
 and to abide;
But he who trusteth not
 to power divine,
Doth well distrust beyond
 the scenes of time.

M. WHITCHER.

WHAT IS SHAKERISM?

GEORGE ST. JOHN.

THE above question was asked the writer by a friend not long since, and as possibly the same query may be propounded by some reader of this paper—not of our order,—the reply may properly be given here.

There is nothing obscure, puzzling, or metaphysical about Shakerism; it does not require that one should have a collegiate education, or be profoundly versed in theological lore to enable him to penetrate its obscurities, or sound its depths. It cannot be said

of Shakerism as a New England writer said of transcendentalism when asked to define it, that it is “a soaring after the unattainable, and diving after the unfathomable.” Nay, Shakerism is so plain that “he who runs may read,” and “the way-faring man though a fool, cannot err therein.”

Here are the fundamentals of Shakerism.—“Thou shalt love the Lord thy God with all thy heart, and mind, and strength, and thy neighbor as thyself.” “Do unto others as ye would that they should do unto you.” “Cease to do evil, learn to do well.” “If thou bring thy gift to the Altar—of God’s service—and there rememberest that thy brother hath aught against thee, go thy way, first be reconciled to thy brother and *then* come and offer thy gift.” “Take my yoke upon you and learn of me, for I am meek and lowly of heart.” “If we say we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” “Owe no man anything, but to love one another.” “Let us walk honestly as in the day.” “Be not conformed to this world.” “Abhor that which is evil; cleave to that which is good.” “Bless and curse not.” “Be not overcome of evil, but overcome evil with good.” “He that doeth truth cometh to the light, that his deeds may be made manifest.”

They that are Christs, have crucified the flesh, with the affections and lusts. “Blessed are the peace-makers. Blessed are the pure in heart.”

Superadded to this, Shakerism re-

quires a life of virgin purity as taught and lived by Jesus; a baptism of the spirit in the waters of repentance as typified by his baptism in the waters of Jordan; and as in his case, so in ours, we must be baptized "confessing our sins." As our Savior and his disciples and the early Christian church "had all things in common," so Shakerism in its temporalities follows in the same path, and its disciples live the same communal life. As the teachings of Jesus were of God, so Shakerism is not a man-made faith, but is of God; divine: and as our Savior "learned obedience by the things he suffered," so Shakerism holds that through trial and temptation, by resistance and self-abnegation, by a daily bearing of one's cross regardless of its form and the weight of the burden, by humility, charity and self-denial, by love and by prayer, a way is opened for man to enter into "that rest which remaineth for the children of God." Such in brief is Shakerism.

Canterbury, N. H.

NORTH FALMOUTH, JAN. 6, 1890.

SISTER AURELIA:—I was glad to hear from you through the MANIFESTO. Your ideas in regard to the questions for the Bible Class accord with mine. I had decided in my mind that Jephthah's daughter was the greatest sacrifice and that the Book of Daniel the most interesting, before I received the last MANIFESTO. And now the question. "Who is the grandest character in the Old Testament?" Is it not Daniel? where will you find another whose record is so free from blot or stain as his,

courage so dauntless, faith so steadfast and humility so deep. What a commanding presence he must have had as he stood before the throned Kings of Babylon, and announced his firm allegiance to his God, and then he was pronounced by a mighty archangel to be greatly beloved, his glorious visions of the far off future and the assurance that he should stand in his lot in the last days, surely, he was the grandest man in the Old Testament. From the signs of the times and what we read from the best literature of the day, it is evident that there is a silent unseen power working in the minds of men that will shake their old ideas into "chaff that the wind driveth away." Perhaps Daniel may now be sitting at his king's gate and is a medium of truth and righteousness to us poor mortals.

The MANIFESTO is as good as ever, the Editor's notes in January No., are excellent. The "Notes about Home" are very interesting I wish we could have more of them. Is Sister Mary Ann Hill still with you? I saw her name mentioned in the MANIFESTO a while ago, she must enjoy her last days after such a long life of rectitude and unselfish love. Kind angels are hovering about her, and when her earthly life is ended will bear her spirit to the presence of her Savior whom she loved and honored so well while here.

My grand-daughter after four months confinement has recovered and is apparently well. I have not much to say about myself. My health is not very good. I am still compelled to "walk in the world with the worldly." I try to bear my burden with patience. Hoping to hear from you again, I remain with sincere respect and love to all,

Your Brother,

A. LEWIS.

ENFIELD, N. H., JAN. 1, 1890.

KIND SISTER EDITH:—Your letter of the 25th. ult. came safely to hand in due time, for which I sincerely thank you.

I perceive by the tenor of your communication that you have enlisted in the gospel of Christ's second manifestation, which is a gospel of peace, love, and purity. I heartily congratulate you on starting in the noblest and most glorious work that was ever revealed to mortals.

"By the way," you speak of loyal souls in the gospel work; they will surely win the victory. The foundation principles of the new creation, are not in harmony with the principles of the old creation. Therefore those who come out from the old, into the new, do forsake the principles of the old, which are inherited, by every individual.

The kingdom of Christ is free from all unrighteousness, and those who dwell therein, forsake the principles of evil in every form.

As the Order was established in the days of the Apostles, a Community of interest was one of the foundation pillars on which the church of Christ was to stand, and here was where the work of self-denial came in, no one saying that aught of the things he possessed were his own.

There are few persons, so careless or indifferent, as not occasionally to look forward to the time, when they shall become religious; although they neglect God, and disregard the duties of religion at present, they hope to serve and obey God before they die. They consider not, that by a continu-

ance of evil practices they render it almost impossible to attain to any love of virtue; that by forming habits inconsistent with purity in the early period of their lives, they expose themselves to the almost certain hazard, of never acquiring one pious sentiment, however protracted their existence in this present world.

We are creatures of habit, if we wish to be found in old age, walking in the paths of wisdom and virtue, we must yield ourselves to the counsels of religion in the days of our youth.

Those whose declining years are dignified by virtue and purity, are for the greater part, those who sought wisdom early and found her.

If we cannot resolve to be good *now*, how can we hope for the resolution hereafter? If passion exerts so strong an influence at present how can we expect that long indulgence will lessen its power? If we neglect to form habits of virtue when everything invites and assists us, in this important work, how can we trust to that period when, to the labor and difficulty of acquiring new principles, will be added that of undoing all that the former years of our lives have effected.

With these few lines I tender you my gospel love and well wishes.

JOHN BRADFORD.

WE are invited by our Savior to take his Yoke upon us for its burden is light. In bearing our own self-imposed yoke, and carrying our own burdens, we find no rest; but in bearing the Yoke of Christ there is rest to the soul.—*M. Witham.*

THE SHAKER STANDPOINT.**P. W. EVANS.**

THAT our whole souls are with you in the peace cause you well know; you are doing a work, in a part of the Lord's vineyard, that we could neither do, nor—as an order—live without its being done.

We are organizing peace, and showing mankind “a city set upon a hill, that cannot be hid.” Seventeen villages of human beings, of like nature and passions with their fellow men and women, set an example to those who, while professing to be Christians, have individually, and as nations, so perfected the art of killing each other, that England—Christian England—has organized a navy which, in the late review, beat the record of the world—showing war ships that extended over three miles. After nearly 2,000 years, the wicked, worldly Christianity of Christendom—which made China eat opium and buy it of India, and in India, whilst the Christian missionary makes one nominal Christian, the Christian government makes one hundred drunkards—these seventeen villages of people have so crucified in themselves “the lusts that war in their members,” from whence come all wars, private and public, that they live like the Prince of Peace, celibates, with property in common; having neither magistrates, police-courts, nor prisons. Why may not the whole world be either Quakers or Shakers?

As Quakers, they would not fight; would abolish poverty; educate all children in industrial schools; use

marriage only for offspring; would take no oaths, pay no war taxes or tithes, dress plainly, use simple language, and tell the truth or keep silence; would take no part in church and state governments, or monopolize life-elements; thus being a “new earth.” Or else, as Shakers, forming a “new heaven,” they would institute the kingdom of heaven upon earth.

Mt. Lebanon, N. Y.

WANTED!**MARY L. WILSON.**

WE can hardly look at any of the secular papers published, without seeing under the above title a long column of advertisements for help in the various trades and professions. It occurs to us that there is an equal demand in the world for the best exponents of pure religion. If the spiritual faculties were as keenly alive as are the natural senses, would not the soul within us, cry out—“Lord, send me from the selfish,

The worldly life within,
To fields where the seed must be sown;
There let me labor and work in good faith
Till a harvest for Thee has been grown.”

This would be only an echo from the voice of God, in the Resurrection Heavens, calling for active Christian workers and angel reapers in the harvest-field of the world. Lives of honest self-denial have prepared them for this Christian ministry. Only those who live a Christian life can preach the gospel effectually. If Christ was to appear in the clouds of Heaven and speak to the inhabitants of earth, as many are expecting, what would be said to those who profess and preach a gospel that they do not practice? Could our Savior look upon the efforts now be-

ing made by his disciples, as worthy of the mission in which they are engaged? Shall science claim more attention than the practical religion of "Doing good and being good?"

Science will enlighten the understanding, while religion teaches us to use the understanding for the elevation and salvation of the soul. We think Christ would say to many disciples, "One thing thou lackest, go, sell whatsoever thou hast, and come, follow me." Our possessions may be earthly riches, or they may be other selfish conditions; but all of self must be surrendered before the soul can be consecrated to the service of God.

Let us read what the Recording Angel has written about our spiritual status. It is over the door in golden letters;—"Wanted, men of integrity, who obey God's laws; women who do not stoop to the menial servitude of a fallen nature; but stand uprightly, co-workers with their brothers in creating a "heaven on earth." We also read—"Almost, but not fully persuaded," Wanted, more firmness of character. Over the second door is written—"The lust of the flesh, the lust of the eye and the pride of life," have reigned supreme. Wanted, a messenger of truth to carry conviction to this household. Over the third, the angel writes—"The cares of this world, and the deceitfulness of riches have choked God's word." Wanted, more of those who "seek first the kingdom of God and its righteousness." The fourth record says—"Where envy and strife is, there is confusion and every evil work." Wanted, more of that wisdom which is pure and peaceable. Over the fifth door—"God is no respecter of persons." Wanted, that these should

learn that "whoso exalteth himself shall be abased, but whoso humbleth himself shall be exalted." The sixth record tells us that "the tongue is a fire, a world of iniquity." Wanted here; "those who can show out of a good conversation, their works with meekness of wisdom." Finally, the angel pauses at a plain, obscure dwelling and writes, "I know thy works, and tribulation, and poverty, but thou art rich in Christ. I know the blasphemy of those who belong to the synagogue of Satan. Fear none of these things, be faithful unto death, and I will give thee a crown of life." Wanted at this Harvest Church, those who are sick of sin and desire salvation therefrom.

The angel of Judgment now passes through every homestead visited by the former, and with the sword of truth destroys every condition that offends the Spirit of God. These are followed by the angels of Mercy and Forgiveness who continue their ministrations of love until every soul is healed of its infirmities, and led to glorify God.

Canterbury, N. H.

MARITTA'S FAREWELL.

HANNAH R. AGNEW.

FAREWELL dear gospel kindred,
I would not leave you now,
Yet to the chilling hand of death,
Submissively I bow.
Earth's brightest joys are fading
Away in mists of time,
While spirit voices call me,
To a fairer happier clime.
My fathers and my mothers
Who taught me in my youth,
To live a life of purity,
And serve the God of truth,
Accept my soul's best offering,
Of gratitude sincere;
And could I tarry longer,

My life should be your cheer.
In your declining years, my hand
Should be your help and stay;
But loved ones here, will care for you,
Till you are called away,
My dear companions who with me
Have trod life's rugged way,
May heaven bless and give you strength
According to your day.

I thank you for the helping hand,
So kindly tendered me,
While tossing on the billows
Of life's tempestuous sea.
I also think with pleasure
Of golden days with you,
While gaining lasting treasure
And learning lessons new.
A little while we're parting now
To meet again in heaven;
May strength to bear life's burdens
Till then to you be given.
O precious youth be mindful
That death is sure to all;
And sometimes e'er the flowers bloom,
They're blighted, fade and fall.
Then shun the vain allurements
Which captivate the mind;
Your thoughts, your words and actions,
In purity refine.

I love you all most dearly,
And fain would stay with you,
And help you in life's thorny maze,
To grasp the good and true.
But death has claimed the mortal;
My spirit now is free:
And with the angels I away,
They wait and watch for me.
The grave has now no victory,
The sting of death is o'er:
I live, and hope to live with you,
When time shall be no more.

Mt. Lebanon, N. Y.

*Extracts from a letter received by Mrs.
Dr. English, from a young Buddhist, a
native of Ceylon.*

I am of an inquiring turn of mind, and would look into everything, but as our country does not afford such facilities as yours, I must be satisfied even by dipping into these grand subjects which your philosophers have

handled with remarkable ability and erudition.

The Buddhists, or I may say, Orientals, were a nation who did not touch meat, but since the advent of Europeans, to the East, our countrymen have degraded themselves to such a low pitch, to the great shame of their forefathers. The European idea of civilization is about like this, I think. 1. Live beyond your means, and get into debt. 2. Use whiskey and tonics. 3. Go to the (popular) church, whatever your real faith may be. 4. Be a convert to Christianity, without inquiring into one's own (native) religion. 5. Ape the mode of dress adopted by the European. (His dress is made to suit a cold climate, and how can it possibly suit that of a hot country, and *vice versa*. Recently, I was told by one who takes a liberal and impartial view of us, that our national dress was more graceful and becoming to a nation than the shabby breeches and cut away coat of the Europeans.) 6. Keep a carriage and cut a dash!

The above is a brief resume of English civilization. The missionary has abused his trust. He brought the brandy bottle that the poor native might be taught the good quality of its contents. Then of course, roast beef was introduced. The result was, he accepted Christianity, and never for a moment thought of his country, its religion, manners or customs. Certainly the case would be pardonable, had he found for himself that the missionary's introductions were better and preferable to his native habits.

The religion of Buddha, distinctly forbids the taking of life, but I am sorry to tell you that a great number of his followers eat meat. I think they do not kill, but purchase from the markets. Even thus, it is wrong.

If they refrained from buying meat, fewer animals would be slaughtered. I am no meat eater. I used to be some time ago, but left off, simply obeying an instinct of my nature. So you see, I stand in the same position as you do. I think nature has intended us to be vegetarians. In comparing our bodily structure with that of other animals, we may safely place the ape on the same footing as ourselves. Its digestive organs, teeth &c, are quite identical with our own. And what is its food? Vegetable.

And yet we, who have the same anatomy, feed like wolves and tigers, transgressing a great natural law. Our forefathers must have had very good reasons for prohibiting the use of meat. It is suicidal to those, especially, who try to lead the higher life. We are, naturally, more or less in a state of intoxication through our passions, and when we take meat and spirits, additional intoxicants, the result, of course, is sad to think of. If our natural inclination is to anger, anger will become excessive, and acts of violence will be the result. Vegetarians here as a rule, are weaker, physically and more sensitive than meat-eaters. It may be through climatic influence, but I found that in India, which is much hotter than Ceylon, the case was just the reverse. I really cannot account for it. It may be the influence of the climate, or it may be owing to the kind of food which the vegetarian takes.

Most of the Christian clergymen here have abused their trust very much, to the shame of their great Teacher. If you ever come here you will see it for yourself. These men live very high, on salaries drawn from state. They did not even dream of such positions when they were at home.

"There is no religion higher than truth," is the motto of a family of Rajahs in India. Truth is an eternal principle, and every man with brains ought to have this motto engraved upon his heart. The world would then go on smoothly. I am no sectarian, (Buddhists, properly speaking, are unsectarian,) and I always like to learn the truth from any form of "ism." Jesus, Buddha and Mohammed uttered many truths which I gladly accept. I do not care from what quarter the truth comes. I cannot yet answer, conscientiously, all the following questions in the affirmative.

1. Am I a total abstainer from all spirituous liquors?
2. Do I live a perfectly pure and chaste life?
3. Am I perfectly truthful, just and honest in all my thoughts, words and deeds?
4. Is my mind permanently in a state of serenity (i. e.) have I banished from it, all passion, pride, hate, malice, envy, anger, greed and craving for worldly advantages?

Is my heart at peace with itself and with all the world?

5. Have I learned to subordinate self to others; my own pleasure to the good of my fellows? Is my heart filled with loving-kindness to all living beings; and do I watch for opportunities of doing kindness to all within my reach?

6. Do I thoroughly realize the empty and transitory character of all earthly things, and while zealously discharging all duties, falling to my lot, during my brief halt in this world, can I truly say that all my desires center on the unseen and imperishable, and on the attainment of that higher knowledge which leads to this reality?

Perfect conformity with these rules is not in man, until he has made considerable progress in things spiritual. These rules should pervade the mind, and guide the conduct. Until we try these rules have we any right to denounce the Masters or Adepts, as impostors? I think not. Apart from this our ancient books treat of the existence of the beings in question, and without a thorough investigation, with care and patience we should not jump into rash conclusions.

In Ceylon the larger number of the inhabitants are Buddhists, yet there is not a single girls' school, for their daughters, and how sad it is to think that these girls grow up to be illiterate women. The Buddhists sometimes educate their daughters, at home, to read and write their mother tongue, and in the rudiments of the English language.

I have not heard of a Buddhist young lady who could speak English, sing or play on any musical instrument. There are many Christians, brought up at Christian boarding schools, who have some of these accomplishments, but for what good when they are made so bigoted by their Christian superintendents. These children are mostly daughters of "billy" Christians, as they are commonly called, (people who have become Christians for the sake of money or employment, one of the inducements offered by the missionaries.)

I am afraid the time has not come, in Ceylon, to make her daughters stand shoulder to shoulder with her sons. I really hope the case may be so some day. I long to see the

day when the women can stand as equals with the men in intellectual and spiritual attainments.

The English have our fair land under their yoke. The Eurasians (sometimes called *Burglers*) are a mixed race, coming from the English and the lower classes of the *Singhalese*. You will readily see that the word *Eurasian* is a word compounded from *Europe* and *Asia*, and tells its own infamous story. What do you think of a religion which takes the Lord Jesus for its leader and guide, when the outcome of their teaching and example is the advent of this mixed race, born mostly outside of any legal or other right. O you would weep to see the misery thus perpetrated.

I think that all animal life is sacred and should not be destroyed, unless a human life is endangered by it. Animals are a part of the universe; they proceed from the great Absolute, which you term God, just as do humans, and as a part of the ALL, they are just as much entitled to our considerate mercy and loving-kindness, as any other part which proceeded from the Creative Source.

BE KIND TO THE LIVING.

ANNA B. GOEPPER.

It is after he is dead that we say of the man, "He was brave and good," of the woman, "She was pure and lovely."

Any amount of tombstone-praise and funeral pageants that you like, but would it harm us to be a little kinder to the living?

When we see a drooping sister, bowed beneath the small but annoying trials of her daily life, let us take her hand in tender sympathy and softly whisper words of cheer, it is a little thing to do, and seems a veritable trifle, but it may take eternity to tell the good it does. If we see the fainting spirit brightened, the dull eye dash with grateful appreciation, we are well repaid for the "cup of water" given in his name.

We are so pressed by life's duties that we have not time to stop to bless the living, yet how infinitely more in God's sight is one kind word or deed to an aching heart than all the eulogies heaped upon the inanimate and pulseless clay. No look or tone of censure or praise, can thrill or chide that silent casket now, yet we stand with awe-struck faces and voice the virtues which had graced the living, but alas it is too late, too late to cheer the bruised and aching heart.

We pull the mote out of our brother's eye but fail to recognize the beam in our own.

When we are taking the last look at some dear departed friend, comes the better thought, could I not have made her life happier, was I always as gentle and kind as I would now be had I the power?

Alas, every unkind word and look is burnt into our memory now. Can we not learn from past sorrows and bereavements to be more kind to those near and dear to us? Let us resolve to begin the New Year with higher and holier ambitions than ever before. Let us help each other to be truer to the Higher Life. Let us check the unkind or sarcastic word before it has power to wound another heart. We will not sharpen our wit with the tears of our loved ones. We are too prone to forget that the shafts hurled from our quiver may be as poisoned arrows in some bleeding heart.

Union Village, O.

"TRULY the harvest is great, but laborers few. Very few in this day serve God or labor for souls. Oh, for men and women whose consecration is real, who really do seek God and his Kingdom first. But where are they? Well, thank God, we have a few, and such win all the time."—*War Cry*.

THE MANIFESTO.

MARCH, 1890.

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,
EAST CANTERBURY, MER. CO., N. H.

TERMS.

One copy per year, postage paid,	.75
" " six months, " "	.40
Send for sample copy, free.	

Editorial.

As the life work of the Christian pilgrim is to "seek first the kingdom of God and its righteousness," nothing very mysterious can ever disturb the order of his mind. No church-al creed and no established form or ceremony can ever obscure his light from God, or take from him the assurance that he is a free man, and that the truth as found in Christ, has made him free.

Of all the systems of religious life that has ever been introduced among men, the Christian comes as a marked innovation, by ignoring every form of ritual that has been the accompanying credential of the religious devotee.

Jesus created life anew, while love toward God was the crowning feature. Little children were by him brought

forward that the disciples might learn even from them the lesson of confiding trust, and of obedience, so necessary for those who would accept the words of eternal life.

Christianity is a lesson to be learned, and it demands the careful attention of the pupil that its application may be commendable to the divine teacher.

When Jesus directed the minds of the disciples to the fact that the peace-makers were to be formed into a class for special commendation, and to be designated as the "children of God," he presented the lesson in so simple a manner, that there could not have been the least hesitancy in comprehending it, although so different from the course they had previously accepted.

"Except ye turn, and become as little children,"—and this was said to men of mature minds, men well versed in worldly experience,—and then he continues,—"ye shall in no wise enter into the kingdom of heaven." Such an example before a nation of soldiers was to destroy all hope of conquest. With the prophetic assurance that they were as secure in the possession of their city as they were of the everlasting hills, they would have accepted more readily the example of Joshua, Jephthah or Gideon, who were called the sons of God, and had given their lives to protect the children of Israel.

Jesus was also the son of God, and the author of a new and living way, in which righteousness and the

love of doing right should have the precedence. Christians in their zeal say a great many good and endearing words about Jesus and his redeeming love, and then accept Jephthah and Gideon as their Christian examples.

Ages of wonderful revelations have transpired in the history of man since the days of the simple Nazarene. The Christian age with its beautiful, pentecostal season of spiritual refreshing, when tongues of fire announced the presence of the Lord, and when the family of Christ were baptized into one spirit of love and good-will. That wonderful age of the witnesses of God, when the Marchionites, Novatians, Albigenses and Quakers gave their testimony of truth, and manifested the light of the spirit of Christ, and yet the peacemakers, who were to be called the children of God, are lamentably in the minority.

That there is a reason why the pure and peaceful day of the anticipated millennium has moved so slowly is quite apparent. Instead of accepting the doctrine of Christ, the churches have accepted the spirit of the world, and their exhortations and prayers have been from that standpoint. Had they received Jesus the Christ, they would have preached as he preached. "Put up thy sword into its place, for all they that take the sword shall perish with the sword."

Instead of peace the Christian

church has been the strong advocate for war, and no less for all the horrors that have followed in its train.

The example of the little child has been nearly obliterated from the mind. Rights that are personal and extremely selfish have dominated in the character and been thoroughly infused into the consecrations and daily prayers. That salvation from the sins of the world is attainable, we have the best of evidence, and that the peaceable fruits of righteousness will come to us from above, if we so pray, and that we shall be made better and happier while thus engaged is also clearly evidenced by the life of the great Teacher and of his disciples, as well as by many faithful witnesses of more recent date. It is one of the wonders of the present age that this light of God should have become so obscured. Even the Christian will contend for the necessity of demanding our rights by the influence of powder and ball, as earnestly as he will contend for salvation by some traditional ceremony, and think he is doing God's service. By and by the kingdoms of this world will become the kingdoms of our Lord, and then it will be,—Peace on earth, good will to all mankind.

Two well-known clergymen lately missed their train, upon which one of them took out his watch, and finding it to blame for the mishap, said he would no longer have any faith in it.

"But," said the other, "isn't it a question. not of faith, but of works?"—*Living Church*

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

THE past month has been anything but peaceful and quiet with us. Have made quite a revolution in our laundry and laundry building. Taking out two old boilers, replacing with a steam boiler and fixing over some store-rooms into work-shops. In our Second House have taken down one chimney and built a larger one in its place; set a boiler in the cellar and are now engaged putting in pipes and radiators. Well, just after we got fairly under way, what should come along but his i-f-r-n-l majesty La Grippe. He soon tried to take hold of every one but there were a few that could not be gripped and he was given such a hot watery reception, inside and out that he had to flee. If we had known of his coming we probably should not have had our chimney down; this opened the avenue and made it easy for La Grippe to seize on those, who with mop and broom were fighting amidst dust and dirt in the draughty hall and rooms. We got started and could but go on. And the weather, oh the weather! the like was never known before. What a story we that are young will have to tell in the next century. If this world and the weather are only the effects of spiritual causes, what reformation in the world of cause will have to take place before our earth will be a paradise. We need not wait to die, (leave our mortal bodies) before we enter the spiritual world of cause. There are many now upon the earth who are laboring to remove spiritual causes, that the direful effects manifested on earth in human conditions may cease. When this is done, no doubt the weather and all other unprofitable conditions will be greatly improved.

The Feb. MANIFESTO was right on time, we were thinking it would be behind on account of La Grippe. It is good and some articles very excellent; there is one word in "Glory to the Righteous," that is a mistake. It should read who can know their WORTH; not *work*.

In kindest love,

D. O.

Enfield, Conn.

OUR home market for stove and furnace wood is excellent. Wood means warmth, and so does food. There is life in heat, and all life must have food of some kind. Then there is a food of the mind and soul as well as of the body. It won't do to forget that. Growth is the law of life, and all growth must have something to feed on. To grow good and do good, to well perform our duties the brain must work as well as the hands. As a rule, the best disciplined people will do the best work at the best time and in the best way. Most farmers cultivate too much land for the amount of manure applied. Less land with the same amount of manure will produce almost the same quantity of crops with a great reduction of labor. When sulphur is added to the soft feed for hens during the moulting season, it makes a good tonic. It purifies the blood and is the principal property in the growth of new feathers. Sulphur is a useful article. In orthodoxy it is said to be "the purifier of sins." The poultry man may not need sulphur so much as the hens, and therefore it is recommended for the latter.

D. Orcutt.

Harvard, Mass.

I GRATEFULLY acknowledge the mutual benefit derived from "notes about home" through the medium of the MANIFESTO.

The results of experience and experiments in every department of life interest all—are aids to help keep abreast of the improvements of the times. Success and failures are our educators.

Lessons of warning should prevent running our heads against the same post—the post of "ill luck" too often. So we may all profit by information, investigation and observation, often saving time and trouble.

There has been some changes and improvements in Society recently. And had we the experience at the start, that we now have, we might have done better with less expense. We have painted nine buildings in the Church family, four at the South family. Have put up a wind-mill for pumping water at the Rural Home. Piped the house and barn, enlarged the ice house, repaired and painted the buildings. Put in a new

stone dam, layed in cement at the saw mill. Built a silo, and repaired the barn generally. Have laid a new system of sewerage for the main dwelling, with six inch Akron pipe. Have utilized the hitherto useless room in the basement of the Herb House, by putting in a twenty horse boiler, and a six horse engine, for heating dwelling, shop and bath-room, and power for the herb business, and laundry. Have arranged two bath-rooms closets, &c., &c. The laundry drying room is a highly appreciated success. The room is 8x8 feet and 8 feet high has seven double clothes racks. The drying is done by exhaust steam, with an eighteen inch fan to produce circulation, and carry away the moisture. The clothes are all dry soon after the washing is done.

I wish to express my gratitude to my many kind and solicitous friends, some of whom came to see me in my late illness.

Elijah Myrick.

[The above is the last contribution that Elder Elijah sent to the **MANIFESTO**, only a few days before his death. Ed.]

Shirley, Mass.

Feb. 3, 1890.

17, "Where the heart feels most, the pen moves least," will stand for a truth as well as of the "lips," the Brethren and Sisters at Shirley Mass. may perhaps be given credit for a great deal of feeling. We know there are a few faithful souls here who have a great deal of feeling for the welfare of all their gospel kindred, and would join gladly in kindest and heartiest greetings to them, in all the heights of Zion.

Jesus said of his disciples—"If ye were of the world, the world would love his own, but because ye are not of the world, the world hateth you." If the world of to-day, loves Believers, what does it mean? Has the world improved, or is the other result inferred, proved to be a fact? In any case we ought to love each other, and not neglect all opportunities of making it manifest. Hence these few lines.

Winter thus far very mild, with slight exceptions, though from Jan'y 28th. to Feb. 1st. inclusive was well improved in drawing logs to mill. A large portion of next sea-

son's wood sawed, split and partly under cover. Apple Sauce, one of our specialties, in very good demand. Not more than one well defined case of "La Grippe" among the Brethren and Sisters, while all around us, the people have suffered greatly. J. W.

Canterbury, N. H.

Feb. 1890.

ELDER OLIVER HAMPTON of Union Village sends us a sprig of blooming myrtle, taken from the plant in front of their dwelling. We fear the little flower will regret its mid-winter advent.

H. C. B.

OUR BELOVED ELDER HENRY:—Did you ever tell a straight forward honest story and while it was even fresh with printers' ink need to tell another exactly opposite, both equally true—halves of one great whole? Such is our case. When we reported good health for Canterbury last month, we wrote truthfully. Close upon the same, however, came an attack of the prevailing "epidemic." Such a serio-comic experience! We will not say much about it, as we do not believe in transmitting disease even at the point of the pen. We confess to have been taken by surprise. Luckily for us, however, that we are all on the upward grade, without serious or fatal results, is truth for to-day. Should a similar attack ensue, profiting by our last lesson, we hope to show better tactics in parrying the blow or dealing with the unwelcome visitor.

Our sisters at the North Family, meanwhile, pursued the "even tenor of their way" at shirt-making for a firm in Boston, enjoying uninterrupted health. This gave us who live a little lower down the street, much pleasure and satisfaction in looking up to the North as bearing away the palm.

Winter with us singularly open. But little snow, sleet and rain predominating. Ice harvest occurred on the 6th. and 7th. inst. Amount stored, 100 tons solid. Ice cut by machinery into cakes 22x22 16 in. thick, supplying our Society and neighbors at the same time.

Elder Alexander and company are sawing wood with the "Cleveland Engine," six-horse power, averaging twenty-five cords

daily. The ring of the saw fills the air with pleasant music. More devoted hearts or willing hands are rarely found.

Hosiery knitting by sisters progressing. Machines in successful operation.

Our District School closed its winter term the 14th. inst. Examined by S. S. Committee of the town. Good work by both teacher and pupils. Accuracy and thoroughness the leading characteristics.

Enfield, N. H.

Feb. 1890.

BELOVED ELDER H:—We like the idea of each Society being represented in the **MANIFESTO**, indeed, it is one of the pleasant means of knowing more of the home life of our gospel friends. We should be better satisfied, however, if we could be favored with a real visit from the dear friends, and share a union of the spirit that would assist both parties to feel better able to continue in the good way of peace and righteousness.

In our morning service on the Sabbath we were invited to speak of the good in each other, and of our many blessings, so that when the beloved Ministry visit us, you may find that we are on the right road to the kingdom of our God.

The cutting of the supply of fire wood for next winter is nearly finished, and from our estimate, we think it is consumed faster than it grows.

The ice harvest for this season was early and satisfactory, and the houses have been filled with a good article from the Mascoma Lake, fifteen inches thick.

Kindly, Ella Briggs.

North Family.

ALL are hurrying to make the most of the good sleighing. Some of the teams are hauling logs from the woods, which may be fifty feet long. The butchering of animals for food is still continued and attended to promptly. Several hands are at work in the factory, and are making some very nice pails and tubs. As yet the influenza wave has not disturbed us.

Groveland, N. Y.

Feb. 3, 1890.

We are thinking just now, what manner of report we can give of home proceedings that

will most interest the reader. While we are pondering and exchanging one idea for another, this "happy thought" reaches us. Make out a programme of the evening's entertainments. So here we give them. Sunday evenings are devoted, alternately, to Prayer and Singing meetings. Monday to family Readings and Recitations. Tuesday to Vocal and Instrumental music. Wednesday, Bible Class, conducted by Elder Alexander L. Work and Ella E. Winship. Thursday, Readings and Recitations by William H. Bussell. Friday, Vocal and Instrumental music. Saturday, Religious Service. Thus closes each day in some profitable way.

The Society supports a "Select School." Winter term commenced Nov. 26th. Scholars manifest a general interest in their studies, much to the pleasure of the teacher and credit of the school. Number of scholars in attendance, 12. School taught by Ella E. Winship. Arrangements have been made for renovating the reservoirs, which action was promptly responded to by some of the enterprising members. A few days labor completed the whole. We are now rewarded with cisterns well supplied from the copious rains that soon followed. Our principal source of water for laundry and all domestic purposes is that which "cometh down from above" and with filters for purifying it we find the most refreshing life-giving and healthful beverage that can bless humanity.

Our herdsman commenced feeding ensilage to the stock January 1st. The creatures appear to relish it, and seem to think (if they do think) they are living sumptuously. We are having plenty of weather, but are puzzled to know the kind. Whether it is Winter, Spring, Summer, or Fall. We experience each day some of them all. G. D. G.

Union Village, Ohio.

Feb. 1890.

WE are cutting and sawing wood, feeding stock and sometimes trying to husk corn and haul fodder, but the mud is so deep that the teams cannot draw more than the empty wagon, most of the time. It will get better after a while. For,—

"Ever the right comes uppermost,
And ever is justice done." G. Mattle.
O. C. / H.

White Water, O.

Feb. 6, 1890.

SOUTHERN OHIO has shared extremely mild weather, for winter, thus far, except four or five days which were tolerably cold. One morning the thermometer was down to 10 degrees above Zero, at present 63 degrees above. Little prospect for the luxury of ice for next summer.

The measles have prevailed some among the children and a few cases with adults. The La Grippe continues in rather a mild form.

We have built an engine house with sides and roof of iron, and have put into our family dwelling a Dayton Furnace Co's Challenge furnace, No. 2. So far it does good service.

We have dried upwards of 3500 lbs. of apples and pears, and have sold nearly the whole lot at 7 cts. per lb. H. B. B.

Canaan, N. Y.

Feb. 1890.

BEL-LOVED ELDER HENRY;—The two copies of the Memorial Services in memory of Sister Mary Witcher, were received in due time, for which accept our kind thanks. You may be sure they were pretty thoroughly read and much appreciated by all. There is no life that develops such strong ties of friendship like the true believer's. In health in sickness, in joy or sorrow, it is the same. How different it is from the friendship of the world. I am always thankful to hear of the departure of the spirit from the mortal form after it has completed its work here, and our worthy Sister Mary has passed to her beautiful home in the spiritual world there to enjoy the fruitage of a long life of sacrifice and consecration to God while in the body; my sincere prayer is that we all may become purified and glorified spirits like unto her. We are very much interested in home notes in the MANIFESTO; like to know what our good Brethren and Sisters are about occasionally. We have just finished harvesting our yearly ice crop; the quality of it is very good. The Brethren are getting some sleepers out for the R. R. Company to keep the world's wolf from the door. La Grippe thought it had considerable work to

do in our family and took hold quite strongly for a few days, but found the company so uncongenial that it concluded to move on; I hope it will not stop until it plunges into one of the large oceans or twines itself around the North Pole.

Be so kind as to accept the love of the Brethren and Sisters.

Hoping when you again visit Mt. Lebanon you may be able to materialize your presence in our midst, we remain

Your Brother,
George W. Clark.

The Bible Class.

ANSWERS to Bible Question No. 4, published in FEB. MANIFESTO.

Which is the most interesting book of the Old Testament?

Number of writers from Mt. Lebanon, N. Y., 20: Enfield, N. H., 15: Canterbury, N. H., 13: Enfield, Conn., 11: Groveland, N. Y., 5: Hancock, Mass., 4: Gloucester, Me., and Pleasant Hill, Ky., 1 each.

The Book of Genesis has 16.

The Books of Samuel have 11.

Daniel has 8.

Esther and Isaiah 7 each.

Isaiah seems to be the most interesting book of the Old Testament because of its many prophecies foreshadowing the coming of Christ—the world's great Redeemer.

M. Davis.

The Book of Kings has 6.

The two books of Kings because of their historical interest. They show the Jews at their zenith.

Anna Dodgson.

Proverbs has 5.

I think the book of Proverbs the most interesting, because it is so rich in wisdom; in that which teaches us of better things above, and guides us to a fuller knowledge of God, his great love and tender mercy, without which we are as one groping in darkness. Wisdom is the light which shows us the folly of sin.

Esther Gill.

Exodus has 4.

Ruth and Psalms 3 each.

BIBLE QUESTION. No. 5.

Which of all the Savior's promises contains the most comfort?

IN REMEMBRANCE.

THE funeral of ELDER ELIJAH MYRICK, of Harvard Mass., was held on Wednesday at 2 P. M., the 12th inst., in the Hall of the Family Dwelling. Elder Elijah, who had reached the well filled age of sixty-six years, came to Harvard when only a little boy of four years. From a virtuous child he developed into a beautiful Christian man and has been an interested and devoted supporter of our gospel order for a long series of years.

By all the dear friends at his own home, and indeed throughout all of the Eastern Societies where he was widely known, he was loved as a gospel father, and as one who was solicitous for the comfort and general happiness of every one from the aged to the little children.

The death of Elder Elijah occurred very suddenly on the afternoon of the 9th of Feb. He was sitting in company with the Ministry and Elders of the Church and had been conversing on several subjects of interest, and then introduced a letter that he had just written. He read till he reached the closing address, "Your abiding Brother" and then suddenly expired; although he had stood on the threshold of death for some weeks during the early part of the Winter, he had so far recovered, as to be able to give some attention to his several duties, and even ventured to spend two days away from home last week and returned in comfortable circumstances with the remark that he felt "quite well."

By invitation of Elder John Whiteley, who conducted the services at the funeral, Elder Henry C. Blinn with three Sisters L. J. Forest, A. E. Newton and J. H. Fish from Canterbury, N. H., and Elder John B. Vance of Alfred, Me., were present. A brother of Elder Elijah and his family also attended and some twenty of the invited friends from the town or vicinity.

The meeting was opened by the singing of an appropriate hymn. Elder John Whiteley gave a brief address adapted to the occasion and having reference to our departed Brother. Eldresses, Eliza Babbitt, Maria Foster, Annie L. Walker and several other members

of the Society of Harvard then offered their tributes of affectionate remembrance, either by speaking from the fulness of the heart or by reading what had been prepared. Several members from the Society at Shirley gave corresponding contributions. The speaking was interspersed with the singing of some selected pieces eminently appropriate to the occasion. After this Elder H. C. Blinn offered a few timely remarks in harmony with the season of sorrow and closed by reading the twenty-third Psalm. The three Sisters from Canterbury sung a piece, by request, in remembrance of all the suffering and deeply afflicted burden bearers in this our gospel home.

Elder J. B. Vance then spoke very feelingly and sympathetically which found a ready response in the hearts of all present.

Sisters, E. A. Stratton and M. L. Wilson called, as they were on their way to Boston, and attended the funeral.

By invitation one of the friends of the Believers, spoke a few words of appreciative regard for his acquaintance with Elder Elijah and with the Society of Shakers in Harvard which had extended over many years. The Service continued for two hours, in sorrow, in tears, in hopes and encouragement for the prosperity of our Zion Home.

During the time of Service all that was mortal of Elder Elijah was placed in an adjoining room. The countenance was so life-like that one might have thought him lying down to rest from the weary labors of a day. His dress was peculiarly expressive of his own neatness during life. The coat was of white alpaca, very tastefully arranged, and the spotless bosom and collar of the under dress was in close harmony, as was the becoming white silk neck-tie. The casket was made of the beautiful white pine of our own New England forests. This was, in its simplicity, unstained and unvarnished. The trimmings on the inside, as arranged by the free gift of the undertaker, a special friend of Elder Elijah, were also choice in their simplicity. The duties of the Service having been closed, the body was taken to the cemetery for interment.

H. C. Blinn.

FORGIVENESS.

"If ye forgive not men their trespasses neither will your Father forgive your trespasses." MATT. VI: 15

CANTERBURY, N. H.

p

O shall I for-give? For-give and be for-giv-en; Where

mp

love does not tar-ry Our God can-not reign. His

arm is sal-va-tion, His love is a ref-uge, A

ref-uge for the err-ing And a rest for the strong."

[Contributed by E. A. S.]

POST AND RAIL PEOPLE.

A FRIEND of mine says there are two sorts of people in the world—"posts" and "rails," and a good many more rails than posts. The meaning of this is that most people depend on somebody else—a father, a sister, a husband, a wife, or perhaps on a neighbor.

Whether it is right to divide the whole population of the earth quite so strictly, it is true that we all know a good many rail-like people. Blanche Evans tells me one of the Rail-girls sits by her in school. Miss Rail never had a knife of her own, though she used a sort of pencil that continually needed sharpening; so Blanche's pretty pen-knife was borrowed until one day the Rail-girl snapped the blade. Blanche was so tired of lending the knife that she was not very sorry.

Miss Rail's brother works beside Henry Brown in the office of the *Daily Hurricane*. They both set type, and Henry's patience is sorely tried by Master Rail. If Henry tells him to-day whether the *l* is doubled in *model* when *ed* is added, he will have forgotten to-morrow; and Henry has to tell him whether the semicolon comes before or after *viz.*, every time he "sets it up." The truth is, the Rail-boy doesn't try to remember these things; he has taken Henry for a post and expects to be held up by him.

I met two pretty young ladies traveling together last summer. One was always appealing to the other to know if they were to change cars at Osanto, or not until they reached Dunstable, or if they should not change at all. She asked her companion the time, though her own watch was in order; she "couldn't bother to remember" names of routes and hotels and people, but she found it very convenient for somebody to do all this for her, and she never concealed her surprise if her friend forgot or neglected anything.

Being a post is often unpleasant, but how much worse it is to be a rail! The post can stand by itself—but take it away, and where is the rail? Boys and girls have this advantage over a wooden fence—if they fear that

they are rails, they can set about turning themselves into posts at once, and they will find the post business a far more delightful one.—*Selected.*

[Contributed by D. C. Brainard.]

HOW TO KILL AN ENEMY.

"THERE is but one way to kill an enemy," says the *Christian Witness*, "and that is by putting coals of fire upon his head, that does the business for him at once; Lie in wait for him, and when you catch him in trouble, faint from hunger or thirst, or shivering with cold, spring upon him like a good Samaritan, with your eyes, hands, tongue and heart full of good gifts, just feed him, give him drink, warm him with clothing and words of kindness, and he is done for. You have killed an enemy, and made a friend at one shot."

"THE steps of faith fall on the seeming void
And find the rock beneath."—*J. G. Whittier.*

Deaths.

Wm. Shippee, (late of North Union) at Union Village. Feb. 1, 1890. Age 61 yrs. 1 mo. and 15 days.

A good, and upright man. A bright ornament in his character was special solicitude for the friendless. O. C. H.

Angeline Turner at Church, Mt. Lebanon, N. Y. Feb. 5, 1890. Age 43 yrs. and 5 days.

Thus though from "Love's shining circle, the gems drop away," we rejoice to know that our loved one is "Not lost but gone before." A. J. C.

Samuel Smith at South Union, Ky., Feb. 8, 1890. Age 82 yrs. 4 mo. and one day. He came here at the age of 16, never retreated, has been a faithful worker in the Lord's vineyard for 66 years and is sure of his penny. H. L. E.

Elder Elijah Myrick, at Harvard, Mass. Feb. 9, 1890. Age 66 yrs. 11 mo. and 22 days.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, for Feb. has among the Notable People of to-day, Sir J. W. Dawson, Principal of McGill's College. He was born in Pictou, Nova Scotia, in 1820. A portrait and article having reference to Sarah Orne Jewett of South Berwick, Me. who as a writer has undoubted promise of success. An interesting paper on the Studies from Lavater, showing the variety in expression and its teaching. Sketches of Phrenological Biography, contains an article on Francis Joseph Gall, by Mrs. Charlotte Fowler Wells. This very interesting sketch is accompanied with a beautiful portrait of Dr. Gall.

Other valuable papers help to fill the Feb. number. Fowler & Wells Co. 775 Broadway, N. Y.

It gives us pleasure to know that the "Messenger of Peace" still lives. That it has contended earnestly and kindly for the reign of Peace, in the hearts of the people is well known to all the readers of that beautiful little advocate of peace principles. No 1 of vol. 20 comes to us in an entirely new form. The combined fellowship of the "Christian Arbitrator and Messenger of Peace," must be the means of doing a great deal of good by advocating the brotherhood of man, and by urging the settlement of all national or individual disputes by a Christian arbitration. Send fifty cents to Daniel Hill, Richmond, Ind. and obtain the Christian Arbitrator for one year.

HALL'S JOURNAL OF HEALTH, for Feb. Contents. National Sisterhood of Liberal Women; Looking Forward; Occultism; Uses for Ammonia; A Dangerous Drug; A mystery; How and When to Drink Water; A good test for Coffee; The Source of Wrinkles; Diseases from a Book, etc., etc. Office, 206 Broadway, N. Y.

THE CHRISTIAN PATRIOT from Morristown, Ten., under the Editorial manage-

ment of Rev. James B. Converse, has just issued its first number. The paper "will be undenominational and non-partisan, the organ of no party, church or locality. One excellent feature is promised, that "it will avoid useless controversy." One of the specialties "will be the teachings of the Bible in regard to social science, political economy, and law taxation."

The free public library may now be said to dot every hillside in New England. Especially in eastern Massachusetts, where it apparently had its origin, there is scarcely a town, however small, which does not have its library for the free use of its reading public, however limited in numbers. These institutions are often benefited by a small private endowment from some liberal-minded citizen, and are generally well supported by an appropriation from the town. The existence of nearly all of them is covered by the past forty years. The primary object of their establishment was the furnishing of reading matter for amusement or entertainment, the object of instruction being a secondary consideration; and this is true to a great extent to-day, although the element of instruction is gaining in prominence, and the library is regarded more and more as an adjunct of the public schools. If they were originally intended for the very poor, our experience shows that that use has long been superseded, for their privileges are now shared by the rich and poor alike. The public library is one of the most democratic of our institutions and a good librarian will show the strictest impartiality in the treatment of his patrons. The current literature of the day is brought into speedy contact with the general public in the libraries, and as the interest centres largely in the newest books, the patronage is greatly increased by the circumstance of finding them there. Everybody can appreciate the privilege of finding the latest and best literature on any subject in the public library, knowing that the free use of such books may be had for the asking. Most of the libraries, by taking periodicals and newspapers, be-

come a combination of library and reading-room, and this enlarges the field of their usefulness. The influence of these centres of intelligence makes better citizens of our young people, enlarges the thought of the older ones, and enables many, no doubt, to bear the ills of life better, and affords entertainment for many an idle hour.—From "*A Model Village Library*," by William R. Cutter, in NEW ENGLAND MAGAZINE for February.

THE PHILADELPHIA MUSICAL JOURNAL, February. Contents. Eugene D'Albert with portrait; Pablo de Sarasate with portrait; Music at the Capitol; The Gondoliers; Local Musical Notes; Elijah by the Philadelphia Chorus; Musical News; Educational Department; Honors to Rubinstein; A Conceited Singer, etc., etc. Gould & Woolley, 1416 Chestnut St., Philadelphia, Pa.

[Contributed by Genevieve De Graw.]

SPEND WISELY.

Look most to your spending. No matter what comes in, if more goes out you will always be poor. The art is not in making money, but in holding it; little expenses, like mice in a barn, when they are many, make great waste. Hair by hair, heads get bald. Straw by straw, the thatch goes off the cottage, and drop by drop, the rain penetrates your roof. A barrel is soon empty, if the tap leaks but a drop a minute. When you mean to save, begin with your mouth; there are many thieves craving admittance therein, but do not allow them to enter. The ale and beer jug are great wastes. So is the tobacco box. Keep away from them, and you will never find occasion for their use. In all other things strive to keep within compass. In clothing choose suitable and lasting material, not tawdry fineries; also avoid very prominent colors. To be warm is the main thing; never mind the looks, but always clothe yourself, honorably, healthfully, and comfortably. Never stretch your limbs further than your blanket will reach, or you will soon be cold. A fool may make money, but it needs a wise head to spend it. Remember

it is easier to build two chimneys than to keep one going. If you give all to back and board, there is nothing left for the savings-bank. Fare hard, and work hard while you are young, and you have a chance of rest when you are old. And your rest will be honestly earned.

A SIMPLE RELIEF FOR LUNG TROUBLES.

It has long been known that pine needle pillows would alleviate persons afflicted with lung troubles, and a Florida Editor relates an incident in support of the fact as follows: During a visit to the home of a most estimable lady living on Indian River, this editor was told of a discovery that had been made which may prove a boon to sufferers from lung or bronchial troubles. This lady having heard that there was peculiar virtue in a pillow made from pine straw, and having none of that material at hand, made one from fine, soft, pine shavings, and had the pleasure of noting immediate benefit. Soon all the members of the household had pine shavings pillows, and it was noticed that all coughs, asthmatic or bronchial troubles abated at once after sleeping a few nights on these pillows. An invalid suffering with lung troubles derived benefit from sleeping on a mattress made from pine shavings. The material is cheap and makes a very pleasant and comfortable mattress, the odor of the pine permeating the entire room and absorbing or dispelling all unpleasant odors.—*Sci. Amer.*

KIND WORDS.

PLEASANT HILL, KY., FEB. 1890.
Jan. MANIFESTO exceptionally good—a good beginning for the New Year, 1890.
M. J.

WEST PITTSFIELD, MASS JAN. 1890.
BELOVED ELDER HENRY:—I want to return heart felt thanks to both Editor and Author, for that life-giving article in the Jan. MANIFESTO, "Seven Travails of the Shaker Church." I am thankful that there are those still in our midst, who have been "Baptized with Mother's testimony," and have kept the baptism, and can to-day hold forth the testimony in its original spirit and purity. Heaven bless every such soul, is the desire of your gospel Sister,
LOIS WENTWORTH.

The Manifesto.

VOL. XX.

APRIL, 1890.

No. 4.

HISTORY OF THE CHURCH OF MT. LEBANON, N. Y. No. 10.

EDUCATION.

This subject may prove interesting to those who may read of the progressive steps taken by the Believers, in obtaining a good and substantial education. The first Elders, who came from England, were limited in their privileges, and could not secure for themselves the advantages which are so much to be desired. On embracing the testimony of living truth, they became too deeply absorbed in their gospel mission, to turn aside for even that which was so desirable. Those, in this country, who embraced the faith, had only limited opportunities for an education, as was the case with the common people, generally.

All the district schools were very deficient, and the people were in no condition to pay much attention to a more liberal education for their children, and for several years the subject was very much neglected.

After the organization of the Community the children were provided for much better, and the common branches of education were taught very sat-

isfactorily. In 1808 better privileges were secured for the pupils, and more attention was paid to the proper use of language. Evening schools were established and a good degree of interest manifested in support. These were open to any Brother or Sister who wished to attend. These schools were alternately opened and closed, as circumstances demanded. Sometimes they were in session only for a few weeks and then for a much longer term.

In 1815 more attention was paid to education and the school was kept more regularly. The number of pupils had so increased in the several families that in 1817, a public school was opened for the benefit of all the children.

This was formed on a plan known as the "Lancasterian System." The school was under the direction of the Church family, and the teacher was a member of their family. A session was held in the summer for the boys and in the winter for the girls. From thirty to sixty pupils attended each term. Considerable attention was given to reading, spelling, writing, geography, arithmetic and grammar, as well as to other miscellaneous in-

struction. A special interest was manifested in 1830 in the formation of a Bible Class, in which recitations were made from Scripture, questions proposed and explanations made, to give a better understanding of these subjects and to promote the principles of virtue and morality.

The public school moved along prosperously for about eighteen years, when in 1835 it was thought best to establish other district schools in the Community, and essentially lessen the burden of teaching.

In 1839 a school-house was built, and since that date the school has been kept regularly summer and winter, each having a term of four months. The new house gave better accommodations to the pupils, and a commendable advancement was soon to be discovered throughout the whole school. Several other branches of education were added as essential to the general welfare, such as music, algebra, astronomy and agricultural chemistry.

Our school, from the first, has been under the inspection of the S. S. C. of the town, and been governed by the same law as other districts. In our efforts to maintain a good school we have universally obtained the approbation of the Committee.

BLACKSMITHING.

This was a very important and indispensable branch of business. Among those gathered, several were good workmen, and still continued in the business. They not only did all that the Believers needed, but accepted jobs from those not of the Community. At the same time they made

axes, hoes, knives and clothiers' shears.

Very little was done at iron work in the line of nice machinery, till 1793, when Benj. Bruce invented and made an ingenious machine for the setting of card teeth. Valuable improvements were made in 1800 by the introduction of a trip-hammer, although it would now be considered of an indifferent construction. In 1828 the first foot lathe was made and used for turning and drilling. A machine was built in 1846 which was very valuable for the gunning of saws, punching holes in heavy irons, &c. These were followed by the manufacture of several engine lathes, to be propelled by water power. These greatly facilitated the iron work and contributed very much to the advancement of machinery.

A new building was fitted up for the blacksmiths in 1846, having a water power sufficient for driving a trip-hammer, a large lathe and various forms of machinery, to answer the purpose of some four or five workmen. From the first there has been a gradual improvement in tools, conveniences, as well as in general machinery. In connection with this we refer to the business of making hammered or wrought and cut nails. For several years this was a profitable business, and a source of considerable income. These wrought nails were used in the coarser work while building, until the year 1812 when they were superseded by the cut nails. Wrought nails were also used as early as 1780 for shingling and lathing, but on the introduction of cut nails, soon after the organ-

ization of the Community the wrought nails passed out of use. The machinery for cut nails, and the work of forming the heads by a hand hammer, employed not less than twelve persons and yielded a very profitable income. After a few years, nail factories were opened in different parts of the country, affording the nails so cheaply that the business became unprofitable for the Believers, and we closed the manufacture in the year 1830.

Beside the usual work of a blacksmith, the Brethren made door trimmings, as hinges and handles, also cooking utensils, shovels and tongs and a great variety of articles in all the various departments. The great improvement that has been made in the manufacture of iron and steel, in its form and size, has relieved the blacksmiths from a great deal of laborious work with the hand hammer.

(TO BE CONTINUED.)

FORGIVENESS.

ANDREW BARRETT.

THERE is no Christian virtue more necessary to be kept in exercise than the spirit of forgiveness. As we are all human, born into the world with a nature prone to evil, we must expect to be tried on all points by the opposing elements of good.

When such trials and conditions come, which they surely will, in the course of things, then is the time to bring into exercise this noble spirit of forgiveness. What is more exalting in an individual, when they see their faults, than to have enough of the true spirit of Christ to acknowledge

them? What heart is so hard or feelings so cold that can withhold from a Brother or Sister, this beautiful spirit, who knowingly have in an unguarded hour dropped a careless word which has wounded the good spirit in a companion. Seeing his fault he comes with a penitent spirit acknowledging the wrong. In an unguarded hour I was overcome by a wrong spirit which led me to speak hard words to you. Upon reflection I see I am wrong and now I have come to make reconciliation, and ask your forgiveness. With this spirit in an individual he will never rest until every debt is cancelled. Like the apostle John, who by his preaching had gained a very noble spirit to the faith, (Polycarp,) after being an earnest worker for a time in the Christian cause, turned therefrom and joined a band of robbers. John hearing of the failure of his disciple, went in search of him; and it is said, followed him to the robbers' camp and found him captain of the band. The robber recognized John and falling upon his knees before the apostle, implored his forgiveness. John, whose noble soul was always full of this spirit, stretched forth his hands and took him again into his affection and love. A worthy example for imitation. Truly, this brings home the injunction of our Savior, not only seven times but seventy times seven, 490 times. This to the understanding mind would seem impossible for an individual to be offended so many times. But Jesus in all his sayings was governed by great wisdom. He knew the impossibility of being offended so many times, but to show the necessity of forgiveness he made the remark.

Ayer, Mass.

DAWN.

WATSON ANDREWS.

FAIR on the eastern verge of day,
 A dawn, a glorious dawn appears,
 The light of ages, focused here,
 Proclaims the promise of the years.
 I see! I see! the millions cry,
 The million tongues that erst were dumb.
 Resplendent in the life He lived
 The answer to "thy kingdom come."
 Go thou, and likewise do, He saith,
 So shalt thy faith restore thee whole;
 Go sow in works what thou wouldst reap;
 Faith, demonstrated, saves the soul,
 Whoso will come, may come, He saith;
 Into my way, my walk, my life;
 Into a peace that passeth far—
 The wisdom of a world of strife.
 A world, indeed, of needful strife,
 Where each must battle for his own,
 His houses, lands, his children, wife;
 Nor can he say "thy will be done,"
 Until he's called to leave these weights,
 To break these needful bands of time,
 To walk in true discipleship,
 The pathway to his peaceful clime.
 Self cannot walk these peaceful ways
 Self-care is no more duty here;
 Then care for others by the way,
 In universal goodly cheer.

North Union, Ohio.

TESTIMONIES.

"THE Spirit of Christ is a tender spirit, and we ought to be careful not to grieve it." In speaking of the youth Father James said, "You are the branches of a good tree, and I can see the branches flourish and grow. Remember you are not the root, but the branches. It is my privilege to speak against all evil, and when I cannot speak against it, I will breathe against it."—
 JOHN WARNER.

In the winter of 1783 two Brethren and eight Sisters residing in the town of Harvard, Mass., went to Watervliet,

N. Y., to see Mother Ann and the Elders. One sleigh accommodated the whole company. Deep snow drifts in some places and the ground quite bare in others, made the journey long and wearisome. In some instances most of the company would leave the sleigh and walk a short distance, but the melting snows of one day would so wet their garments that they became very uncomfortable, while on the next day their garments would be so frozen as to prevent them from enjoying much satisfaction on the trip.

They arrived at Watervliet before the rising of the sun, having for the last twenty-four hours interrupted their journey only to feed their horses and to partake of some refreshments provided for the company. Elder Calvin Harlow met these friends from Harvard, and falling upon his knees, said,—“Dear friends, I have been praying for you all night.” When they reached the house in which Mother Ann dwelt, she opened the door and came out to see them. “You are the very ones,” said she, “that I have borne on my heart and soul all through this night.” Mother Ann and the whole company then kneeled and returned thanks to God for their preservation. Jemima Blanchard of Harvard, Mass., who was one of the above company, related these circumstances.

At a time when some teachers were to be sent out on a mission, Mother Ann said to them,—“Take your swords and be sure that they have two edges, lest after you have preached to others, you then become castaways.”

Keep your hearts pure.

LITTLE TEMPTATIONS.

ERNEST PICK.

"HERE lies the chief temptation to wrong. To tell a small untruth, to utter a little word of unkindness, to cheat in some very unimportant matter—these are the real temptations of life which beset us."—*Self-Culture*. T. F. Clarke.

How my soul yearns for consolation, what a thronging and pushing desire for the millennial state of mankind I experience! What a mixture of joy and grief, strength and weakness, doubt and assurance the inner life of a man is, who has forsaken all of the world and the flesh and who has crossed the threshold to the kingdom of man divine.

How expressive and intelligent, strengthening and consoling is the assurance that forever we shall be guided onward and upward to the right as long as we are true to the divine monitor, conscience, which speaketh loud and admonishes and advises faithfully, constantly and unmistakably. How faint yet positive the voice is in difficulties which former experience has not encountered yet, or in affairs close to the boundary line of wrong and right, when the least step either leads into the kingdom of right or into the anarchy of wrong. How unfailingly follows satisfaction when ours was the right step, how inevitable remorse, when wrong.

How careful and prayerful, trusting and full of faith should we be, not once to suppress this monitor which the more it is obeyed, the quicker and louder it becomes till the truly re-

deemed steers his life-boat safely through life's ocean, whereas when once disobeyed the voice is but faintly heard the next time, and will be missed entirely after repeated disregards.

Often do I wish to find a talisman which forever may protect me and be a never failing guide in sudden emergencies, a support and strength in times of sickness, excitement, weakness, doubt and temptation; a shining light when our life's journey brings us in contact with strangers, or our way leads us into regions unexplored by our experience, a rule in all undertakings and business whenever we voluntarily leave the secure harbor and willingly face and engage in new battles and struggles to gain more good by risking the already gained for a fuller victory.

And this talisman, after having accomplished all this, would be a brake on the chariot of victory, a warning friend in time of prosperity a strong opponent and drawback when success begins to dazzle our judgment or to inflame our passions.

Where, then, may we find the philosopher's store which teaches us to say "Nay," when kindness and tender feelings flatter our vanity and selfishness; when earthly gain and ambition, office or bodily comfort try to lead us astray from our path of stern duty? Where is the wisdom imparting strength to step out of the beaten track of custom, habit and indulgence, where the tact to oppose erring and mistaken friends and where the conviction for which we readily sacrifice home, long cherished ties of affection, beloved surroundings in order to be true to our call and mis-

sion of building up the Kingdom of Heaven on earth where Peace may reign and good will to men? Is it not in doing right regardless of ourselves though the heavens may fall; to resist the beginnings of evil by not touching, tasting or handling evil and what comes thereof and trust in God who knoweth and seeth all, that He may speed our redemption and bring us to everlasting glory in his kingdom of righteousness and love?

Mt. Lebanon, N. Y.

SONYEA, N. Y., Oct. 30, 1889.

BELOVED MINISTRY:—Your favor received, and submitted to the Brethren and Sisters. The majority view it with suspicion, feeling that it would result in the loss of what spirituality there yet remains with Believers in our sacred worship.

One or two, who have no real interest in the meetings, would be pleased to have the innovation. A few, are indifferent. The Elders, while in no way prejudiced against instrumental music, if it can be kept subordinate to the spiritual, unite with the gift of our Lead.

But, seeing humanity is constitutionally lazy, spiritually, and is ever seeking to climb up some other way than laboring for a true spiritual gift with which to feed their own and other souls, we should look upon the introduction of instrumental music into our worship meetings with disfavor.

When that wave of deep conviction which we are all looking for reaches mankind, and souls are made to feel their hungry and naked condition, will

it be the foolish things that now agitate Believers they will ask for? Is it not the living bread and waters of life that they will be expecting?

They have the fashions and pleasures of this world in perfection, as Believers in Christ and Mother's Gospel can never enjoy, as these will not satisfy the hungry soul.

One soul who is truly baptized into the virgin life of Christ will bring more conviction to the souls of men, than all the instruments of music the world ever saw.

Zion had an Order and Lead, and still has. We would like to unite in deep souled prayer with the Household of faith, that the wisdom and blessing of God may rest on this Order and Lead, that, through them Zion may be prepared to do her duty!

Please accept the love of all the Brethren and Sisters.

Yours in gospel love,

Elders of Sonyea,

To Ministry of Mt. Lebanon, N. Y.

THE REWARD OF A DEDICATED LIFE.

To Sister, Rhoda R. Hollister.

CECELIA DE VERE.

Is not the hour of pain the hour of balm?
When love's sweet solace drops upon the soul,
When comes the unction of sustaining calm,
Tho' tidal waves of sorrow swell and roll.
The drift-wood and the sea-weed cast aside,
The pearls thy spirit won from life's great deep
Will gleam in beauty that shall e'er abide.
For they are treasures which thy soul can keep.
Proud was thy spirit when it rose and smiled,
Intent to reach its own ambitious height;
The voice Maternal, bade thee be a child;

Was not the Heavenly Mother's mandate
right?
Thy heart of faith hath e'er proclaimed,
"It was;"
Thro' cross and trial, steady was thy aim,
Thy soul's devotion centered to Her Cause,
And to Her love confidently laid claim.
Her people were thy kindred, in their hearts
Thy home of homes was found and made
secure,
The mocking enemy sent poisoned darts,
But thou wert shielded by an armor pure.
Not through the lenses of to-day we view
The worth which we have counted year by
year,
Not in the tearful time when flowers we
strew.
Do we first learn to prize and hold thee dear.
Could gold of Ophir buy thy loving toil
Or prompt the hand so ready to bestow?
Could station give the balsam and the oil
That thro' the soul's affections had their flow?
Half o'er a century the field extends
Whereon broadcast thy glorious deeds were
wrought,
Where sainted, hallowed souls became thy
friends,
And blest thee with the love thy spirit sought.
Then what to thee was all the world's false
show?
Its aspirations were the tempest's breath;
When once thy feet had found the valley
low
The road to glory was the path to death.
Thy faith had tests severe, when kith and
kin
And comrades loved and cherished in the way
Turned from the fold to devious wiles of sin,
Thy choice was heavenward, where Oh
where are they?
Immortal life is thine; thy soul is strong
To bear the changes of the transient state;
Thou hast a trust, a triumph and a song,
With which to enter at the Morning Gate.
The flowers of earth to thee were more than
fair,
They were the gifts of God so freely given
In answer to the world's sick, yearning
prayer,
When mortals craved some token—bloom
from heaven.
There in that land where all the bloom is
sweet,
Beyond the loveliness of which we dreamed,
Shall Zion's faithful ones united meet.
And by her laws refining be redeemed.
The opaque pebble-crust from souls removed,
The diamonds polished by the life divine,

Shall blend their lustre with the hosts be-
loved—
God's living jewels—evermore to shine.
Such is the end of faith to us revealed,
However much to do or long to wait;
Through labor are the promises unsealed
That bear the glory of the holy state.
There is one baptism, above, below,
One way, divided by a mountain cloud,
We climb the steep up which thy feet must go,
While only silvery screening mists enshroud.
But, we shall miss thee from *external* sight,
Our *outward* senses oft will feel a void,
Yet from earth's shadow to eternal light
The bond of union cannot be destroyed.
We give thee thanks for the unmeasured
good
Which in thy consecration had its root;
We give thee blessing, that will ever brood
Upon a life that bore unselfish fruit.
The ministrations coming from the gift
Bring fortitude and courage to us all;
Dear angel-hands the burdens help to lift,
And angels' soothing accents gently fall.
These spirit friends that now our numbers
swell,
Are from our Zion home that is above;
We dare not *emphasize* the word, Farewell,
But we have clothed and crowned thee with
our love.
Mt. Lebanon, N. Y.

RELIGION.

M. J. TATTERTON.

PURE and undefiled religion, says an inspired writer, is, 'To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.' Pure religion then manifests itself in acts of kindness and charity toward our fellow-men. It implies an unspotted character freed from all selfishness and sin. It is the love of God shed abroad in the soul, diffusing a halo of light and holiness through our entire being. Practical religion consists in doing the will of our God, according to our highest light and understanding. It

is living a life of purity and holiness. it is manifest in our prayers and in a daily straightforward, consistent, Christian life. The religion of our lives should be a living witness of the power of Christ to save souls from their sins. True religion shows itself in all our conduct, it is like the sap of a living tree which vitalizes every leaf and twig.

Canterbury, N. H.

[The following is published by request. Ed.]

MY BELOVED AND HONORED FRIEND, ELDESS NANCY E. MOORE:—I have often been desirous of writing to you. Surely many hours have elapsed since our former acquaintance. Not knowing how long it may please God to continue you here below I am willing to embrace this opportunity of writing to you, and letting you know a little of where I stand.

Perhaps you know enough. It is sad to say and yet I feel it is true that the last avenue is closed. I have withdrawn myself from you, thinking that I could take pleasure in this unruly way of going, but alas! I fear it is a deadly cost.

Oh! that I only stood just as I did this time last season. But as it is I have roamed over hills and over valleys, and I am now on the top of the highest hill, doubting which path to choose and fearing I might land in the bottomless pit. I wish I could be as wise in my pleasures, as you are pleasantly wise. Your virtue is agreeable, your wisdom amiable, and your philosophy the highest luxury.

I know, my dearest, that I have weighted your burden to any amount,

but with sorrow and repentance I ask you, fervently, to forgive and forget the past, and with trusting heart look forward to the future for sunshine and happiness. But if ever I get so case-hardened again, as I have been, I shall want to go to some far-off uninhabited island, where the earth shall be my bed, the sky my covering and the wild birds my company.

Adieu from—

A TRIBUTE TO OUR LOVED SISTER, MARY ANN HILL.

FREDERICK A. STICKNEY.

BEFORE the dawn of morning,
Had tinged the sky with gold,
An Angel entered softly
And claimed one of the fold
One we have loved and cherished,
One who was true and tried,
Whose life was full of blessing,
Whose soul was purified.

Our Mother heard the summons,
The Angel's voice so sweet;
"Come home, thou'rt worn and weary,
Your loving friends you'll greet.
Fear not the rolling river,
Nor dash of the boatman's oar."
She then embarked with the Angel,
And crossed to the other shore.

Her mansion was all ready,
Her friends were waiting there;
And songs of joy and welcome
Rolled on the balmy air.
She saw the light of the City,
And saints in robes divine,
As pressing on to greet them,
"Thy will," she said, "not mine."

Thus on through fields elysian,
And streets of purest gold,
The pearly gates were open,
Into the Shepherd's Fold.
The angel choir clanted
The anthem "welcome home,
Yea welcome, loved one welcome,
In fairer lands to roam."

Thy life of patient labor,
Of toil and earnest prayer,
In heaven is recorded,
By angels' watchful care.
Each deed, each loving token
Some needy soul relieved;

While words of truth were spoken
The erring heart believed.

We'll miss our Angel Mother,
Her words of love and cheer,
Her gentle, tender accents,
Were sweet to every ear
But if the chair is vacant,
The hands are still and cold,
Her spirit will be near us,
With blessings as of old.

Yet for a season only,
The time will not be long,
When we shall meet in heaven,
And join the angel throng.
Now from all pain and suffering,
Her weary form is free,
Her faithful labors ended.
Dear one, 'tis well with thee!

West Gloucester, Me.

GOOD MANNERS.

F. W. EVANS.

I STILL remember how, half a century ago, while traveling in New England, when passing a school-house, if the scholars were out, the boys would bow and the girls courtesy to the stranger or traveler. The pleasing impression and involuntary blessing upon the children, their parents and teachers, would almost find audible utterance. To-day, the passer-by is fortunate if he escape some rudeness or insult.

When I see ministers, editors, and public teachers using the contemptuous expressions of "Tom" Paine, "Abe" Lincoln or "Ape" Lincoln, and "Bob" Ingersoll, I ask myself, "Were these men, when boys, taught good manners?" They are zealous, religious advocates of Sunday laws, applicable to a day which they select, out of the seven days; and that day not the Scriptural Sabbath at all, but a heathen Sunday. These men presumptuously assume to select the day,

determine how it shall be kept and by whom; compelling, like familiars of the Holy Inquisition, by fine and imprisonment, those who have no faith in it, and who want nothing to do with it. I say, "Great is the mystery of" *ungodliness*. "Mystery" was written on the forehead of the symbolic woman who represented church and state—Babylon; the mystery of a trinity of three male Gods. The absurdity of an atonement—of one person being punished, and that person a God, for other persons' iniquities; and the d-v-l-t-y of an Inquisition that would fain torture human beings for not believing its doctrines of devils; believing, not from evidence, but by authority. Those are God-&-Christ-in-the American constitution people, who seek to destroy the only civil government upon earth that impinges not upon liberty of *conscience* the inalienable right of human beings. Are not the infidels to this persecuting church and state system, like Thomas Paine, Thomas Jefferson, Franklin, Abraham Lincoln and Robert Ingersoll, the "horns"—rationalists—that grew out of the head of the Beast; who hated "Mystery" the whore that rode it, and tormented her with the 'Age of Reason,' with 'Common Sense,' with the 'Rights of Man' and with the 'Crisis,' which produced the American Revolution, the Declaration of Independence, and finally established a civil government that is no more a Christian than it is a Buddhist or Mohammedan government? Honor to whom honor is due; respect and reverence to those friends of man who founded a republic free from theology,

leaving all people at liberty to do as they would be done by, and to "do violence to no man." Yet they "ate her flesh;" whatever that may mean. Let us all learn good manners; treat each other with respect; and love those who are good and who do good, regardless of nicknames, or phrases such as "Thou art a Samaritan and hast a devil," &c.

PACIFIC POLICY OF WILLIAM PENN.

THE case of William Penn is perhaps the fairest and fullest illustration of pacific principles, in their bearing on the intercourse of nations. The king himself had expressly abandoned these Quakers entirely to their own resources.

"What!" said Charles II. to Penn on the eve of his departure, "venture yourself among the savages of North America? Why, man, what security have you that you will not be in their war kettle within two hours after setting your foot on their shores?"

"The best security in the world," said the man of Peace.

"I doubt that, friend William; I have no idea of security against those cannibals but a regiment of good soldiers with their muskets and bayonets, and I will tell you beforehand, that with all of my good will to you and your family, to whom I am under obligations, I will not send a single soldier with you."

"I want none of thy soldiers; I depend on something better."

"Better, on what?"

"On the Indians themselves; on their moral sense, and the promised protection of God."

Ah! this good man trusted in the Most High, and knew Him in whose promise he confided. He had experimental knowledge that if he trusted in Him he would never be confounded—if he stayed upon Him he would never be dismayed. "It is better to trust in the Lord than to put confidence in man; it is better to trust in the Lord than to put confidence in princes." He tried "the

holy experiment," and found it to succeed. "He had in view the glory of God by the civilization of the poor Indians and the conversion of the Gentiles by just and lenient measures to Christ." In the great treaty under the elm, "Penn's honored tree of record," the wanderers of the forest solemnly pledged themselves "to live in love with 'brother Onas' and his children as long as the sun and moon should endure." More has been said in praise of this treaty than of any other ever transmitted to posterity. Voltaire says; "This is the only treaty between those people and the Christians that was not ratified by an oath, and that never was broken." Noble remarks: "No blood was shed, and the Christian and barbarian met as brothers. Penn has thus taught us to respect the lives and properties of the most unenlightened of nations." Robert Proud tells us "he treated the Indians with great justice and sincere kindness. It was at this time when he first entered personally into that friendship with them, which ever afterwards continued, and which for the space of more than seventy years was never interrupted, or so long as the Quakers retained power in the government. His conduct in general to these people was so engaging, his justice in particular so conspicuous, and the counsel and advice which he gave them was so eminently for their advantage, that he became thereby very much endeared to them; and the sense thereof made such deep impressions on their understandings that his name and memory will scarcely ever be effaced while they continue a people."

No marvel is it that such a man could take leave of his friends, one of whom was his tried true, and beloved Thomas Story, with "My love is with you; the Lord preserve you, and remember me in the everlasting covenant," or that the testimony could be borne on his behalf that "he had the inward appearance of the enjoyment of the Deity Himself by an almost constant communion with his Holy Spirit."—*Messenger of Peace.*

LET us measure our goodness by our love to God and the neighbor, and not by comparison with the vile.—*M. Whitcher.*

THE THIRTY YEARS' WAR.

AMELIA J. CALVER.

THIS cruel and devastating war, caused by the contest between the Roman Catholics, and Protestants in Germany, began in Bohemia in 1618, and ended by the Peace of Westphalia, at Munster in 1648.

By the Peace of Augsburg in 1555, sixty-three years previous, it was left to each State to prescribe the form of worship within its own boundaries, and all subjects were allowed to move from those States where their worship was forbidden, to those in which it was not.

But Church and State, or religion and politics, became involved in so many controversies, that perpetual and bitter strifes pervaded the whole country, and it needed only a spark to cause the great conflagration of war; and the spark was given when Ferdinand of Styria, a fanatic, educated by the Jesuits, was crowned King of Bohemia, a Protestant State, as successor to rulers who had pledged themselves to support the laws regarding religious liberty.

The war falls into four distinct periods. The first part extended to 1623, during which time the contestants were Frederic V., to whom the Bohemians offered their throne, and Ferdinand who had been appointed by Matthias. Frederic was defeated in 1623, placed under a ban, and bereft of all his possessions.

The war which might have ended here, but for the improvidence and stubbornness of the emperor Ferdinand, took on a new phase.

Two Austrian armies under Tilly and Wallenstein, now marched against the North German princes, who were under the leadership of Christian IV., of

Denmark. In this campaign as in the other the Catholics were victorious, and the Peace of Lubec compelled Christian of Denmark to withdraw his assistance from Germany.

Here again in 1629, the war might have closed, had it not been that Ferdinand confiscated all ecclesiastical estates in possession of the Protestants and ordered Tilly to move northward and crush every attempt at resistance.

At this critical moment Gustavus Adolphus, king of Sweden, stepped forward to assist the Protestants, and the third phase of the war commenced. It was during this campaign that the horrible plunder and massacre of Magdeburg, a Protestant city, took place, under Tilly, where 130,000 of the inhabitants were destroyed in three days, and only one hundred and thirty houses left. In November 1632, Gustavus fell at Lutzen, but the Catholics under Wallenstein were defeated, and retreated to Bohemia.

The war now changed character to one of political interests, where crowns and not religions were fought for. Here France stepped in, by the advice of Cardinal Richelieu, whose aim it was to humble the House of Hapsburg. The French fearfully devastated the country, and their participation is considered the worst chapter in the war.

The last contest took place where it began, in Bohemia, and when the Swedish army was about to make an attack on Prague, news came of the Peace of Westphalia Oct. 24, 1648.

The entire exhaustion of Austria, the offensive party, caused the final cessation of hostilities. The emperor Ferdinand did not lose his title, but was deprived of the greater part of his author-

ity ; while the power of the princes was so considerably extended, that the empire became nearly dissolved. Holland and Switzerland were declared independent. Alsace was given to France, Pomerania to Sweden.

Such is history. The pure and peaceful religion of Jesus Christ, and its form of worship, taken as a pretext for the annihilation, by cruel war, of the very flower of civilized and Christian Europe, while the apostle says,—“The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy, and good fruits.” And the prophet declares that where the peaceable kingdom of Christ is established, on earth, “The wolf shall dwell with the lamb and the leopard shall lie down with the kid ; and the calf and the young lion, and the fatling together ; and a little child shall lead them.”

Mt. Lebanon, N. Y.

Blessed are they which do hunger and thirst after righteousness. Matt. v., 6.

MARY B. SPRAGUE.

PHYSICAL hunger can only be satisfied by material food. With the masses, this can be secured only by arduous labor. Such as have never suffered to obtain subsistence cannot feel the gratitude and appreciation experienced by those who pay the price with brain or muscle. Those who share an abundance in earthly possessions too often know nothing of the true soul satisfaction ; for the soul immortal even though cramped and dwarfed by earthly conditions, asserts its need of spiritual sustenance. But they alone who hunger and

thirst after righteousness, that is, after God, the knowledge of the truth pertaining to right living, “shall be filled.”

Desires for worldly honor and riches should be subordinate to this prime object of seeking for righteousness. The promise of God to all who desire for something beyond self are very encouraging ; none need hesitate. “Ask and ye shall receive, seek and ye shall find.”

What we sincerely desire we usually seek with uninterrupted zeal until the coveted object is within our reach. Living in good society and having the knowledge of much truth will fail to perfect our lives in the beauty of holiness if we are self-satisfied and contented with our limited knowledge of God.

We read that it is one of the most difficult tasks to keep the soul of man open to the infinite and the smaller the soul the more difficult the task. Blessed, indeed, are those who seek for spiritual life, for they are in a receptive condition and will surely be filled with goodness from Eternal sources.

Canterbury, N. H.

In Memory of SISTER LUCINA.

SARAH A. COLLINS.

ONCE more we've met together,
And with a care we tread :—
For one dear form is absent,
They tell us, she is dead.
That she has gone before us,
Where soon we all shall dwell ;
She'll try, no doubt, to help us
To do life's duties, well.
For she was always ready
To do whate'er she could,
When she was young and able,
And when her health was good.
And since she had grown feeble,
We've often heard her say :—
“I want to help you, Sisters,
I wish I could each day.”
Though she has now departed
To realms, both bright and fair,

She cannot soon forget us,
Fond objects of her care.
We're sure a robe of beauty,
Of glory all her own;
In early life was fashioned
Complete when older grown.
So rest, dear Sister, kindly,
Rejoice in songs of love;
And when our mission's ended,
We'll meet in worlds above.
Mt. Lebanon, N. Y.

THE CONQUEST OF SELF.

IDA A. THOMAS.

He that ruleth his own spirit, is greater than he who takes a city.

THERE is no conflict so severe as the labor of subduing one's self; there is so much opposition in human nature so much that is opposed to the natural inclinations of the will and disposition of the individual, that oft times holds us as it were in bonds of iron. And oh! the conflict, the thousand, yea the unnumbered army of foes we meet, all to be subdued with no other weapon but the gospel sword. It is powerful enough when wielded within. With eyes open to all the foes within struggling to overcome the powers of good, I would burst the fetters and scatter the foes that dwell in my own heart. For there is no greater enemy than one's self. The conflict is not won in a day, a week, a month or a year, but is a life struggle. It requires a bright burning light within, a daily refilling and trimming of the lamp of the soul, and a burning indignation against all that would retard the travel of the soul. To gain a rich increase, labor is required and this labor is to cultivate true Christian virtues, by uprooting all that is evil. One may possess a very bad habit which, growing for years may have taken deep root, it is just like the obnoxious weed in the garden it re-

quires the united strength of each other to uproot it, the attempt is made, the visible part is cropped off but ere long growth is observed, coarse green leaves appear and we know the root remains. In the spiritual growth, is a deep work, it searches, it goes down to the foundation, undermining, tearing and pulling apart all those elements of the natural disposition which cause rebellion and destruction, making room for the rise and progress of the spiritual life.

Mt. Lebanon, N. Y.

[Contributed by Lucy A. Miller.]
SOWING AND REAPING.

D. W. BRUNELL.

"Whatsoever a man soweth, that shall he also reap." Gal. vi., 7.

Earth is the field now waiting the sowers;

Barren the ground till the seed shall be cast;

Warmed by the sunshine and moistened by showers;

Hasten, oh, sower, ere seed-time be past.

What is the seed ye will plant in the furrow?

What do ye think at the reaping to glean?

Harvest can bring to your sickle but sorrow

If at the sowing the seed be not clean.

Winnowed of chaff and of grains that are withered;

Sifted of tares that would choke out the wheat;

Sow but the best if the best would be gathered,
For as ye sow, of its yield must ye eat.

Corn can come only from good seed provided;

Weeds can produce but of that which is sown;

He who has cast, and the harvest abided,

Whether of grain or of weeds, reaps his own.

Sowing of truth will return to the reaper

Harvest in kind, with a hundred fold gain;

Evils once sown, rooting deeper and deeper,

Yield at the last a full harvest—of pain.

Selected.

THE MANIFESTO.

APRIL, 1890.

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,
EAST CANTERBURY, VER. CO., N. H.

TERMS.

One copy per year, postage paid,	.75
" " six months, " "	.40
Send for sample copy, free.	

Editorial.

THAT the beautiful gospel of Christ and the power of his life should be preached to the whole world is quite evident. Without this general diffusion of the truth, it could not become universal in the common, Christian acceptance of the word. If it has been our good fortune to be made the recipients of that testimony which leads on toward God; if we are bearing the cross by which we are crucified to the world, and are living the life which gives a conquering power over the elements of a selfish inheritance, then, indeed, are we in possession of "good news and glad tidings," which we have no right to monopolize, either for our earthly comfort or for our anticipated heavenly fruition.

Do we not say, as good men have said before us, that it is more blessed to give than it is to receive, and does not even this well timed admonition reach to the sympathy of our hearts, "Freely ye have received, freely give." The day will never dawn when any class of people can be justified even before men, in making the religious privilege an exclusive one. It is God's free gift to man. Personal triumphs, however, may be clearly and beautifully defined in the character, which will insure the commendation of men; but all this, like the treasure of self-righteousness, must occupy a very narrow space as a field for action, and at best afford an inferior hope to those who would wish to grow in the boundless love of God.

To the increase of God's kingdom, among men, there can be no end. But in its unfolding it will be as his heavenly kingdom, into which nothing can enter that defiles or is untrue.

Jesus in his mission of love, would have the will of God operate among men while on their pilgrimage through this world, as it operated in the kingdom of God, that they might be the children of their heavenly Father, and sons and daughters of the resurrection order which the son of God came to establish.

In the acceptance of this spiritual privilege, the gift of manhood and womanhood is raised above the earth-

ly plane, and through the baptism of the Spirit they become pure and peaceful, and able to overcome the world.

Christ was the manifestation of God on earth, and a fulness of that divine life dwelt in him, so that to be one with Christ, the disciple must be actuated by the same spirit, and certainly it need not demand much time to readily discriminate between the spirit of divinity and the spirit of the world. While one leads into all the gifts that develop the peaceable fruits of righteousness, and works with diligence to make men as the children of God, the other introduces into the mind the elements of discord and encourages the selfishness that rules the world.

The gospel, which is the embodiment of love, is the power of God to salvation. In it may be found the saving principle which not only enables the possessor to conform to a few outward rules, but so fully renews the heart that a new life is brought forward and new gifts and graces form the adorning of the mind.

No one, for a moment, would dispute the power of remolding that may be developed in those who carefully and conscientiously determine to walk in this heavenly light. In it they obtain an active, living element, and a present salvation. It, at once, becomes the "new way" which Jesus had so fully promised to those who accepted the work of

the cross, and were baptized with his baptism.

Having this beautiful treasure, how shall we estimate its value? It will, undoubtedly, do us good and as a shield protect us from the sins of the world. It will be to us a great comfort and consolation while on the King's highway, and afford us an assurance of our individual happiness in the City of the redeemed.

This gift is certainly the light of the world, so long anticipated, and made the subject of earnest prayers before God. A treasure well worth our every effort to hold securely in honest hearts. Kings and Emperors who rule over worldly possessions may acquire to themselves immense wealth, and selfishly hold their valuable treasures in caskets, hid in the earth. In this condition they can add nothing to the happiness of the owners, or to any of their friends, and can only be considered the selfish property of a selfish person. It is, as was the light that was hid under a bushel, of very little value.

These lessons of life should act in harmony with the admonition that was given to the disciples of Christ. "Freely ye have received, freely give." Is it not good to practice what we preach?

Believers must admit that God has blessed them, abundantly, in "their basket and in their store," and this not wholly for themselves,

but that it might be increased in its value and in its blessings by diffusion among men.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.
North Family.

Mar. 3. 1890.

ANOTHER link in the chain of time has been looped and welded. It is short but mighty. Its experience we never want repeated, although we have learned some very valuable lessons. Sometimes we think we have learned, but amid time's changing scenes we often find we do not remember till afterwards.

There seems to be in all of us an innate desire to pry into the future; but wisdom keeps it concealed.

"Who can lift the veil that screens the future from
our view,
Who can pierce the misty shadows that obscure the
good and true;
Hath not the Father wisely kept the fount of knowl-
edge sealed,
And only for our present need his boundless love
revealed?
Yet we wander not in darkness, nor wear the shroud
of gloom.
God's light our way illumines, and flowers immortal
bloom:
Faith triumphs in earth's conflict, is strong amid the
strife
That fits the soul for pure abodes, in blessed realms
of life."

It seems to me that we can, if we will, reason from cause to effect and look a long way ahead, but the exact manifestation of the effects, few can foresee.

Our new boiler and steam works are in full operation and I think will prove very satisfactory. It reflects great credit on the firm of Robbins, Gamwell & Co., of Pittsfield, Mass., and the men who did the work were the most respectful and quiet of any men ever employed on our premises. This was fully appreciated by the Sisters who were passing through an ordeal of affliction that cannot be written.

We have made out to get our wood home and are nearly ready to work it up. Are laying a new floor in our wood-house, over the old one and putting tarred felt between; this we do to keep out the frost and prevent the mice from getting into the cellar below,

which we are going to make into an apple cellar.

The weather has been very favorable for our operations most of the time, but we have no ice in yet, which causes some anxiety. We use one hundred tons or more, and how to keep from spoiling without ice, we shall have to learn in the future.

Our beloved Mother, Eldress Ann E. Taylor, we are happy to learn is very much improved. She contracted a severe cold in passing from Lebanon to Watervliet. Let all our aged friends learn by her experience, when passing from the warm cars to ride in the open air to put on extra wraps: and we that are young, whose duty it is to convey our gospel friends from place to place, should not forget the extra wraps, and when possible provide a covered carriage with noble, trusty steeds attached. When long journeys are to be taken, a warm soapstone put in will be very acceptable. These should be heated or warmed in the oven, and not on a hot stove. By so doing they will not get hot enough to burn.

Mar. 9.

On account of the peculiarity of the season, we have been having quite a new experience.

Up to the first week in March, and no ice. We began to feel somewhat alarmed; for ice is not now a mere luxury, but a necessity. Well, on the 5th. and 6th. we had a splendid snow; the first to make sleighing this year, and on the 7th. the mercury fell to 11 degrees below zero and on the 8th. to 4 below. Such a fever at that temperature was never known before. Every man and every team was called out to the ice harvest: but to harvest ice enough in two days to supply our large Society could not be done. So it was suggested that we use the Sabbath and gather the harvest, and we did use it in good earnest. (I write now, only of the North Family.) We secured forty-five loads from our reservoir and packed it away. It was real music to witness the quiet zeal and harmony that pervaded the whole company. The only discordant note, was when one of the little boys slipped into the water.

Now the question is, was there anything in this proceeding contrary to our religious

faith? Speaking for myself, and of the faith planted in my soul, there was nothing out of harmony. In the first place Sabbath, (Sunday, the first day of the week,) is only a man-made institution. Second, the "Sabbath was made for man, and not man for the Sabbath." Third, the Sabbath of the God of Israel, of the scriptures, was established to curb the selfishness and over-reaching element in unprogressed humanity, and pointed toward a perpetual Sabbath. Fourth, we have entered *that* Sabbath, by taking up our crosses against selfishness, and consecrating all our time and talents to the benefit of the household of faith.

Thus, our labor is worship; and such labor is far more acceptable worship than going to church to display our outward adornings and cultivate our pride.

There is a mighty effort being made to establish a national Sunday law, which is only the thin edge of the wedge to open the door for God to enter the constitution of the United States. Already in many of the states Sunday laws are enacted, and are in active operation. These are the beginnings of the preparation for a mighty religious war; that will as surely come as did the war between slavery and freedom, unless the powers of good, working through the more progressed part of the people, shall keep the ascendancy.

The Sabbath day is a blessed institution and has done a great deal of good; but when a sectarian fence is erected around it, and a few would-be monopolists undertake to drive everybody into their sectarian pen, the blessing the Sabbath was intended to bring to the people is lost, and turned into a curse. Let us make every day a Sabbath, by resting from our own selfish ways and wills; have all our time religiously devoted, and on Sunday let our devotion be more interior. Use the time to cultivate our spiritual natures, but not laziness; then can we sing in truth, "Blessed day of rest, the holy Sabbath."

I want to thank you for that page of P. O. addresses in the March MANIFESTO. It was very much needed.

From our home kindest love to all,
Daniel Offord.

Center Family.

Mar. 10. 1890.

Since the exit of La Grippe the health of our family has been on the upward scale although we were not much troubled here by his unwelcome visit.

We are doing our best to secure enough ice to carry us through the summer. The blocks are about nine inches in thickness, nice and clear. Brethren expect to finish to-morrow—the weather is growing warm and uncertain for such business.

Yesterday was one of the most beautiful winter days I ever saw, not a cloud was to be seen in the sky and the temperature was mild and balmy.

Recently we have had quite a rush in putting up medicine for a New York firm.

Yours, Timothy Rayson.

South Family.

We are interested in the Bible questions and so send a few answers

We made preparations for getting our ice, but the rains came and the ice melted away.

Our potatoes have kept very well. Elder William always rolls them in lime before putting them in the cellar. S. A. C.

Watervliet, N. Y.

On the 18th. of Feb. we had a severe thunder shower, with sharp lightning, and ever since the weather has been cold and warm; and between these intervals of winter and spring we have managed to secure enough ice to fill our ice house. It was from four to nine inches thick.

March came in cold and blustering. Not much of any news. We are engaged in the usual duties of the season; cutting, drawing and sawing wood for the needs of another season. Roads are very rough; hard on horses and wagons. No snow; have to draw fire-wood on wagons and it is now Mar. 3rd. Sleigh rides will have to be postponed for the future.

We have had a few cases of the La Grippe. Considering the havoc it has made in some sections, we are thankful to say we have been lightly visited and all are recovering. We wish a spiritual La Grippe would prevail among the people and grip them so hard that they would feel the necessity of

taking hold of the gospel work in earnest. But unless they were real sick, so sick that they themselves felt the need of the Great Physician's help, we fear their recovery would be very doubtful. Zion needs earnest, sincere workers, not drones nor doubters.

Hancock, Mass.

THERE was a beautiful, spiritual atmosphere surrounding us during our morning service. My heart responded to the good words spoken by the Brethren and Sisters, and I made new resolves to be true to my faith, and to strive more earnestly to purify my heart. Emoretta H. Belden.

Canterbury, N. H.

BELOVED EDITOR;—And do you expect us to call upon you regularly each month with our little or big notes about home? Should you miss us if we did not come with the slight olive branch of assurance that we still live and hold our city celestial and terrestrial? Sometimes well done, and sometimes not so well but that we may improve, very much improve. We are in the last state now, needing improvement, and mean to win the "Well done" from the power that appointed us to the trust.

We have many points of good breezy matter that we could note the present month, but conclude to give you only a short story.

Our Society enjoys more than usual good health, yet should you closely investigate, you would find remaining some sensitive throats, affected by trachial and bronchial inflammation, as reminders of the sins of the past or the ravages of and by "*La Grippe*." Not every post righted, but improved—no relapse.

We could tell you of wood sawed and being split and housed, of maple trees tapped, and slowly yielding sweet, (not salt) tears. Work not sufficiently advanced to give exact data. Also of increasing prosperity at the barn, consequently the Dairy is looking up, which means blessing for kitchen sisters—result—plenty of good food for the table, and plenty of dressing which was once hay (hardly wood or stubble.)

We can tell you all this and yet not touch

the things we love best and the things which love us best, stay with us and comfort us when the fountains fail and the fig tree yields but leaves.

We begin to hear the piping of spring birds, some of which regale us with pleasant songs, and then again we hear warblings from that celestial summer clime where branches are never verdureless. The words of one of these we think will please you.

"Lion-hearted, brave and true
God hath not forgotten you,
And his arm is sure to do
What his love hath promised.
Standard bearers, forward press!
By the light of holiness;
Ah, no foe, no wilderness
Can separate you from Him."

Enfield, Conn.

Mar. 1890.

THERE is but little of interest to communicate at this season. The severe storms of rain and wind which prevail almost continuously, prevent outdoor business going on to much extent. In the field north of the barn a large washout has caused some work, as it uncovered the water pipes, a depth of four feet, and was a long distance badly washed. The wood houses are nearly filled with the yearly supply of wood. As yet no ice has been secured, but this month may bring a cold wave with ice upon its surface. There has been very little snow. Mar. 3rd. the ground is covered with snow three inches deep, and the air is cold and at freezing point. We hope the fruit trees may not be damaged by the sudden change. One of our orchards has been cut down, to be replaced by new trees, and different varieties.

M. Witham.

SPRING comes but once a year and we must make the most of it. "It is better to wear out than to rust out," but there may be such a thing as too much work, as there may be too little thought. Better not till too much land. Stick to what can be done well. Concentration may be wiser than expansion. It is the quality of work that tells in the end, just as brain work tells better than muscle. What is the use of a brain if it is not exercised?

To cultivate the land may not be "the chief end of man," but it was the first work

given him to do, and that he might keep it in mind for all time, a promise was given him that seed-time should not fail. As he sows so shall he reap.

Whole grain should be fed to fowls at night, because it is slowly digested and fills up the long interval between sunset and morning better than soft food. Early maturity in hens is of more importance than size or weight. If two hens are set the same day the broods can often be put into one, and save time and labor. Is not a hen's time worth something? Yellow fleshed fowls are the ones most sought for in the market.

Milk is excellent food for hens. When thickened with wheat bran it is a nourishing diet for chickens. Roup, cholera and chicken-pox are three dreaded diseases.

D. Orcutt.

Enfield, N. H.

We have had *some* cold weather since the advent of March, and just now it looks as if "Winter might linger in the lap of Spring," yet there is no 'accounting' for weather in these days of change, any more than there is for "tastes," which trite saying, we know to be a fact.

Parties from abroad, have been shipping ice from Lake Mascoma north of our village, yet the water will close over the space, and roll as majestically as ever, just as the world will continue to move when the atoms of humanity now forming its motive power have ceased their striving for the things of this world, leaving only their influence, for good or ill, as a legacy.

Our Society have tapped about 3,775 maple trees, and now it remains to be seen how kind the fates will be in giving us the flow of sap necessary for the sugar making. Next month we may give you some estimate of our success or failure in this line.

We are pleased that so able a writer as the author of the lines entitled "Encouragement" in Mar. MANIFESTO, has unearthed her God-given talent, so greatly needed and appreciated. We have long wished it might be revived, and welcome this angel messenger as a foretaste of good gifts yet to come. We hope so.

E. B.

Groveland, N. Y.

Mar. 4, 1890.

THIS the sixty-third day of the year eighteen hundred and ninety with us, or we with the day, comes as a reminder of the swift march of time, telling us that we are also marching forth toward the great beyond; that this is not our abiding home. Only for a brief time are we permitted to dwell here.

As we read the account of the last acts of devotion bestowed in memory of the dear brother Elder Elijah Myrick, we were deeply impressed with his parting benediction, "Your abiding Brother." Grand and comforting is its import to his many friends on this side. Though the "clouds of heaven opened and received him out of sight" yet he will abide with us forever.

About three years ago a large colony of honey bees sought refuge in the South chimney of the Church building; they are still "Holding the Fort," and defy every attempt at interference. Every sunny day they may be seen flying around and hovering over their "adopted home" seemingly jealous of the slightest intrusion.

Their protective agency is of such powerful force, that no one can be found brave enough to encounter them. Perhaps it is best not to disturb them, as they place before us this valuable lesson.

Keep as busy as a bee
While the moments swiftly flee.

But some say, How shall we secure the honey? That is the question. How shall we secure it?

One way it's too high, another too low,
And also contrary wise.

Now it's too low, then it's too high

"To mansions in the skies."

So to the bees, we'll give them all

The honey in the chimney tall.

The winter intended for this locality went south a few weeks before the holidays and has not returned. Strayed away and got lost as most wanderers do. In all probability it will not appear again this season, if it should it will prove certain blight to the Peach, Apricot and some other fruits. At last accounts the fruit buds were reported unharmed.

What the later record will be
We shall have to wait and see.
Yet 'tis a truth most absolute
We'll not get ice if we have fruit.

Again if ice we reap this spring

A small fruit harvest we shall bring.

Our pond and surrounding streams have frozen several times to the great depth of three and one half inches, but only for a day or two.

We have not had one day's sleighing through the past season. Logs that were intended to be drawn to mill are lying in the woods. With present prospects they will continue lying there, till the coming of another winter. What then? Will the year 1891 provide us with a winter? G. D. G.

Union Village, Ohio.

DEAR ELDER HENRY;—We are still trying to keep our heads above water though mud and tide are often against us. We have been afflicted to a considerable extent with La Grippe, but it has passed on and our general health is good at present. This winter we have made, in our family, ten or twelve new gates, and during 1889 we made a very neat picket fence along our street front, and quite an amount of repairing of fences has been done this winter.

The good Sisters have lately had the whole kitchen whitewashed, the ceilings and mouldings painted in lively colors, and these processes have improved the appearance of things, thereabout, wonderfully. Yesterday Elder Joseph Slingerland and I measured off and marked places along our street between Center Family and cross-roads south, for an avenue of over one hundred sugar trees, (*Acer Saccharinum*) which in a few years will be quite ornamental and refining in their influence, like the sweet harmonizing influences of instrumental music.

We put new wringers in our Laundry during 1889, and toward the end of the year, and partly the present year, we have torn down and removed the *debris* and cleared up around two unsightly buildings which were not worth repairing. Yesterday received a boy 13 years of age into our family—his two sisters have been here a number of years. Br. Thomas Reider who made our new gates painted some red and some a fine blue, and where they stand near each other the variety produces a fine effect. Br. Thomas is very industrious and interested in seeing things ship-shape about the premises. O. C. H.

South Union, Ky.

WE are having northern weather, and if it will only stay three days we may get some ice. I wish it would, seeing the fruit is mostly killed. Snow is four inches deep and the mercury at 12 degrees above zero. I do not remember when it has been so cold at this season of the year.

The Bible Class.

ANSWERS to Bible Question No. 5, published in March MANIFESTO

Which of all the Savior's promises contains the most comfort?

Number of writers from Mt. Lebanon, N. Y., 37: Canterbury, N. H., 15: Enfield, N. H., 13: Enfield, Ct., 7: Groveland, N. Y., 7: Hancock, Mass., 5: Pleasant Hill, Ky., 3: Harvard, Mass., 2: Gloucester, Me., 1.

Matt. xi., 28, has 34.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

John xiv., 2 & 3, has 11.

In my Father's house are many mansions. I go to prepare a place for you.

Matt. v., 7, has 7.

Blessed are the merciful, for they shall obtain mercy.

Matt. xxviii., 20, has 6.

I am with you alway, even unto the end of the world.

John xiv., 4, has 4.

And whither I go ye know, and the way ye know.

But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me. John xv., 26. Eleanor De Graw

In my Father's house are many mansions. I go to prepare a place for you. Jno. xiv., 2. Henry Mantle.

And every one that hath forsaken houses or brethren or sisters or father or mother or wife or children or lands for my names' sake, shall receive an hundred fold and shall inherit everlasting life. Matt. xix., 29.

Harry E. Bell.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you. *Matt. v., 11, 12.*

Although all of the Savior's promises are equally comforting and necessary for our highest good and happiness, it is in times of trouble, when suffering under false accusations and bitter persecutions, as a result of doing our duty, that this blessed promise comes to us with ten-fold power. How many aching hearts have been comforted and sustained by it. To how many Christian martyrs it has given fortitude, and brought that peace of spirit that flows like a river. We all need hope and comfort but it is the sorrowing heart that needs it most.

Fred Worthington.

One of the most touching incidents in English history is connected with these words. "Come unto me, all ye that are weary and heavy laden, and I will give you rest."

Princess Elizabeth, daughter of King Charles I., died as a prisoner in Carlsbrook Castle, Isle of Wight. When the people made Cromwell protector, after beheading King Charles, she was put in prison in sight of the barred window where her father had been held. The little princess only read her Bible and gazed out of the window, day after day. A month after she had been brought to Carlsbrook, her attendants entered her room and found her lying dead upon her bed. Her pale face lay upon an open book. It was her Bible, and it was open at this sweet text: "Come unto Me, all ye that are weary and heavy laden, and I will give you rest."
Geneva M. Martin.

To my mind the promise of "Eternal life," contains the most comfort; that is if we love and obey the Lord. Peter says, Lord, to whom shall we go, thou hast the words of "eternal life." There are many other passages in the New Testament which promise eternal life, if we are only faithful to keep his commandments. There is a great sacrifice to be made in order to gain eternal life.

We are called to forsake father, mother, brother, sister, wife and children, and all that is related to the generative order, if we would obtain eternal life.

W. W. Bellmire.

BIBLE QUESTION. No. 6.

Which are the two wisest Proverbs?

TEXT:—"Choose ye this day whom ye will serve."

THESE were the words spoken by Samuel to the children of Israel, but they are just as essential now as then. It is truly said, "Ye cannot serve God and mammon," and we must choose between the two. It is a very important choice and should be made thoughtfully and prayerfully. The decision determines our happiness or unhappiness both for this life and the next.

"Now is the day of salvation," therefore we should choose this day for we do not know if to-morrow will be ours. It is also said, "Remember now thy Creator in the days of thy youth." After all the warnings and exhortations found in the Bible, we cannot fail to see the necessity of serving the Lord now and not allow that "thief of time" Procrastination to take possession of us. Our daily prayer should be, "Lord help us to be true followers of thee." We cannot be true followers of Christ without a thorough study of his life. If we do, we will find that he, like us, was tempted, but yielded not, and left us a precious example of forgiveness, forbearance, love, meekness, hopefulness and prayerfulness.

He began while young to do good and to be good and if we are true followers of him we shall begin now while young and then when we are older we can look back upon a well-spent life, and forward with a full assurance of at last hearing the sweet reward, "Well done, good and faithful servant, enter into the joy of thy Lord."

FIDELLA ESTABROOK.

HE who seeks to live the Higher life finds indeed that Wisdom's ways are pleasantness and all her paths are peace. *M. J. T.*

Let your lives be peaceful and true.

KIND WORDS.

EAST CANTERBURY, N. H.

MAR. 1890.

I HAVE been very much interested in a letter which I have just read in the March MANIFESTO. Every word of encouragement that serves to make our union stronger and to establish our gospel relation on the foundation of truth and righteousness, becomes the precious treasure which we wish to retain. I refer to the letter of Pr. John Bradford. I think it is the first time we have heard from him through the MANIFESTO, and after reading this good, substantial word of Christian comfort and hopeful assurance I regret we have not heard from Br. John oftener. Any one might feel himself the happy possessor of a real treasure who could be made the recipient of so worthy a message, as it states in a few words, easy to be understood, the practical life of a Christian Believer, and worthy the careful reading of every young person.

I would like to extend my thanks to Br. John, for this letter, and hope we may hear from him again.

WILLIAM BRIGGS.

Deaths.

Andrew Fortier, at First Family, Mt. Lebanon, N. Y., Feb. 15, 1890. Age 66 yrs. 2 mo. and 14 days.

Punctual and faithful we shall sadly miss him in the home circle.

Rhoda R. Hollister, at North Family, Mt. Lebanon, N. Y., Feb. 15, 1890. Age 71 yrs. 9 mo. and 20 days.

For half a century her life was one of un-

selfish devotion. A dearly beloved, influential and useful sister.

Oh cruel stroke which laid our sister low;
But heavier far the second blow

That screens her from our sight.

Triumphant in the grandeur of her faith
She rose in victory o'er the powers of death.

We can but say, 'tis right. A. W.

Mary Ann Hill, at New Gloucester, Me., Feb. 16, 1890. Age 90 yrs. 6 mo. and 6 days.

Sister Mary Ann was received into the Community at Canterbury, N. H., July 5, 1811, and moved to New Gloucester, Nov. 25, 1859. A. G. M.

Sylvia Persons, at Harvard, Mass., Feb. 25, 1890. Age 87 yrs. 10 mo. and 13 days.

Her spirit passed away so calmly that those who were standing by her bedside hardly recognized the peaceful change.

She has been one of the veterans of the city, and long and faithfully has she held the fort, not only against spiritual enemies but against physical sufferings. True to her faith she has stood like a conqueror, and now sings the song with the redeemed on Mount Zion. A. D. B.

SOUTH UNION, KY., Feb. 28, 1890

BELOVED ELDER HENRY:—Another jewel is taken from our casket. Sister Clarissa Rankin (the last of the name here,) left the shores of time at 4 A. M. to-day, aged 84 yrs. and 22 days. She was the grand-daughter of Jno. Rankin, the foremost preacher of the noted Kentucky Revival at the beginning of this century. Her father and mother united with Believers here on the 18th. of November, 1807. Clarissa has been a true consecrated soul throughout her long life. "Blessed are the dead who die in the Lord."

H. L. E.

Lucina McDaniels, at South Family, Mt. Lebanon, N. Y. March 16, 1890. Age 69 yrs. and 3 mo.

Our Sister has proved herself faithful to the cause of truth and right. A. E. C.

A pure heart is of vastly greater moment, than a sharpened understanding.

Confession is a medicine to him who has gone astray.

HOLY CITY.

"And the city was pure gold, like unto clear glass." REV. XXI: 18.

CANTERBURY, N. H.

Ye shall reach the ho - ly ci - ty, Ye shall walk its streets of

The first system of musical notation for the hymn 'Holy City'. It consists of a treble and bass staff in 3/4 time, with a key signature of two flats (B-flat and E-flat). The melody is in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics 'Ye shall reach the ho - ly ci - ty, Ye shall walk its streets of' are written below the treble staff.

gold; All its el - e - ments of beau - ty To thy vis - ion shall un - fold.

The second system of musical notation. The melody continues in the treble staff, and the bass staff accompaniment continues. The lyrics 'gold; All its el - e - ments of beau - ty To thy vis - ion shall un - fold.' are written below the treble staff.

When the love of truth shall an - chor Thy whole life in deeds of

The third system of musical notation. The melody continues in the treble staff, and the bass staff accompaniment continues. The lyrics 'When the love of truth shall an - chor Thy whole life in deeds of' are written below the treble staff.

light, Pear - ly gates of peace shall o - pen In - to courts for - ev - er bright.

The fourth system of musical notation, which concludes the hymn. The melody ends with a double bar line in the treble staff, and the bass staff accompaniment also concludes. The lyrics 'light, Pear - ly gates of peace shall o - pen In - to courts for - ev - er bright.' are written below the treble staff.

Books and Papers.

It is no small honor to be the oldest literary society for women in America. This honor is claimed by the Ladies' Library Association of Kalamazoo, Michigan. Thirty-seven years ago, in January 1852, when the commonwealth of Michigan was in its teens, and the beautiful little city of Kalamazoo barely able to stand alone,—when men's hands were full with clearing lands and building homes and finding bread for their families,—a number of earnest women in the little village met one day to solve the problem: How can we furnish intellectual food for ourselves and our children in this new land? It was a vital question. They had come, many of them, from New England homes; and inherited tastes are not easily laid aside. They wanted books and lectures; but books were scarce, and lectures scarcer, and money, alas! scarcest of all. It was clearly a case for organized effort. What one could not do, many might; and when earnest women organize to help themselves and their children, who will predict failure? The immediate result of that afternoon's work was the organization of a society whose avowed objects were the establishment and maintenance of a circulating library, and the promotion of literary culture in the town. From that day to this, a period of nearly forty years, the Association has been in active operation, and has deviated not one hair's-breadth from the original objects. The means have varied with the growth and literary advancement of the town and the requirements of the age; the end has been the same.—*From "A Successful Woman's Club," by Caroline H. Stanley, in the NEW ENGLAND MAGAZINE for March.*

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for Mar., has a Portrait of Peter Henderson, the Horticulturist; The Studies of Lavater, which shows the advantages of knowing how to read the Face. Among the notable people of To-day, will be found the portrait of Lewis

M. Rutherford and Edward Bellamy. An article on Thought and how results are obtained through the force of thought. Excellent articles on Child Culture, and the same on the Science of Health. Fowler & Wells Co. 775 Broadway, N. Y.

THE PHILADELPHIA MUSICAL JOURNAL for March, has in its Contents, The Story of a Violin; Free Pianos; The Banjo; Musical Notes; The Sham Critic; Open Questions; Music Trade Notes; The Harp in Society; Educational Department; Musical News; etc., etc. Gould and Woolley, 1416 Chestnut St., Philadelphia, Pa.

"Of the making of many books there is no end," and one among the many has this singular title page. "Is it Mary, or the Lady of the Jesuits?" By Justin D. Fulton, D. D.

The work speaks for itself and the careful reader will be interested in the perusal of its pages. It is, indeed, a fight with Rome, over a subject that will in all probability remain a disputed point so far as the Catholic and Protestant Churches are concerned. This theological pugilism into which the Christian Churches enter with so much zeal, becomes sometimes, the subject over which non-professors are left to wonder, and to speculate on the advantages of Christianity. The worthy Dr. proves to his own satisfaction that Mary, the mother of Jesus is not entitled to the honor which is accorded to her by the Catholic Brethren. He contends that Mariolatry and idolatry are the same; that "the Virgin Mary of the papal church and that of some Anglicans worshipped is a heathen goddess." The Doctor's zeal for Protestantism is equal to that of Peter's, and if he carried a sword, some people would be likely to lose one of their ears. Send 25 cts. to the American Co., Boston, Mass., and read for yourself.

THE NATIONALIST for February has several excellent articles, interesting and instructive, for those who are working for the "Brotherhood of Humanity," as set forth by this Order. The Eleventh Census Conspiracy: The Negro's Part: Chicago's

The Manifesto.

VOL. XX.

MAY, 1890.

No. 5.

HISTORY OF THE CHURCH OF

MT. LEBANON, N. Y.

No. 11.

TANNING.

In the first year of the Community a small building was used for grinding bark, and for the finishing of leather. Several vats were made near the building, and the business of making leather made good progress. The grinding of the bark was done by horse power, and the machine was a circular stone. For twenty years these rude accommodations were used with but very little improvement. After the introduction of a cast iron bark mill, which was driven by water power, the business was greatly facilitated.

In 1807 more additions were made to the buildings, and machines added for rolling the leather. In 1813 a machine was added for splitting leather. The business had so much increased by the year 1834 that still larger buildings were needed and more ample provisions made to meet the growing demand. By this change the vats were placed in the basement of the building and numbered not less than thirty-two. Every thing

on the premises was made to correspond with the amount of business, as well as with the quality of the work demanded. The hides at this date were softened in a common fulling mill, but in 1840 a wheel or cylinder was used and considered a great improvement. As the sales increased, the old process of tanning leather in cold vats was by far too slow to suit the sellers and buyers of this fast age, and a steam boiler was introduced in 1850 for heating the vats and leaches, in order to force the hides more expeditiously through the process of making leather. This branch of business has been continued almost uninterruptedly, since the forming of the Community and has been quite remunerative.

THE MAKING OF HATS.

Experienced hatters were among those who accepted the faith of the Believers, and the manufacture of fur and wool hats began with the beginning of the Community. These were made not only for New Lebanon, but for the Believers in other States and for persons not of the Society. After a few years the business was all given in the charge of the Society at Hancock, and for twenty years no hats

were made in New Lebanon. This branch of industry has never been attended with that success which one might wish, and diminished gradually from year to year till it entirely closed.

THE MAKING OF PAILS AND TUBS.

By the introduction of a small amount of machinery, the Believers engaged in the manufacture of pails and tubs for their own use and a limited number for the market. But little improvement was made in the machinery for several years, but much good and substantial work was done, which found a ready sale. From the scarcity of lumber, and other branches of business occupying the attention, the making of pails and tubs, has been allowed to pass from the Community.

THE MANUFACTURE OF CLOTH.

The making of cloth in 1787 was almost wholly the work of hand cards, hand looms and the cloth was sheared with hand shears. In 1809 a machine was invented for shearing the cloth and this was accepted as a great step in advance of what had been. Hand looms continued to be used for many years.

SADDLE AND HARNESS MAKING.

This occupation was followed for some years, and was to the Society quite a profitable business. But at the commencement of the present century the use of saddles became so greatly diminished, that in a few years the business was wholly laid aside. One horse wagons were quite universally introduced, so that the making and repairing of harnesses became quite an active branch.

BRASS AND TIN WORK.

The principal articles manufactured of brass were sleeve buttons. These were made in two parts, and attached by a chain. These were largely used at the wristbands of the shirts. Some were made of polished brass and others were covered with cloth.

Shoe buckles were used to fasten the shoes instead of strings.

Knee buckles were used to secure the legs of the breeches at the knee, but on the introduction of pantaloons, the buckles passed out of date.

Stock buckles were also made and used to fasten the stock at the rear of the neck. Various kinds of harness buckles were also made of brass, and the sale of all these articles was for some years a satisfactory source of income. The Society made and repaired most of their own tin ware, although some articles manufactured of brass or tin they purchased as they did many other goods.

CARPENTERING.

This should be considered as one of the domestic branches and from the origin of the Society has been of great value. In the construction of buildings and in the multiplicity of jobs from necessity and for convenience, it has been one of the greatest blessings of the order. In the early years when the work on a building began, individuals from one or more Societies would assist till the job was completed. This obviated the necessity of employing any hired help. As this volunteer work was reciprocal, all the Societies were equally benefited as occasion offered. At this date the workmen had

but few tools and these were mostly of an inferior quality.

In 1813 a great improvement was accepted by the introduction of a buzz or circular saw. A large amount of work was now done in the mill with a saw running by water power, which was a great relief to the workman who had till now used his hand saw for this same purpose.

Planing machines, for the smoothing of boards and timber were introduced in the year 18— and have proved to be of great value to the workman. At the time of the organization of the Society, few buildings were on the place, and those were not as well adapted as they should have been for required purposes. Many were subjected to much inconvenience on account of the limited accommodations that could be afforded them. So soon, however, as they accumulated sufficient funds, they began to accommodate themselves with better buildings, both for dwellings and for workshops. In all this work they studied a rigid economy, in size and manner of finish, trusting that a future day would allow them to do much better.

Sometimes from lack of experience they increased the expense and amount of labor on a building by making a curb or hip roof instead of a gable roof. This, however, was the custom of this part of the country and on this account generally adopted. The halls of these buildings were quite narrow and the stairs very steep, in order to economize the room as much as possible. Very few of these first buildings were ever painted, as that was considered superfluous, and for many years

after the custom had been introduced, only the best dwellings were allowed to have a coat of paint.

All the buildings made previous to 1805 were very plain. The halls and rooms and all stairways were very contracted, and on the outside no jets to the eaves, nor any trimmings about the doors were permitted. Since the above date there has been a gradual change and in 1850 not a building was left that had not undergone some change in its construction. In this change a great many improvements were made, both for convenience and in the general appearance. The roofs, of all these first buildings were covered with shingles, while many since 1810 have been covered with tin or with slate. The Brethren's shop three stories in height, was built of brick in the year 1826. The Trustee's Office was built of brick, in 1827.

The meeting house that was built when the Society was organized, was removed from its place and a much larger building occupies the ground. The present structure is 80x65 ft. and has a round roof covered with tin. The roof was formed by arches of long planks, bent to a circle of about forty feet radius. The inside is one entire room, having a height of twenty-three feet.

Attached to the south end is a building of 35x27 ft. and three stories high. The first loft was for the accommodation of the Society when they came to Church, and the second and third lofts were furnished for the Ministry and used as their dwelling.

The family dwelling was 80x60 ft. and three stories high, above the base-

ment. It contained twenty dwelling rooms, and in addition a large number of halls, closets and permanent cases for drawers and cupboards. This building was destroyed by fire in the year 18—.

The foundations of many of the buildings were made of natural faced stone, while others were made of sawed stone.

Wagon making and wheel and reel making have been carried on to some extent from the first, for home use, and more or less for sale. Our first wagons and trucks were all furnished with wooden axles, but these finally gave place to those made of iron.

(TO BE CONTINUED.)

EARNEST MEDITATION.

ADALINE WELLS.

WHILE thinking of our most beautiful gospel relation, many sweet memories are called forth, of happy times and of many instances of true parental care by those who were my tutors and gospel parents.

In obedience to their counsel I found comfort and peace. There are many places and conditions which we must pass through, where we might falter by the way, if we are without the aid of those who are our best friends.

The way of the pure is the only one in which we can overcome the enemy of our souls; and may we, in the trials of our daily life, unfalteringly stand the test and be able to say and feel, "Not my will, but thine O God."

It is the little trials we meet that will prove us. Can I love those who,

I think, do not love me? And yet we must learn to bear and forbear and try to do as we wish others to do by us. This is the gospel of the cross, and it teaches us to curb our selfish nature and live for the higher life; having an open and justified conscience before God and man. While in this state of mind we may be sure of the promise of our Heavenly Father, "I will never leave thee, nor forsake thee."

Through an experience of many years I have known this precious promise to be true, and can say as one in the Bible has testified, "I have been young, and now I am old: yet have I not seen the righteous forsaken, nor his seed begging bread." Psa. xxxvii., 25.

I would ask those who are now young, in our Zion home to meditate upon this subject. What motive could any one have in consecrating his whole life to God and his people; enduring tribulation and sacrifice, if not to do good to humanity, and offer to others that which God has so abundantly provided for us? Indeed, this must be the only motive.

All are subject to temptations and to the desire for self-pleasure, or the pleasures of a worldly life; but the blessing which we have found in the life of righteousness, we want that others should share with us.

We feel as did king David, when he said, "O God, thou hast taught me from my youth; and I have declared thy wondrous works, and now, O God, forsake me not, until I have declared thy strength unto this generation, and thy power, and loving-kindness to everyone that is to come." Psa. lxxi., 17.

Union Village, O.

[Contributed by G. B. Avery.]

THE DEAD SOUL.

I DREAMED such a horrible dream last night,
It smote me through with a cold affright,
And would not go with the dawning light
like other lies;

For in dreams men often meet a guess,
Or a wandering thought in bodily dress,
A visible "No" or a tangible "Yes"
to some dim surmise.

What was the horrible thing I dreamed?
I met a man—or a man he seemed,
As the noonday sunlight over him streamed,
till, thrilled with dread,
I saw when my soul looked his soul through.
As only in dreams a soul can do,
That, though brains and body lived and grew,
His soul was dead.

Yes, there he stood, a creature indeed,
That could walk and talk and drink and feed,
And add up figures, and write and read,
And work and wed—

And all with automatic neatness,
Smiling even with studied sweetness,
And quite enjoying life's completeness,
The life he led.

Till at last as I saw him standing there,
With never a hope and never a care,
His dead soul set in a stony stare,
"Poor soul," I said.

"And wilt thou never feel again
Divinest joy, most God-like pain,
Love in which self is lost and slain?
Art thou quite dead?"

And then in my pity I cried aloud,
"O give to this poor dead soul a shroud,
And hide him away from the living crowd
In some narrow bed—

Oh, merciful heaven, give him a grave,
Or send some fire that will cleanse and save
And quicken again the soul that God gave,
The soul that's dead!"

Selected.

O heart of gratitude! the spot, where every
virtue smiles,
The garden where God's loving grace, life's
weariness beguiles.—M. J. A.

Weed thy own garden with diligence.

AS WE SOW, SO SHALL WE REAP.

ABRAHAM PERKINS.

EXTRAORDINARY are the mercies of God and abundant are the evidences that our earth teems with his goodness. Realizing as I do the crowning work of God with man, which is to culminate in the perfect redemption of the soul from all that is earthly and sensual, a resurrection from dead works to a life in Christ, a virgin character, I feel the necessity of ever keeping in view my Christian call and mission.

For me as an individual, and for our body as a Christian sect, a large field is open both for spiritual and physical labor, requiring much sacrifice; and as scripturally taught, and as exemplified in fruits, we reap what we sow in all the labors of life. If we sow to the flesh, we shall of the flesh produce the fruits thereof, fruits of the fall, emanations derived from elements as they exist in ourselves, fruits of corruption. While if we sow to the spirit, our reward is eternal life; we reap a harvest of divine excellence, a fruitage more than human, unmistakable proofs of the veritable truth of the promises of the Most High.

Although we are commanded to judge no man, yet by the fruits of humanity, humanity is known, and character is comprehended by that which is daily cropping out in life. If our strength and powers are given on the animal plane, though much good wheat may be the product of our field, of a character praise-worthy and distinguishable in the Christ life, yet evidence is clear that the conspicuous and most prolific crops of that field

are tares, which have flourished and cumber the ground for the want of proper cultivation of the soil.

As in the natural order, so in the spiritual,—there is a garden within ourselves to be dug about and fed with the salt of the spirit, that it may grow good fruit and produce spiritual outcomes. However great and impressive may be the call of God to the soul, however favorable the opportunities for Christian life, however extraordinary and bountiful the ministrations from the heavens to man, or however much he hath cried, Lord, Lord, prophesied in his name and done wonderful works, if ultimately found a worker of iniquity, his sentence must be the declaration of the Savior pronounced upon the foolish man,—“I never knew you; depart from me.” While on the other hand, those who have taken upon them the yoke of Christ and faithfully borne it, who have learned of him to be meek and lowly in heart, his promise is,—“Come unto me and ye shall find rest unto your souls; for my yoke is easy and my burden is light.”

Enfield, N. H.

AN OPEN LETTER TO THE ADVANCED REFORMERS OF THE WORLD.

HAMILTON DE GRAW.

In a review of Bellamy's “Looking Backward,” the life (to be) unfoldment of the race is thus consummated in the following facts, and who will say they are not possible of realization:

Abolition of Wage Slavery.

’ ” Private Property.

” ” Money.

” ” Poverty.

” ” War.

” ” The Legal Fraternity.

” ” Taxes.

” ” The Jury System, and

the establishment of the social equality of the sexes, of Communism and the perfect enjoyment of life, liberty and the pursuit of happiness by every human soul.

Now do you realize that in this barbaric age there is a people who have realized (as far as the moral and spiritual evolution of humanity will permit) the facts that Bellamy in his “Civilization of the Twentieth Century” has foreseen? We do not wish to toot our own horn but to prove to the world what has been accomplished.

We have abolished poverty. There are no rich, no poor in a Shaker Community. All enjoy the benefits of life equally. We have abolished War; will not under any circumstances take up arms against our fellow men. Our testimony in that regard has been very plain and decided.

We have abolished private property. The brotherhood of man is an accomplished fact with us. We have abolished wage slavery. True, we employ some that are not members of our Communities to work for wages; and the sentiment is growing among us to dispense with hired labor entirely. and some of our Communities have already done so. As for the legal fraternity, we try to avoid the use of them as much as possible. In all the affairs of life woman stands the equal and co-worker with man. It could not be other wise, as our organization was first conceived and brought forth by woman—one that

we look upon as one of the most illuminated and spiritual minds that has been produced on this planet for centuries.

As we believe with Pope, that man has a higher destiny than "to propagate and rot," so a virgin life is the basic principle on which our Community rests. We draw our recruits from the generative plane of life, and as a consequence take what is presented; or in other words we dip our net into the great sea of humanity and gather good, bad and indifferent; they must necessarily be sifted and those who have evolved the higher life enough to comprehend our principles, remain to swell the ranks of progressive thinkers, while the balance return to the sea from which they came.

Our testimony to the world is to have fewer and better children through a higher parentage. Bellamy takes a very optimistic view of the transition from the crude condition of society of the present era to the social and economic society of the Twentieth Century and in his "Looking Backward" predicts that it will come without strife or bloodshed; let us hope so.

Fellow workers in the field of Advance Thought, we as religious Communists present the foregoing facts for your candid and unbiassed consideration trusting that viewed in the same light, and actuated by the same spirit that has prompted your investigations into the causes and remedies for the woes that are the effect of false conditions that are at present afflicting human society, you will see that we have pursued a course consistent with the highest dictates of reason. And to those who have felt the call of the spirit to come up and out of the rudimental sphere of existence, to you we ask a closer

communion of spirit, and make an earnest appeal to help bear aloft the banner of truth and purity that sin-sick souls may know where there is a haven of rest, where the grim phantoms of their former lives like shadows are fleeing away before the brightness of the latter day, and a knowledge of the truth and beauty of the higher life will be an abiding substance in the souls of our resurrected humanity.

Let us all work for the attainment of that ideal life for only by labor can it be realized. Your friend in the cause of truth and progress.

Sonyea, N. Y.

Why Instrumental music should not be used in our spiritual meetings for worship among Believers.

DANIEL OFFORD.

1. BECAUSE all instruments are soulless machines, and, to introduce them into our spiritual worship, would have, with us, as with the outside churches, a decided tendency to a dead formality.

2. Because, in a large degree it would prevent the exercise of the lesser abilities that are needed, and which would die if there were no opportunity of exercising them.

3. In a Believer's meeting, every soul should be reached; touched by the Holy Spirit; this is often done through the medium of song, rendered by the unscientific singer, because such singer has a soul, and is in union with the Heavens; and by opening his mouth in song, opens the spiritual avenues whereby all are blest.

4. Because it would tend to build

up the pride of the player, and the ambition of the few singers, which had better be mortified, even by unscientific singing, than to grow proud in the House of God.

5. Because instrumental music is, in every way, inferior to vocal music.

6. God is only worshiped in spirit, and in truth. Vocal music, rendered by soul cultured human beings, breathes the spirit of truth which others can feel, while instrumental music covers imperfections which should be revealed.

7. There is no objection to music, the most perfect that science can give, being sung in our meetings, think it might be profitable to the whole congregation to listen, provided the singers were in a Gospel travel, under the influence of our pure and holy faith, which mortifies the worldly elements of pride, ambition, and vain glory. But, if the singers are not consecrated to the Gospel Cause, and pride and vanity are not under a good degree of mortification, it were better to exercise in a gift of shaking, than to listen to such singing; it would be more profitable.

8. Because Believers should be transformed from the world, especially in the form, and manner, pertaining to the worship of God.

Mt. Lebanon, N. Y.

LIVE NOT FORSELF.

MARITTA STREEVER.

LIVE not for self; Ah! God requires
Thine all to Him be given:
The heart's emotions and desires,
Should rise in prayer to heaven.

Live not for self, while others need

The good that you may do;
They as a slender bending reed,
In hope may lean on you.

Live not for self; too often lies
Deep buried in the heart,
Some hidden anguish that defies,
The strength of will to part.

Live not for self; can we with-hold
The talent we possess?
Or stand with feeling stern and cold,
Without a heart to bless?

Live not for self; for love is thine
To show in deeds of worth,
That will with precious life divine
Lift weary souls from earth.

Those who with watching, toil and care,
Grow weary in the strife,
Shall bless the hearts that help them bear
The chastening ills of life.

Each brother true, and sister dear,
Should loving aid receive;
Those kindly words which bless and cheer,
And burdened hearts relieve.

Angelic then be our employ;
Our spirits sweet and calm,
Shall fill life's golden cup with joy,
And pour love's healing balm.

Then not in thought for self alone,
Shall prayer's incense arise,
But that our hearts may blend in one,
Through noble sacrifice.

Mt. Lebanon, N. Y.

Right Direction of Mind, and its greatest Progress.

E. P. SEVESTER.

THE first step we have to take, to make any progress at all in the right direction of mind, as I view it, is well to come down from the high plane of nature, from the lofty hills of pride and vain-glory, we have to feel as little children, who know nothing and have to learn much. If a man thinks he knows it all and is able to do everything

it will prevent him to enlarge his mind, to be benefited by the knowledge of others. In fact the really great and wise men and women of all ages, those who have been bright stars to enlighten the people, giving every branch of science and art a new start and great improvement, these are the most humble and meek, feeling that they only know very little. Because acquiring knowledge, they perceive what an immense field of information there is before them to cultivate their minds. Beethoven, the great composer of music, who has been a bright star in the world of music, said on his deathbed: "Now I begin to see what can be done in music." He had a great misfortune to bear, being deaf, all around him were delighted through his compositions, while he himself, being surrounded by a gloomy silence could not enjoy the fruits of his labors. Milton, the great poet, was blind; he dictated his sublime poem, "Paradise Lost," to his daughter. Newton, the great astronomer, who traced the stars in their courses in the heavens, discovering new stars and planets, testified feeling himself as a little child, just beginning to learn. Such great and noble minds ascended a great elevation on the mountain of knowledge, but this gave them only a better idea of the loftiness of the summit.

We may progress, progress greatly perhaps in every branch of science, art and literature. we may be very learned, heaping learning upon learning, and yet not be in the right direction of mind. If we are unable to make a proper and immediate use of our knowledge, all the time spent to obtain so much knowledge, is lost and it will prove useless, a dead weight that weighs us down to

earth, to earthly elements. Yea, the very things we have taken so much pains to acquire will prove a hindrance, an encumbrance to the mind to make progress in the right direction, a useful and honorable member of society. There are many who have drank deep from out the fountain of science, but in the most common actions of life they are entirely ignorant, in their sphere of action, or discussing with them sublime subjects, yea, there they are masters of the field, displaying a powerful intellect. But, ah! if the rough storms of life throw them out of their common course, if they meet misfortunes and are obliged to work (which is a great blessing) with their hands to obtain a livelihood, what use, what benefit is for them all their learning? They know everything except how to use their hands how to make themselves useful. Spencer, (Henry) the great Educator of the people, urges that the girls shall be taught at school the different household duties, and the boys one or another trade according to their taste.

In the Middle-Ages great attention was paid to the development of the body, at the neglect of the mind, and at present the mind is developed, crammed full of knowledge, at the expense of the body. However I believe the best knowledge is well, how to serve God, if I know this and bring it into practice in my everyday life, carry it out in my daily deportment, I shall be useful to all around me.

We have received in some measure talents, some many, others less, not all are bright suns, but there are planets and moons, that receive their light from the sun; God in his Wisdom has chosen comparatively a few men and

women, and prepared them to shine as bright stars and to diffuse their rays of light all around them for the delight, comfort and benefit of their fellow beings. We are responsible for the talents God has blessed us with, we must use them well and in God's service and for his glory, doing all the good we can.

Voltaire, the French poet and philosopher, was a bright, shining light, but he was an infidel, an unbeliever, mocking and rendering ridiculous all that is sacred to the sincere and devoted heart. With his extraordinary talents and eloquence he did much harm to many, who found their only hope and consolation in the Christian religion, while on the other hand if he had used his talents in the right direction, he might have been a blessing to many. And besides him there are many, blessed with many gifts, but using them wrongly, and giving away to their carnal appetites, sinking deep in sin and becoming so many devils of darkness, while they could and should have been angels of light. I pray God that I may be able to keep my holy Faith, not to make ship-wreck of my faith in God and his gospel of salvation, that I may be able to do God's will and what is well-pleasing in his sight, that I may gain purity of heart, and purity of mind. By so doing I shall become more and more worthy of the manifold blessings with which I am surrounded. If I bend my whole soul to know how to serve, how to please, how to love God, and carry this into effect, certainly I shall not leave any room in my mind for evil thoughts, but God will send ministering angels to minister to the needs of my soul, to teach me how to overcome sin in myself, to build me up, to guide and

direct me in the way of holiness, to protect me from harm, to shield me from my own evil, wicked and perverse nature.

Sonyea, N. Y.

MT. LERANON, N. Y. Mar. 1890.

BELOVED ELDER HENRY :--The readers of the "MANIFESTO" may be interested to know more of "the Ballston Shaker," as some in that vicinity are disposed to call her; while she very wisely accepts the name, we are pleased to introduce her to you as our Gospel Sister, Sophia Wayne.

Three years previous to her uniting with Believer's testimony she was an earnest investigator of the faith, and when convinced that it was right for her to obey it, she did so without hesitation; and the seed fell into a good and honest heart. Prior to this, she belonged to the high Church of England and was thoroughly imbued with its tenets; though of later years her eyes were opened to see that true religion was not to be found within the pale of the Church, and that a more perfect form of Christianity was needed; this she partially found in the Swedenborgian doctrine, which prepared her for a superior life in the resurrection Order. When brought in contact with the simple faith of the Gospel, she being thus prepared—drawn by the Father—was led to a work of repentance and confession, and this brought her into union with the Maternal Spirit; through this baptism she now receives spiritual gifts.

Circumstances beyond control prevent her being gathered into the family, and consequently she belongs to the Novitiate class; and as she meets with op-

posing forces, is ministered unto in a remarkable and wonderful manner, very foreign from anything she ever before experienced. Hear what she says :

"While visiting at your home last Summer, I was kindly invited to join a company of Brethren and Sisters in their pleasant evening entertainment. At the close of the meeting, a dear Sister requested the prayers of the company for the new comer who had so lately been accepted as a member of their Order.

After my return, and while thinking of that kind request, a wish took possession of me, that I might in some way be influenced to receive a little of the power that led my chosen friends to compose verses in line, as they were constantly doing. The thoughts in my mind did not run in a spiritual current, but seemed all centered on Mt. Lebanon and its inmates. Then one night while thinking deeply of your mountain home and of things pertaining to its surroundings, I was surprised to find that my thoughts were forming into verse. I repeated them to myself several times, so as to retain them in my memory, and in the morning wrote them down. It was about the same time that I held conversations with our ministers, and I found to my sorrow that one *un-colleged* learned *heretic*, could not compete with three college bred Divines.

Then came your kind letter of comfort and advice, "to let such things alone. and if I held the faith steadfastly, it would be given me what to say."

From that time I found my power to write in verse was increasing, and what surprised me most was, that the very subjects which I had been advocating as my ideas of right were being given

to me in verse, viz., those I call "Self Atonement" and "The Orthodox Resurrection."

That I am at times influenced by Believers' spirits may possibly be true. I know there is some other power at work besides my own. But I claim that these messages are sent to me on the spiritual telegraph from your mountain home; though I am a believer in spirit communication and may be a medium; that those lines I call "Atonement" should come to me in verse is to say the least, rather strange. I was thinking on that subject, and how I had been told by our Minister that there was no other name given under heaven whereby we can be saved but that of Jesus; this thought came to me. Jesus took on our humanity; was tempted like unto us; he retired to the wilderness and there fought against the tempter by prayer and fasting. Now, if that was not self-atonement I do not know what is. But our orthodox clergy tell us that Jesus was, and is God; if so, why did he pray "My God, why hast thou forsaken me?" If Jesus was God and born entirely perfect, wherefore his temptation; and if created with an impossibility of committing sin, whence his glory? In regard to a belief of the resurrection of the body, that belief of itself is of minor importance unless it is joined to a belief in a general wholesale day of judgment; then we must protest, for it is calling into question the righteousness of the Supreme Ruler.

The orthodox creed allows but two places for the spirits abode after leaving this earth; one, the extreme of happiness, the other the entire reverse. We are also taught that we are not to be

judged until the general resurrection day, and then Christ is to judge us. We must then naturally suppose that some are allowed to be in glory for perhaps thousands of centuries, while others are in extreme anguish, and this without being judged to see if they were worthy of glory or punishment. Then after centuries on centuries have passed, we are to be called out of our separate places; we must come back to earth; find the old body again, get into it as best we can and come to Christ for our judgment; or, come to be told whether his Father—the Mighty Ruler of the universe—had possibly made a mistake, by letting some live so long in supreme happiness, and others in misery, without according them a judgment. I do not wonder that those who are taught such a doctrine, fear and tremble at the idea of meeting such a Judge.

And we might well ask these faithless Shepherds the meaning of the beautiful words, "In my Father's house are many mansions." I cannot go to Church to hear our heavenly Father's name traduced, and to be taught that while some are allowed to go direct into the presence of God, others are doomed to *eternal* misery. If our God is thought to be so stern and unrelenting, whence came the Christ Spirit that would not break a bruised reed; and the command to Peter to forgive not only "until seven times, but until seventy times seven? Is the servant greater than his Master?

I never again can adopt the orthodox Church faith which allows Ministers and members alike, to live in the works of generation, in idleness and luxury, and conforming to the fashions and vanities of this wicked world. Though a lone passenger in a frail barque I am as-

sured of my union in spirit to the body of Christ in his Second Appearing, and of the prayers of all my chosen people; this is my hope and the anchor of my soul."

Further comments are not needed; as long as one soul can be touched by the power of conviction, and come under the baptism of the Christ heavens, there is hope for the race and a joy for the future Zion of God.

In love that knows no shadow of turning, I am happy to be your Gospel Sister,

ANNA WHITE.

—♦—
ECCLESIASTICAL CONTENTIONS.

SOPHIA WAYNE.

WHAT means this news of all these great conventions

Of ministers, to settle Church contentions,

That grow from time to time;

Do they not know that all the creeds of man
Cannot destroy the great Creator's plan?

He works by laws divine.

Then what's the use of making such pretense
Of numerous creeds not having common sense,

Why not remain in peace?

For other ministers will have *their* say,

And so it will go on from day to day,

And strife will never cease.

For Presbyterians claim that their elect,

Are only those who really may expect

To be the good and true.

The Baptists claim immersion is the plan,
Through it must come the saving power of man,

And nothing else will do.

The Episcopalians tell us that we must

Return to earth to seek our forms in dust,

Till Gabriel's trump shall sound.

We may live gaily till our latest hour,

We then must claim the all-atoning power

To gain the happy ground.

The Roman Catholics give their people hope,
Providing, that they venerate the Pope,

As one divinely born.

Oh ye who claim to practice Christian deeds,
What need have you to follow senseless
creeds

That are but empty sounds?

Why should you try to judge the Ruling
Power?

How will you feel when in the latest hour
You find yourselves mistaken?

Learn to rely on Him who reigns above,
Know that his judgments are combined with
love,

His laws cannot be shaken.

We know the loving Mother of our faith,
And trust Her mercy in the hour of death,
And feel we are assured

That if we earn that hope, we'll surely find
A judgment just, with pitying love combined,
And heaven will be secured.

Then let us leave contention as a blight,
To those who argue that the wrong is right,
And follow senseless creed;

Adopt the glorious faith so good and true:
Our conscience tells us what we ought to do,
And that is all we need.

For we are taught that by the golden law
We gain our passage to the happy shore,
To mingle with the blest.

O trust the righteous One who reigns above;
Remember heaven's first laws are those of
love,

Then all your fears will rest.

Bulletin Spc. Ser. Co., N. Y.

[Contributed by Louisa Greene.]

RETROSPECTION.

DAY is done, and the dusky night
Is brooding o'er hill and lea,
Ten thousand stars are in the sky,
Ten thousand in the sea.
As the shades of twilight deepen,
And the night steals slowly on,
I am borne on memory's pinion
To the day forever gone.

Sad memories of by-gone years
Come thronging thick and fast,
Familiar faces,—those I loved,
Start from the shadowy past,
And every little joy I knew
In childhood's happy day,

Seems like a thing of yesterday,
Though long since passed away.

Yet 'tis not all of life to live,
Not all of death to die,
Death ope's the mystic gates of life,
Blest immortality.
Hope is the star that guides us on
In all life's joys and woes,
And hope and faith will point us still
To Heaven, at its close.

Selected.

To the memory of LUCINA McDANIELS.

KATIE BOYLE.

In silence we look on her cold face of clay;
The spirit God lent for a time now has fled.
Mother Earth ope's her arms her own to
receive

But the soul still lives when all else is dead.
Her path did not lie amid roses alone,
For sometimes it traversed where dark wa-
ters roll;

And over rough mountains she wended her
way,

In quest of that kingdom the promised abode.
At last she's attained to that haven of rest
She has merited by her strict faithfulness
To the Father's command to do his good will
That she might reign with him in full right-
eousness.

Released now from bondage to reign with the
just

Who've gained full redemption o'er death
and the grave;
And sings the sweet Anthem of freedom and
love,

To God the redeemer who doth the soul save.

Mt. Lebanon, N. Y.

We've drank the cup of sorrow

In many days past by,

Why not the cup of pleasure

Now swift the seasons fly?

Yea, quaff the inner blessing

Which is parental love

Unseen as the ethereal

But felt as powers above.—M. Whitcher.

THE MANIFESTO.

MAY, 1890.

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,
EAST CANTERBURY, MER. CO., N. H.

TERMS.

One copy per year, postage paid,	.75
" " six months, " "	.40

Send for sample copy, free.

ENTERED at the Post Office at East Canterbury, N. H., as second-class matter.

Editorial.

IN the presentation of our religious views, and the order of life which the acceptance of those views has wrought out, we think we are doing only our reasonable duty. As God has blessed us in the choice manifestation of his holy spirit to see a "better way" by which we may, as his children, accomplish more good upon the earth by living in harmony with this revealed light, our duty is clearly set forth.

The simplicity of religion becomes, at once, the beauty of religion, and presents that spiritual adorning which one may honorably covet, and to obtain it may with propriety "sell all" and purchase the treasure, which

moth and rust cannot corrupt. We need not enter into controversy upon the right way or even the best way to maintain a relation with God, or upon what may or may not belong to the Christian church.

A satisfactory solution to the point in question would be very difficult to reach if sought for in this manner, as it is quite likely to open those "gates" through which even the worldly-wise would not elect to pass.

Do we think that those are condemned who do not choose to accept our religious belief?

It is not our province to condemn anyone. Condemnation arises from neglect of duty. If God gives us light that we may walk more uprightly, that we may have a better government over our language, or that we may be better able to help the erring, we must fall under the condemnation of our own conscience if we fail to accept God's gift and use it to our best advantage.

In this as in everything that pertains to this life, we must have time to learn, righteousness does not fly through the air as does the pappus of the thistle in mid-summer, it is something to be wrought out in the life. It was a special mission of the prophet to his people, as he would save them from falling into wrong, to urge them to "learn to do well," and an essential preliminary step to this commendable condition was to "cease to do evil." Those who do

not accept and live to their highest possibilities as representatives of moral attainment are quite unworthy of the name of man, and must be placed in that class to whom Jesus referred when he said they are "condemned already."

It may be very commendable to regard the advice of Paul as he says, "Let every man be fully persuaded in his own mind," and "Let not him that eateth despise him that eateth not. Rom., xiv. The same rule is quite as applicable to those who think they have a possession a phase of religious truth. If they are fully persuaded that it is of God and that it is leading them from wrong to right, it is certainly worthy of their whole interest and care.

Are we saved?

A person is saved only so far as he enters into the life of Christ. An essential test was given to the disciples. "If ye love me ye will keep my commandments," and the willing obedience in keeping these commandments, determines, at once, how much one is saved from the sins of the world, from the sins of his own life, and the course that must be adopted in order to secure the promised inheritance. To talk of salvation before one has even turned his face toward the Kingdom of God is quite like those who cried, Lord, Lord, and for that amount of outward demonstration, anticipated a reward in the Kingdom of God.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

April 6, 1890.

HAD the "Notes about Home" been introduced to the MANIFESTO a few months earlier, we too might have reported at that time, present home repair; of debris removed, roads straightened, and other improvements about our Dwelling, made by young and interested hands. But the end is not yet, and when proposed equal improvements are made about our Office and its environs, we shall be happy to report. We look at the notes carefully wishing to add a new item, but in vain. Our experiences are common to all with the exception of no La Grippe. The physicians of Europe say it was hard to tell where La Grippe ended, and where panic began. If the disease visited us it was contemporaneous with its appearance in Europe, and before we knew enough to dread it. Our neat wire street fence, with its black and white gates, has been standing eighteen years. The maple shade trees by the roadside were set, from fifteen to thirty years ago; but the telephone poles on both sides of the street, (more useful than ornamental) are of recent date.

We are patiently waiting for the "Village Improvement Board" to organize and run a good foot path through our beautiful village. We are fortunate in being connected with the family on each side by such, but further than this we cannot report; and the children coming to school must—"traipse through mud," and then lose several days during a term, for the want of a decent path.

The anxiety for an ice harvest has been a matter of interest the winter past, but nothing has been said of the harvest of pleasure anxiously waited for by the "wee small folk," who thought snow and ice came because they "prayed for sliding;" and like the ice gatherers they laid aside all duties possible, to attend to it as long as a slide was to be had; and were rewarded with robust health and rosy cheeks. In the middle of January one of the Brethren gathered some trailing arbutus, and after keeping it in water for a few days, the buds opened as fresh as in May and

brought happy thoughts of an eternal bloom, to the bedside of a dying Sister. Branches from a deciduous flowering shrub were also broken off in mid-winter, which have not only grown leaves in water, but produced a perfect bloom. When reading of "the bees in the chimney," we are reminded how necessary it is, that to carry out the full purpose of our religious Community life we must

"Make home a hive where all beautiful feelings
Shall cluster like bees and their honey-dew bring,
Make it a temple of holy revealings
And love its bright angel with shadowy wing."

We are glad to see an increasing interest in the Bible questions. The number of answers has increased from sixty to ninety. One important selected promise in the last number we find omitted. It is indeed pleasant when the labor of life has been arduous yet satisfactory, to think of rest; but if we are living, active workers spiritually, we do not seek this. All we ask is a privilege to work, while so much labor is needed; and imbued with this thought, six of us choose as the most comforting of our Savior's promises "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you."

Center Family.

We Closed our school on the 22nd inst. The teacher, Elder Calvin Reed has been unwell recently from indigestion and heart difficulty. We hope for his speedy recovery.

Have finished our wood business it being all split, housed and piled in good shape.

We are now awaiting the spring season in which plowing and sowing the garden and field seeds will be in order, so that we may have something by and by to nourish these bodies of ours and make them strong to enable us to do good to the household of faith.

March No., of MANIFESTO contains some excellent articles, among which I wish to name, Sister Anna B. Goepper's and Mary L. Wilson's, bearing on subjects of vital interest to the young and rising generation, and all concerned in the well-being of Society.

Our young people are much interested in Sabbath day bible lessons and Monday evening Lyceum. We think and hope both may be productive of good and prove a blessing to all concerned.

T. Rayson.

North Family.

April, 11.

We have for several weeks been preparing for spring. Have filled our wood-house and are anxious for the weather to enable us to put in crops.

The roads and foot-paths through our Village have been, and are in a very bad condition. We certainly should do something to make them better.

We have recently taken two boys from near Fortress Monroe Va., this adds a treasure of life to the external and enables us to keep in a training condition. One thing I am quite satisfied about; that fine houses with all modern conveniences do not make people any more contented, or more willing to bear the cross. I sometimes think they may incline us to be more at ease in Zion.

In passing through New York city recently, it was distressing to witness the great gulf between the high and the low, the rich and the poor. There must be something radically wrong in the laws and system of government that permits of such extremes between man and his fellows all claiming to be the children of the one Heavenly Father. Until this system is changed I have very little hope of a religious revival that will fill our homes with earnest, unselfish, truth-loving souls. In kindest love,

DANIEL OFFORD.

Hancock, Mass.

The mild winter sent the ice hunters into this section. Some of them located their works about a mile from us on the shores of the Richmond Lake and the good Sisters provided them with food. At one time we had thirty men and ten horses as boarders. We fed and lodged them as best we could.

Your Sisters in Canterbury would hardly been able to have kept those tubs of butter if they had a four weeks call from such a company.

The company makes a liberal compensation for all favors, and the ice business it is thought, will bring an increase into this section of \$500 000 and the laboring class get a good share of it. The company at Richmond Lake cut some one hundred thousand tons.

For six weeks there has been two and three

hundred teams drawing ice from the Onota and Pontookuc Lakes which are six miles from our Village. I. Lawson.

Enfield, Conn.

"We feel the balmy breeze of May,
Soft blowing down the grassy way."

We should fill the hours with some worthy object in view, for they seem to fly as if on the wings of the wind. Mental, physical and spiritual activity is the source of happiness. Duty is the watchword.

Farm and garden work begins to press. A good garden is the gem of the farm. The more it is cultivated the better. We should have good seed to plant. Good seed is the basis of success, and we cannot afford to have any but the best. There is more than one way of doing things, and it may be that there is a better one than ours. If so, it is right to learn it. We should aim to make less acres produce more, and with less work. Wood ashes are excellent for all soils deficient in potash. The difficulty is to get enough of them.

No matter about the fine points of hens if the egg basket shows that they are all right. Good care is the best hen-doctor. Put sitting hens in quiet, dark places, away from disturbance.

D. Orcutt.

Canterbury, N. H.

BELOVED ELDER HENRY:—We greet you with "How beautiful upon the mountains are the feet of him that bringeth good tidings."

We open with this most appropriate of texts, in noting items about home, present month, in reference to the call upon our Society of Beloved Elder Giles B. Avery and Eldress Harriet Bullard, so widely known as members of the Order of the Central Ministry of Mt. Lebanon. They came to us the 4th. inst. via. Harvard and left for Enfield, N. H., the 10th.

It hardly seems good taste to eulogize these special God-sent messengers, and surely no better taste to be silent over this season of blessing. Other persons and events are eulogized and pass into history. Not so this occasion, the pure presence and soul-

cheering ministrations of spiritual love and confidence in God through these loved ones will live forever in the hearts of those who have "ears to hear" and hearts to retain the seed sown.

We saw and felt that their staff was the rod and their crown the cross, yet we were blest and reconciled to take our portion of both the rod and the cross.

As a result of their co-operation, Elder H. C. Blinn resigns the office of minister over the Societies of Canterbury and Enfield and assumes the Eldership of our Church Family, William Briggs associate. Br. J. S. Kaime succeeds Elder Henry in the Ministry. The Brethren who have carried burdens as Elders in the Church, Benjamin H. Smith and Alexander Y. Cochran are appointed as Trustees of the Church retaining Elder J. S. Kaime as special counsellor.

How satisfactory, when, at the call of the "Good Shepherds," hearts and hands are for better, purer and more acceptable service. In this spirit we find our faithful Brethren assuming new duties, in which they are sustained and blessed by those who have witnessed and appreciated past consecrated. May our messenger, beloved Ministry, convey to you the thanks of a grateful people. Our table is still spread with the choice fruits of the spirit from Brethren and Sisters of Enfield, N. H., as represented by beloved Elder Abraham Perkins and Br. John Bradford. Surely the Lord hath remembered us and his comfort is round about us. More than welcome are such angel visitants and we trust other Gospel friends may come and "do likewise." We thought to speak of a devotional religious service held during your absence of more than usual interest, but lest we call forth the whispered reminder "Be brief" will simply add that the maple harvest closed with the satisfactory result of over five hundred gallons prepared syrup.

Spring advances timidly. We would suggest that she be allowed a free, liberal reign, for we covet the re-appearance of early vegetables as potatoes were taken from our garden the first week in June, 1889.

God bless our gardeners and farmers, and hasten our crops. We prefer them ere they are made into flesh, as we do the water into wine. *

Enfield, N. H.

THE robins are selecting their homes among the maple trees in the old church lane just opposite our windows, which presages, that before many weeks elapse, the goddess of Spring shall bestow her mantle of green, on mountain and valley, making our home a veritable paradise, in-as-much as local scenery is requisite in accomplishing this end.

Surely, with the revivifying of all external things, every active soul, will make new resolves, "to be good and do good," thus forming for the mind also a fresh adorning.

(We sisters) from East to West, from North to South, know that with this season of the year, comes the much needed, much dreaded, (by some) house-cleaning, and right here, let me whisper a word of caution to my companions, whom I might presume to teach in this line. Have we learned a wiser, safer way to house-clean than that practised by our sainted predecessors, of turning everything up side down at the outset, taking out windows when the weather is unsuitable, and thus inviting the grim angel by taking sudden colds? Let us, judiciously, care for the degree of health we are blessed with, and add to our stock if possible, for health is a priceless treasure.

Our sugar harvest was rather above the average, not more barrels of sap, but a greater percentage of the sugar producing element in a given quantity of liquid, if any one wishes to study cause and effect, this is a practical question; what causes this difference?

We are pleased to say that we have been blessed with a visit from the Central Ministry. They were to us angel Ministers of the good things of God's Kingdom. In mental vision, we could see, Beloved Elder Daniel, and Eldress Ann, so well do we know their parental anxiety for every branch of the household. May they be comfortable in health, for a long time yet, to bless those who come under their influence is our prayer, which is not a selfish one. E. B.

Alfred, Me.

BELoved ELDER HENRY:—We "Down Easters" could but commiserate our Brethren in New York, in their scramble for ice. While reading their pitiful story a company

from New York were housing from *our pond*, blocks of crystal coldness eighteen to twenty inches thick. They finished cutting the 2nd. inst., having housed, altogether, over 40,000 tons.

In answer to Br. Daniel's Sabbath query, we would say: If only those who have so far consecrated soul and body as to be able to make their "labor worship," go beyond the bounds prescribed by Moses, there would be but little danger of desecrating the Sabbath. But I fear the "unprogressed humanity," who need the Sabbath to aid in curbing the selfishness of their natures, would include the larger number among Believers, as well as among the children of this world. Then comes the query, How far Br. Daniel and the *minority* are obligated to set us an example of Sabbath keeping that will be safe for us to follow.

Winter continues to "linger in the lap of Spring." The ground this 10th. of April is white with snow, which suits us no better than it does the robins.

The young Brethren have finished sawing the wood, notwithstanding, every other day was stormy, and are now busy splitting the same. "Hands at work, and hearts to God,"—I hope may ever be their motto.

From our past Winter's experience, we would pray to be delivered from any more "open winters." The old-fashioned kind with its there or four feet of snow, and plenty of Zero weather is so much more healthy.

J. B. V.

Groveland, N. Y.

WHEN all other subjects fail,
We're sure the weather will prevail;
There is of it a boundless source
To live we must have it, of course.

For thirty-one days March has followed in the ways and by-ways of its three distinguished predecessors. December, January and February, distinguished for what?

Not for ice and not for snow,
Not for wintry storms we know,
But for absence of Jack Frost,
March has many a rough road crossed.

Through the timely suggestion of Elder Alexander, several barrels of water were poured on the pond during the ice formation, which resulted in the yielding of ice to the

thickness of three and one-half to four inches. The morning of the tenth ult. was the most fortunate for harvesting it. We secured at that time nearly twenty tons of clear solid ice; the work had to be performed rapidly, for as the sun rose higher its rays grew hotter, diminishing perceptibly the work of previous days. So ended at noon (of the same day) our ice harvest for this Spring. Could we have looked into the future far enough to have seen what the weather for at day would have been, we should have made wiser calculations, and dedicated Sunday for one of the days for gathering ice, but we did not foresee, so instead of gathering ice, we gathered together and went to meeting, and ever since have been lamenting over "spilled milk," or rather we should have said lamenting over thawed ice. If the Summer's cold equals the Winter's heat we may find sufficient opportunity during the coming season to furnish ice for another winter.

While many of our neighbors and friends far and near have been harboring "Russian Grippe" for the past three months, we at Groveland Liv. Co., N. Y., have escaped it in every form. Not one case of the despised Grippe has been known in our Society.

Here is one of the wonderful advantages Groveland climate has over many other portions of this vast planet. Let all who value good health locate in this town.

For of all the climates man may test
Groveland atmosphere's the best,
From East to West, from North to South,
In time of flood, or time of drouth
'Tis ever healthful, restful here.
For that Elixir called Good Cheer
Drives in the distance ills and woes,
And in its stead good health it shows.
'Twill mind and body and spirits renew,
Dear Editor, please just try it, will you?

With our newly authorized gardener Br. Jerome Garvey we have no fears of going hungry for the delicious fruits and vegetables he is now arranging and devising to raise for home disposal. Old Egypt can never boast of such perfect leeks and onions as our young resolute garden manager will produce. With Excelsior for his motto we shall look for unheard of wonders to be developed from the "Vegetable Kingdom" sometime in the far away, or near at hand future.

Our School closed its Winter term on the 27th. ult. No. of scholars recorded, 13. Punctuality, regular attendance, good order, and thoroughness in all lessons have been the leading characteristics of the school.

Wishing all the readers and non-readers of the MANIFESTO, and readers of every other good and perfect work a "Happy April first," we will close our talks with you for this month and next May we will tell you more about home surroundings, more about what we have left untold this time. In the intervene we shall think of you all, and wish for you all much health and happiness. G. D. G.

Union Village, Ohio.

DEAR ELDER HENRY;—On Friday night April 11th, our wood-house containing an oil room and two other rooms for agricultural instruments was burned, together with a garden house standing about a rod south of it and separated by a wagon road. The wood-house was 90 feet long by 22½ wide. The garden-house was 18 by 18, and two stories; both frame buildings. The wood-house stood 54 feet south of, and parallel with our dwelling-house and the miracle of all miracles is, how we saved our dwelling. The whole roof seemed covered with blazing cinders, and the belfry burned, and cinders flew over to our Brickshop 8 rods to the North and set the roof on fire, and yet we saved both buildings. The Center and North Brethren and Sisters, Ministry and all were soon on the ground and for three or four hours we fought the ghastly foe and finally arrested his ravages. The fire commenced about two o'clock in the morning and was subdued about five A. M. Our good Brethren and Sisters from the Center and North, remained with us, drying up inundated rooms and halls carrying in the furniture, bedding &c., which was carried into the street until we were all tidied up once more and for their love and sympathy so practically demonstrated we say God bless them all. Also, it would be wrong to fail in giving just and righteous credit to our hired friends for their almost super-human exertions in saving us from temporal ruin. I can say in truth if it had not been for the assistance of the hired help from our own,

and Center and North families our whole premises would have gone down before the devouring element. If the property had been their own they could not have exerted themselves more to save it.

Finally, as Eldress Adaline said to me, the next morning. "We still have a beautiful home" and that is so many fold better than it might have been, that we feel able "to raise a tax on our calamity" and feel thankful for this sweet Home and the blessings left to us. The damage done to our Dwelling House will amount perhaps to fifty dollars fully covered by insurance. Happening to be flush of water, the wet winter and spring which we complained of so much, was the very thing that saved us, for all our exertions would have been futile without an immense amount of that grateful element.

The fire is a profound and inscrutable mystery. No one can tell how it came.

We planted a patch of early potatoes last Friday. The Center family are planting four or five hundred young apple trees and some cherry and plum trees, to make up the deficit, caused by the Cyclone. We are about to plant some cherry trees; and already have several hundred apple trees. Now dear Elder Henry this is about the best we can do in the way of tidings this time. Love to all. Pray for us. O. C. H.

April 2.

South Union, Ky.

I am happy in saying, the fruit was not all killed on the sixth ult., when the mercury dropped to 12 degrees. It so happened that some of the peach trees were not in full bloom. If Jack Frost will keep away, we may have some peaches. The apples and small fruit had but little injury.

Wheat badly killed, but may sprout from the roots and give a half crop. The most astonishing thing in this neck, of the woods, is the large number of birds, of various kinds, that seek repose at night in our evergreens, especially in the yard occupied by the dwelling of the Ministry. Not only hundreds but thousands have made a business of retiring here through the month of March. Black birds out-number the others, and I was surprised to see some six or eight varieties of birds enter the same trees.

The mocking birds were obliged to leave, and go to the hedges, to a more retired place, where no one would disturb them; They all seemed to enjoy their berths in quietness and friendship.

April 5.

I have just been mowing the Meeting House yard. [Pretty good for a man that is 82 years of age. Ed.—] I now hasten to my writing desk to say that "the Farmers were more scared than hurt." They now inform me that the wheat is but little injured and promises an average crop.

H. L. E.

Pleasant Hill, Ky.

If our wheat crop was not killed it is supposed to be badly injured.

The wheat fields look rich and yellow, and ready for the sickle.

Peaches have met the same fate.

N. D. B.

Mt. Lebanon, South Family.

We have repaired the bridge going to Chair rooms. Are going to build a new shed on the wood house and take away the remains of old one. We have just been eating some shad, so you see all are not vegetarians as yet. We are all well.—S. A. C.

The Bible Class.

ANSWERS to Bible Question No. 6, published in APRIL MANIFESTO.

Which are the two wisest proverbs?

Number of writers from Mt. Lebanon, N. Y., 27; Canterbury, N. H., 21; Enfield, Conn., 8; Hancock, Mass., 5; Groveland, 4; Pleasant Hill, 11, and Gloucester, 1.

Prov. xv., 1, has 20.

A soft answer turneth away wrath, but grievous words stir up anger

Prov. iv., 23, 1 as 12.

Keep thy heart with all diligence for out of it are the issues of life.

Prov. xvi., 32, has 12.

If that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.

Prov. xi., 24, has 11.

There is that scattereth and yet increas-

eth, and there is that withholdeth more than is meat, and attendeth to poverty.

Prov. xxii., 1, has 10.

A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.

Prov. i., 10, has 5.

My son, if sinners entice thee, consent thou not.

Prov. iv., 7, has 5.

Wisdom is the principle thing, therefore get wisdom, and with all thy gettings get understanding.

Prov. xvi., 16 has 4.

How much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver?

Prov. viii., 11, has 3.

For wisdom is better far than rubies, but all the things that may be desired are not to be compared to it.

Prov. xxv., 11, has 3.

A word fitly spoken is like apples of gold in baskets of silver.

BIBLE QUESTION. No. 7.

Which is the most joyous Psalm?

APPETITE VS. REASON.

It is said that the conquering hero in the battle with appetite, is superior in courage to one who can walk with unfaltering tread to the stake, or face the cannon's mouth.

We listen with astonishment and disgust to the oft-repeated story of the weak-minded inebriate, clinging to the cup, when he knows that utter ruin of both soul and body is the result; yet how little we think that an equally overpowering foe, is our assailant in a depraved and excessively indulged appetite.

When we hear the remark, "I know such food is unhealthy, but I like it and must eat it," can we not class the temptation of eater and drinker together, and wonder where the difference lies, when the weight of self-denial, is in the balance. "Let no man call himself free, who is a slave to any passion," are the words of one of earth's noblemen, and if one passion can lead us, why may not another, if the reins are not within our own grasp.
—*Lily Lupin.*

SONTEA, N. Y., FEB 13, 1890.

DEAR MANIFESTO:—I thought I would write you a short letter. I came among Believers August 10, 1889 and like it here very much.

I go to meeting every Sabbath-day, and also to Bible class every Wednesday evening, both of which I never fail to enjoy.

I tried to answer a few questions in the November number of the MANIFESTO.

I will now close. From your friend.

SEWARD J. PARKS.

SONTEA, N. Y., FEB. 4, 1890.

DEAR EDITOR:—I thought I would write something about our home. Our school is in session now. There are twelve pupils who attend—seven boys and five girls.

We also have a Bible class and our teacher has given us some questions from the Old Testament for us to search out the answers. One of our questions is, "What ancient King used the dromedary for a mail-carrier?" I will not tell the answer for perhaps some other little girl would like to answer it.

Our regular lessons are in the book of Acts.

JENNIE WELLS.

LIFE.

MARTHA J. ANDERSON.

O Life, thou breath of the vast Oversoul,
And pulse of creation's innermost heart.
Dreaming I wonder, and waking, I start,
To know I am part of the infinite whole.
Glorious lessons thy pages unroll;
Increasing knowledge thy true laws impart:
Upward like newly fledged bird I would dart,
Inspired to attain thy loftiest goal.
God's gift, existence immortal and free,
I prize thee, I bless thee, forever and ay!
Heaven's mirrored delights are pictured in thee
Perfection outreaching perfection's day.
For soul knows no shadow or blight of decay,
When God is the life-spring and hope of its way.

Mt. Lebanon, N. Y.

"If denied the victor's meed
Thou shalt not lack the toiler's pay."—

ENFIELD, Ct. 1890.

DEAR CHILDREN:—"Fear God and keep his commandments." The true fear of God is not to be understood in the sense of terror nor slavish dread. Good people possess the true fear of God, but the bad do not. The true fear of God is perfectly consistent with true love: you can cherish this fear, and yet love God, as did Jesus and the Apostles. "The fear of the Lord is the beginning of wisdom." It is the highest kind of wisdom. Job's language agrees precisely with this: "Behold, the fear of the Lord *that* is wisdom, and to depart from evil, is understanding." The fear of the Lord is to hate evil, and those who do this will have great spiritual prosperity. "Wisdom is profitable to direct."

"With conscience clear, you have no fear." Where humility is there is wisdom. Humility is a beautiful ornament, and very much you need it. Be early wise and shun the pitfalls of sin. Strive for the crown unfading. In wisdom's path ever abide, spotless, blameless, purified. Guard your virtue as the "pearl of great price." Only by unremitting watchfulness can your innocence be protected. You often feel the greatest security when you are in the greatest danger. Watch and pray, day by day. Better acknowledge your faults than try to conceal them. Improve the flying moments and your lives will be filled with good deeds.

What saintly characters you meet as you journey along! Walk in their footsteps. So live that others may imitate your example and be virtuous.

The making the best use of the talent you have, instead of wasting time in sighing for what you have not, is wisdom in the highest degree. Think of the parable of the talents. How frequently the beautiful lesson is verified. To those who improve the one little talent will other talents be given. What an easy lesson to learn.

"Little by little, a wise youth said,
As each day more wisdom he stored in his
Little by little in virtue he grew, [head.
Learning each day to be pure and true."

Your Brother,

DANIEL ORCUTT.

Juvenile.

SONTEA, N. Y., MAR. 2, 1890.

BELOVED ELDER HENRY;—We wish you to know how much we all prize the MANIFESTO. Surely all Believers ought to feel grateful to our Editor and all the willing hands who aid in its publication. It is a welcome visitor to our home, and we think it grows better and better.

Observing that sometimes there are letters from the children printed in the MANIFESTO, we submit to your judgment, three short letters written by some of our children. The writers are only eleven and twelve years of age, and these are their first efforts in this line, and should you not deem them worthy of a place, we can try again, and not feel hard about it.

The month of March has come in with a little snow, and we may possibly have some ice yet. We find that the peach buds are not all destroyed, but they probably will be, if we now have weather cold enough to make ice.

Kindly accept the love of Groveland Brethren and Sisters. Remember us in love to all your Order. Yours sincerely,

ELLA E. WINSHIP.

SONTEA, N. Y., FEB. 2, 1890.

DEAR EDITOR:—I thought that you would like to know that I tried to answer some of the Bible questions that were in the MANIFESTO. I answered seven of them.

I have been very much interested in reading the children's letters in the MANIFESTO.

Every week the boys and girls learn verses to repeat in our Bible Class. Before we repeat our verses our teachers go through the whole lesson and ask us questions upon it.

We are studying the book of Acts. One of our teachers has given us a question to study upon, it is, "What King built him an ivory house?" Bible questions are very interesting because there is usually some beautiful story connected with them.

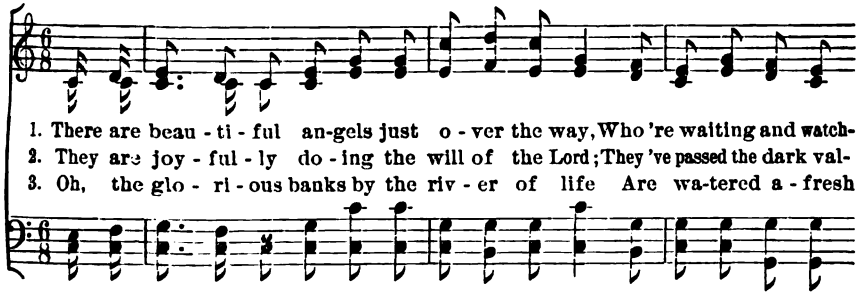
LENA M. SOULE.

CHARITY bears a humble mind.

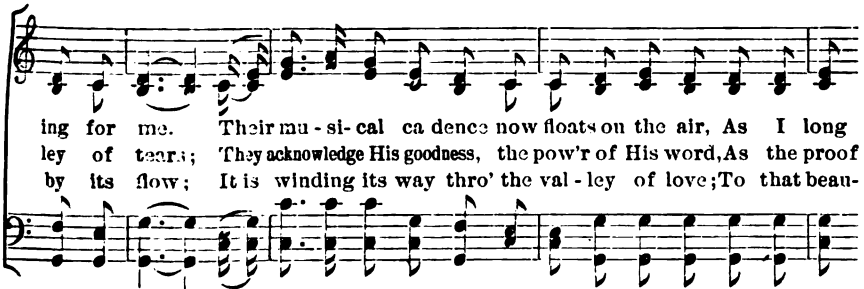
WAITING AND WATCHING.

"For behold your reward is great in heaven."—Luke VI, 23.

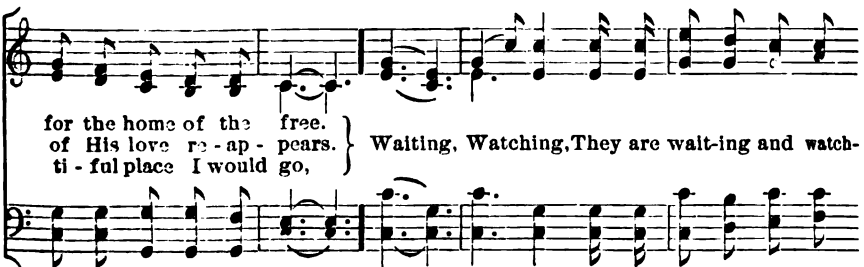
MT. LEBANON, N. Y.



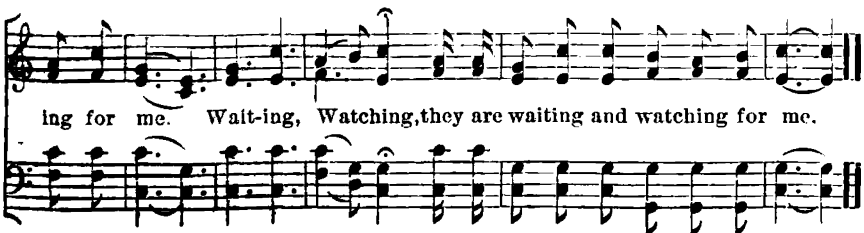
1. There are beau - ti - ful an - gels just o - ver the way, Who 're waiting and watch -
 2. They are joy - ful - ly do - ing the will of the Lord; They 've passed the dark val -
 3. Oh, the glo - ri - ous banks by the riv - er of life Are wa - tered a - fresh



ing for me. Their mu - si - cal ca dence now floats on the air, As I long
 ley of tears; They acknowledge His goodness, the pow'r of His word, As the proof
 by its flow; It is winding its way thro' the val - ley of love; To that beau -



for the home of the free.
 of His love re - ap - pears. } Waiting, Watching, They are wait - ing and watch -
 ti - ful place I would go,



ing for me. Wait - ing, Watch - ing, they are wait - ing and watch - ing for me.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for April has in its Contents a portrait of Andrew Carnegie the successful manufacturer; A Letter to the British Medical Journal; Notable people of the Day, No. 30; Studies from Lavater; Practical Phrenology; Sketches of Phrenological Biography; Child Culture; Science of Health; Notes in Science and Industry, etc., etc. Fowler & Wells Co., 775 Broadway, N. Y.

THE JOURNAL of HYGEO THERAPY has in its Contents for April, Signs of the Medical Times; Calisthenics, No. 2; A Prepared Body; Anti-Vaccination Department; Vaccination; Department of Horticulture; Farm Life for the Young; Raspberry Culture; The care of Grapevines; Editorial Department; The Most Exhausting Labor; Miscellaneous Department; The Undesirability of Flesh Meat, No. 1, etc., etc. Published by Dr. T. V. Gifford & Co., Kokomo, Ind.

THE PHILADELPHIA MUSICAL JOURNAL for April, has in its Contents the portrait of Clara E. Thoms the distinguished pianist; Love of Music; Educational Comments; Local Musical Notes; Life in a Church Choir; Open Questions; Nasal Breathing in Singing; The Violin; Educational Department; Musical News, etc., etc. Gould & Woolley, 1416 Chestnut St., Philadelphia, Pa.

WE see how Jonathan Edwards was taught by his father to look upon men as naturally very wicked. The lad saw the opposition to his father; he heard the many quarrels in the surrounding churches discussed; he beheld the sensuality and drunkenness of the town; while he noted the comparatively slight moral effects of his father's fiery preaching; and naturally he came to think the world a very wicked place and the natural man a very fiend. In that parsonage-home, where total depravity was used to explain all actual and imaginary sins, where the comparative

failure of a gloomy theology was attributed to the native wickedness of the heart, what could such a lad think except that men are indeed by nature vile and miserable wretches? And this gloom of Calvinism which shadowed Jonathan Edwards's boyhood was intensified by the prevailing mood of feverish superstition, fostered by the monotony and hardships of that pioneer life and by the constant fear of the Indians, whose ravages Windsor Farmers felt for many years. There is no richer soil for the growth of superstitions than the constant dread of the cruel redskins, under which those early settlers lived,—a fact which has been too little taken into account in treating of the delusions of New England; a fact also which only those who have had experience in a similar situation can fully appreciate.

From "Jonathan Edwards," by Rev. Joseph H. Crooker, in NEW ENGLAND MAGAZINE for April.

PRAYING and sinning will not work together. If you keep on sinning, you will quit praying. You cannot run both of these trains on the same track.

Deaths.

George Shurlburg, at Pleasant Hill, Ky., March 15, 1890. Age 63 years.

Brother George was a member of the East Family, and was a quiet, devoted brother. He was born in Sweden. N. D. B.

Ella Cherry, at South Union, Ky., March 17, 1890. Age 35 years.

Sister Ella had been with us but a short time, and yet was a promising Believer.

H. L. E.

John Ross, at Center Family, Union Village, O., March 19, 1890. Age 65 years.

Brother John entered the Society in 1874, and has been a useful and devoted member.

C. C.

John Fox, at North Family, East Canterbury, N. H., March 29, 1890. Age 70 yrs.

The Manifesto.

VOL. XX.

JUNE, 1890.

No. 6.

HISTORY OF THE CHURCH OF MT. LEBANON, N. Y.

No. 12.

The Tailors.

FORTUNATELY for the Society an experienced workman was accepted as a member, who was able to do the cutting, and take charge of the making of most of the garments. The manager, David Slosson, accepted several apprentices, and some of these after becoming proficient in the business were sent to other Societies to assist them in the same line of business. These early teachers had but few, if any, rules in printed form, and the apprentice was obliged to acquire his knowledge by observation. In 1825 the tailors began to work more by a system of rules, and since that date many marked improvements have been made.

GARMENTS.

The early Believers accepted the simple, plain form of dress that prevailed among the common people of the world, and laid down no rules that should govern the Societies in this respect. The first American converts were extremely varied in the form, color and quality of their garments,

but as they became more associated and united they inclined more to a uniformity, and were influenced largely by the manners of the first Elders.

After the organizing of the Church the uniformity of dress became a matter of much more consequence, and they adopted for the Sabbath, a dark blue coat, with a cape that came up to the neck, and lay upon the shoulders. Cuffs to the sleeves were six inches long. Pockets were cut at the waist and a large lid covered the horizontal pocket. The front edge of the coat was nearly straight, having some six or eight buttons of an inch in diameter, and button-holes three inches long. One half of these were for ornament and no place was cut through the cloth. On the back of the coat, at the lower extremity of each side seam, was a large double fold or plait, taking about three inches of cloth and folded twice. At the waist, on the back, was a large "square stitching" three or four inches long, and about one fourth as wide, and a button at the head of each fold, and another button at the bottom of the skirt, which came a few inches below the knee.

The vest was from the same cloth,

the waist falling a little below the natural waist. The skirts were about seven or eight inches long. In front these were cut off to an angle of about forty-five degrees, from a point at the lower button. In the back, the skirt was divided into two sections, which overlapped each other one or more inches. The whole of the vest was made from the same piece of cloth. If the front was broadcloth the back would be of the same quality. A row of twelve buttons were arranged in front, and large pocket lids were set to the waist line.

The lower garment, especially for the Sabbath and for journeys, was black-lasting breeches which ended a little below the knee, these being supplemented by long black stockings. A row of four buttons ornamented the suit at the knee, while the breeches and stockings were secured in their proper places by a strap and a large brass buckle just below the knee in front.

As the sleeves of the shirts were made large and very long, a blue silk ribbon, under the name of "sleeve tie" was fastened around the arm just above the elbow to secure them in place when the coat was laid aside.

The covering for the neck was called a "Stock." This was made of some very stiff material about two and one half or three inches wide and covered with white or blue silk, and fastened by a buckle on the back of the neck. The white stocks were generally worn on the Sabbath, and were considered a part of the uniform, while the blue were for more common use.

In 1810 the white stocks gave place to white cotton, linen or silk neckerchiefs which are used more or less at the present date. (1858) The wearing of stocks was the general custom of the day and many of the portraits painted at that time will give a much clearer impression of the style.

The hats were made of fur or wool, with low crowns, about four inches high and brims five or more inches wide. These generally were colored black. The form of the hat has undergone some slight changes during the past forty years, and the crown now measures about five inches deep and the brim four or four and one half inches. The children generally wear caps.

The shoes were made of calf-skin and fastened with straps and shoe buckles.

The foregoing was generally termed the "Sunday Suit," and was preserved in the Society as quite necessary for several years.

For more common use, trowsers generally were worn, especially when engaged in manual labor, but the cloth was of a poorer quality and colored with a cheap dye. Surtouts and great coats were made for those who needed extra garments while on their journeys. The same provision was made for boots, overshoes, socks and mittens. Gloves were seldom seen.

This form of dress continued in use, without change till the year 1805. The Society was now resting on a more permanent foundation, and had been blessed with an experience of some eighteen years. From the first the Believers had been studying the

advantages to be derived from the principle of Christian economy and utility, in all that pertained to a life in the Community.

At this date, the breeches and long stockings were laid aside on the Sabbath and the plain trowsers were substituted in their place. For several years, however, after this proposed change, individuals might occasionally be seen, who were on a journey, dressed as formerly, with long stockings, and with highly polished knee and shoe buckles.

(TO BE CONTINUED.)

KINDNESS.

MARY WHITCHER.

Who treats the weaker with neglect,
Or cruelty doth show,
Hath not for God or man respect
But stands in scale below.
No human eye who sees the thrust
To any living thing,
Could e'er their life or interest trust
To such, or tribute bring.
The noble heart defends the least,
And deals no needless death,
But what is man that he should boast
Whose life is but a breath.

Canterbury, N. H.

THE NECESSITY OF BEING VIRTUOUS IN YOUTH.

JAMES W. SHELTON.

It is a preposterous resolution of some people to defer being virtuous till they grow old and have spent their lives in the endless round of outward observance. If their lives have been unloving and unworthy, they will hear these awful words, "Woe unto you Scribes and Pharisees, hypocrites ;

depart from me, I never knew you."

The chief end of a virtuous life is to give us as near a resemblance as is possible to the divine nature ; to make us pure as He is pure. It is to raise us to the utmost degree of purity of which we are capable. To defer this work till old age, is to resolve to be as unlike God as possible. It is indeed, a weak assurance that old age will help our deformity, and give us a good resemblance of Him, and in an instant confer upon us purity of spirit after we have wilfully passed over our whole life in wrong doing.

How strange to think that when the purest part of life has been prostituted to vice, that the dregs can be a fit offering for our Maker, and that He will accept of such a sacrifice. It is, then, our best wisdom to walk the paths of virtue in the morning of our days, that the evening may terminate with a smiling serenity, and wing its way to the regions of unmolested security.

Pleasant Hill, Ky.

Lines suggested on reading a letter from a friend in California, who wrote, "God bless Watervliet."

RACHEL E. McDONALD.

God bless the Mount of Lebanon,
We say with one accord ;
Though mountains high divide us,
We are one in the Lord.
And while our souls with praise are filled,
Our hearts with love replete ;
We ask the benediction,—
God bless thee, Watervliet.
Thou fair and smiling valley,
Where first our Mother came,
And in her loving-kindness, called
The blind, the halt and lame ;

Inviting all to come and share
 This consecrated ground,
 Where, by true self-denial;
 Salvation could be found.
 Unto this chosen spot she came,
 And with her little band;
 Through trying scenes she often passed,
 Yet firmly did she stand.
 And with her little, faithful few,
 She did in sorrow toil;
 The gospel pure, that she might plant
 Upon this gospel soil.
 We see her stand beside the stream,
 In agony of soul,
 And in her bitter grief exclaim,—
 While tears of sorrow roll;
 O, that the fowls of the air,
 The fishes of the sea;
 Yea, all things that have life and breath,
 Would pray to God for me.
 Blest Mother! may thy children, all,
 Within thy valley home;
 Give thanks to thee, unceasingly,
 Nor from thy precepts roam.
 But strive for universal love,
 And with unselfish prayer;
 Pray, God may bless and prosper,
 Fair Zion, everywhere.
Waterlilet, N. Y.

THE FIRST LAW OF HEAVEN.

F. W. EVANS.

"Go to the ant, thou sluggard;" and be instructed in the virtue of industrial organization. Why go to the ant? Rather let the Brethren, at least, go to the Sisterhood, not alone to learn industry but also to learn order; to have a place for everything and to have everything in its place. Let them go into the apartments of the Sisters, and see the system of things. Lamps, tables, chairs, books, and then all the little niceties that make up the "work table;" everything in order and in its place. And

much of the order that is existing in Brethren's rooms is the result of Sisters' thought, care and labor. Go into the kitchen, and observe the absolute cleanliness attained. Food is cooked, not spoiled. And three times a day meals are ready to a single minute. In the year, hardly a variation. Let Brethren note all this, and they will learn the secret of why the Sisters are more spiritual than their Brethren, and why, in numbers, they are more sure pillars in the household of faith. The Elder Sisters keep the gift—"hold the fort." It is *woman's day*. The Divine Mother of all sentient beings, who has been hidden from the sight of carnal eyes, for ages and æons, is being revealed: because human beings are less carnal—more spiritual—humanity progresses.

On the other hand, the Brethren intervene between woman and the rough, crude elements—human and material—and shield them, so that they can work in safety and peace; even as woman intervenes between the uncouth, rough male element in the Brethren, and the angel element in the spiritual world. God's house is a house of order. Organization is operating throughout creation: the ant exhibits the law: what can be more perfect than the arrangement, governmental, of the ant-hill or beehive?

In human affairs, perhaps, the military organization exceeds all others in perfection; is it not singular that such should be the case? Is destruction, rather than construction, the ruling power? It appears to be so, thus far in human history. What is histo-

ry but a record of the master minds of the race contending with each other for place and power over the ignorant masses, who are kept in ignorance, that they may thus become helpless tools in their hands?

Education—the key of knowledge—must be assumed as the first duty of government. All children are born equal in ignorance and helplessness; let them be as equally educated out of that ignorance. Keep all children in public, industrial, self-supporting schools, until twenty-one years of age; first as learners, then as teachers. Let there be no place found for unrepudican class schools, high schools, academies, colleges, in the great American Republic; unless you want it to become a great military despotism, ending in monarchy.

Let the public schools contain all grades of scientific knowledge and branches of learning known to humanity; and be equally accessible to every child of the Republic. Is there not something approximating this system in China and Japan, and is there not a hint of it in "Looking Backward?"

M. Lebanon, N. Y.

THE PATH OF DUTY.

O path of duty, thou art indeed
a strait and narrow one.
On thee my weak and weary soul
oft faints, and I would fall,
But my guiding star, through the gloom,
shines brightly over all,
And I press on;
Hoping to hear my Father say,
"Well hast thou thy duty done."—M. A. L.

IMPROVE your minds while yet you may.

LITTLE KINDNESSES.

L. B. SETTLES.

I THINK if we examine our own hearts, we shall all feel ourselves to have been sadly neglected in this branch of the "little things." How often from want of thought and attention, do we see people, really kind people, fail to make others happy or comfortable. How often do we see, in families, those who would do anything to oblige each other if the matter were a great one, such a total neglect of the little kindnesses of life, that by degrees they become selfish, and are unable to perceive wherein they fail, or that anything else ought to be expected of them than what they perform. How often do we hear kindly-feeling, well-intentioned people regretting that they can do nothing, that they have nothing in their power,—while all the time, these little kindnesses are unnoticed and unperformed.

Life affords but few opportunities of doing great services for others; but there is scarcely an hour of the day that does not afford an opportunity of performing some little, it may be unnoticed service. Careful and earnest attention to little things of this kind, is of great advantage to our own characters. We can seldom perform little kindnesses without little self-denials; and the habit once formed of daily attending to others, and trying to please and serve them, is of inestimable use in repressing our natural selfishness.

It is a command in Scripture, that everyone should "please his neighbor

for his good to edification;" but it is a duty oftener neglected than trying to serve others. Amongst the many ways of doing this I mention kind consideration of the peculiarities of others. There are few families where there are not some members who require to be studied a little, and if the "peculiar one" be the head of the house, or an aged member of it, this attention is generally paid. But how often do we feel it hard to be the one that must always give up! How apt we are to be provoked at the peculiarities of others, instead of endeavoring to forbear, and please them rather than ourselves!

There is much want of knowledge of each others characters to be met with in families, and from this sometimes, proceeds the careless indifference about pleasing them; the study of characters may be apt to lead us into critical and censorious thoughts and feelings; but if we study others, that we may best know how to please them, and make them happy, it cannot be otherwise than a profitable study. Let us remember young friends the sacred duty of giving pleasure, by doing little kindnesses, that it may be practiced daily. And, if we could but feel what a sacred duty it is, surely we would wish and endeavor to make and find opportunities of practicing it!

Is it not a sacred duty to make life as happy as we can to those, who are enduring the heat and burden of the day? And is it not so still more to the aged, who perhaps have little to cheer them? and who may have suffered and undergone much during the weary days of their pilgrimage.

Let us seek out opportunities, let us slight nothing as too trivial or minute, if it may give pleasure to others. Do not, because you can do so little for others, do nothing. Look around you, and see whether there be not some one whose burden you can lighten, whose little cares you may lessen, whose little wants you can gratify. All must be done cheerfully, as if it were a pleasure, not merely a duty; and above all, we must never allow anyone to feel or see that we have made any sacrifice of our own will or wishes on this account.

South Union, Ky.

HEALDSBURG, SONOMA CO., CAL.

SARAH F. WILSON, DEAR FRIEND;—For the past few weeks, I have been sending to your address the "*Signs of The Times*," and being anxious to know if you receive them regularly, I write to enquire respecting it.

I hope that you have received them all, and that you have found them interesting. Doubtless you have noticed that one especial object of the paper, is to call its readers to the subject of Christ's second coming. The Bible abounds in prophecies and promises relating to this event, really there is nothing in the Bible more definitely promised than this. Jesus said, "I will come again." John, xiv. 3. Now if he should come in our day, how important that we should understand about it. To be sure we cannot know the day nor the hour, for Jesus said so, but in the same connection he says that we may know when he is near. Matt. xxiv., 36. xxxii., 35. If you

desire the paper longer, I will be pleased to send it for a time, I send them free, only actuated by a desire to place before others, what to me seems of great importance. In your perusal of this paper you may have noticed subjects which are of special interest to you, if so I should be glad to send you reading matter upon them. If it would not be asking too much, I would like you to send me the names of those of your friends and neighbors whom you think would be interested in reading of this kind.

Respectfully,

MRS. M. A. WINKLER.

EAST CANTERBURY, MER. CO., N. H.
 MRS. M. A. WINKLER, ESTEEMED FRIEND:—Your letter of Sept. 9th. was duly received; the valuable papers—*“Signs of the Times,”* also came promptly, more so than my acknowledgement, for which please accept many thanks. I have enjoyed the reading much, and am deeply interested in some of the subjects treated upon. The reason in part of my delay in writing was, I wished to give you some knowledge of my and our religious views, but hardly felt competent for the task, as they are so unlike those of many Christian sects. I would inform you that I am a member of a Christian Community of “Believers in Christ’s Second Appearing,”—that it has already taken place; having evidence of the divine revelation by actual experience. “If any man will do his will, he shall know of the doctrine whether it be of God,” &c. John vii., 17. We look upon this very impor-

tant event in a different light from many who express their views on the subject, or from the religious world in general. We do not look for Jesus, the Christ, to come literally; but Christ, (Savior, spirit,) of whom Jesus Christ said,—“I am the resurrection and the life; he that believeth in me though he were dead yet shall he live. And whosoever liveth and believeth in me shall never die. Jno. xi., 25, 26. “They which are accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage.” Luke, xx., 35. And “In the resurrection,” (in Christ) “they neither marry nor are given in marriage; but are as the Angels in heaven.” Matt. xxii., 30. Beautiful thought! worthy aspiration to become like the angels of God in heaven! in the present life; they “are as the angels.” This is the resurrection that we aim at and are working for:—a resurrection from dead works, from the sinful condition of the world, actual or inherited; with faith and confidence of obtaining it. We have no formulated creed to confine us to a belief of *thus* and *so*, rendering a member liable to penalty of being excommunicated if not fully endorsed verbally. We may be free to believe what in our judgment seems reasonable and consistent with enlightened Christian development;—not as liberties in the bad sense of the word; while the life and deportment should be above reproach;—evidencing an exceeding righteousness: Yet we have our by-laws and rules to chasten our conduct and social relations as Broth-

ers and Sisters in a Community. And all are expected to conform to these rules, for protection and harmony. The foundation principles of our Order,—principles of the Christ-life,—are, A Virgin life, Separation from the world, (not as ascetics,) Confession and repentance of sin, and Community of Interests, i. e. United Inheritance, to be enjoyed by all the members;—conformity to said principles being required of all claiming full church membership. For nearly a hundred years some seventeen Societies formed on the above principles, having “all things common,” after the pattern of the Apostolic Church, have existed in the United States. These Societies containing from one hundred to six hundred each are divided into Communities or families of a dozen to two hundred persons of all ages from eight or ten to one hundred years. These families are of different grades; novitiate for such as are not prepared to enter into covenantal surrender and consecration of self, property and services; others for members more fully developed in knowledge and experience of the tenets and manner of life enjoined. We are led to believe in a duality of the divine Parentage,—Father and Mother, God; we might say, also, Christ Father, Christ Mother. God said, “Let us make man in our image, after our likeness,”—So God made man in his own image; in the image of God created he him, male and female created he them. Gen. i., 26, 27. Further: “For the invisible things from the creation of the world are clearly seen, being understood by the things that are made,

even his eternal power and Godhead.” Rom. i., 20. The term Bridegroom,—a title conferred on Jesus, suggests the necessity of a Bride to complete the figure. If children cannot be born into the earth world without both father and mother, how can they find birth into the New creation of God without a spiritual parentage, father and mother? The second appearing of Christ in a female, which we happily indorse, gives us a spiritual Mother to complete the Heavenly Parentage. Just here let me quote from the “*Signs of the Times*” of Sept. 9th., J. H. Waggoner writes: “The second appearing of Christ is figurative or spiritual and has already taken place.” This statement coincides with the doctrine that we the Shakers, or Believers advocate. Jesus being the first anointed son of God on whom the spirit descended and abode, ushered in the first Advent; so we hold that Ann Lee was the divinely anointed pioneer in the second Advent. Not casually, but through a baptism of fire and the holy spirit, became the fit instrument in the hands of God to receive and transmit the revelation. The subject is a great one. As a Church we have several works upon the same. I will mail one to your address with several copies of the **MANIFESTO** published by our Society.

With kind regards I am,

Respectfully,

SARAH F. WILSON.

“**EVERY** man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he does not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun.”—*R. W. Emerson.*

[Contributed by S. A. Collins.]

THE FISHERS OF GALILEE.

—
ALICE CARY.
—

THERE were seven fishers with nets in their hands
And they walked and talked by the seaside sands;

Yet sweet as the sweet dews fall,
The words they spake, though they spake so low,
Across the long dim centuries flow,
And we know them one and all—
Ay, know them and love them all.

Seven sad men in the days of old,
And one was gentle, and one was bold,
And they walked with downward eyes;
The bold was Peter, the gentle was John,
And they all were sad, for the Lord was gone,
And they knew not if He would rise—
Knew not if their dead would rise.

The livelong night till the moon went out,
In the drowning waters they beat about;
Beat slow through the fog their way;
And the sails dropped down with wringing wet
And no man drew but an empty net,
And now 'twas as the break of day—
The great, glad break of day.

"Cast in your nets on the other side!"
(*Tw*as Jesus speaking across the tide;)
And they cast and were dragging hard—
But that disciple whom Jesus loved,
Cried straightway out, for his heart was moved,
"It is our risen Lord—
Our Master and our Lord!"

Then Simon, girding his fisher's coat,
Went over the nets and out of the boat—
Ay, first of them all was he;
Repenting sore the denial past,
He feared no longer his heart to cast
Like an anchor into the sea—
Down deep in the hungry sea.

And the others through the mists so dim,
In a little ship came after him,
Dragging their nets through the tide:
And when they had gotten close to land,
They saw a fire of coals on the sand,
And with arms of love so wide,
Jesus, the crucified!

'Tis long, and long, and long ago
Since the rosy lights began to flow
O'er the hills of Galilee;
And with eager eyes and lifted hands,
The seven fishers saw on the sands,
The fire of coals by the sea—
On the wet, wild sands by the sea.

'Tis long ago, yet faith in our souls
Is kindled just by the fire of coals
That streamed o'er the mists of the sea:
Where Peter, girding his fisher's coat,
Went over the nets and out of the boat,
To answer, "Lov'st thou me?"
Thrice over, "Lov'st thou me?"
Selected.

—
EAST CANTERBURY, N. H., Apr. 1890.

BELOVED ELDER HENRY:—In one of our evening conferences recently, as the subject of Forgiveness was under discussion, one of the members selected and contributed this article, which is so expressive of our ideas, that we present the same for publication, though the author is unknown.

SENIOR BIBLE CLASS.

—
FORGIVENESS.
—

"For if ye forgive men their trespasses, your heavenly Father will also forgive you." *Matt. vi., 14.*

THE one word that cancels the despair of the world is *forgiveness*,—Heaven's forgiveness of earth. Blot out this word, and all hope of men is dead. All other mercy, all other grace avail nothing if *forgiveness* is denied. A vast volume of guilt and penalty hangs over our entire humanity which this word forgiveness alone has power to lift.

God's forgiveness is real and full; legal, moral and complete. The pardoned one suffers nothing in Heaven's estimation because of previous offences. The sinner is to the divine Fa-

ther as though he had not sinned. There is no trace of offensive remembrance left in the mind of the forgiving God. There is no bitter recurrence of the Divine thought to all the past, though the past be crimson with rank guilt. There is no latent, lurking repugnance in the Infinite heart which circumstances may at any moment arouse into open and pronounced hostility. There is no concealed contingency in our Lord's forgiveness. The pardoned one may approach the Great Father's face with no painful fear that the recollection of his previous offence has preceded him. "I will forgive, but I cannot forget," is not Heaven's rule. The pardoned offence is expunged from the memory of God by eternal love.

So does holy heaven forgive; but what of sinful earth? This is the Lord's way of pardon; what is man's? Thus does the Father, Son and the Holy Spirit forgive us; how do we forgive one another?

To forgive after the manner that God forgives, is a superlative Christian virtue. It is better evidence of a pure heart than ecstatic emotion, impetuous zeal, high pretension, apparent consecration or sanctification. *Such* forgiveness—frank, full, heart-felt and abiding, is the *first-fruit* and the highest proof of genuine soul-cleansing.

True Christian forgiveness is an actual burial of all unkind remembrance of the fault or sin committed, so that the offender is to us as though he had not offended.

Napoleon said to an offending Marshal, who fell at the great captain's

feet, "I forgive you, Marshal, but nevertheless be officer of mine." But Napoleon and Christ are quite unlike. To the offending, profane, false, but repentant Peter, Jesus said, "*Feed my sheep.*" Resume thy apostleship. It is all forgotten, Peter, "Feed my lambs." Be to my church and the world the great ambassador I meant thee to be when I called thee from thy fisher's nets. The chief purpose of my gospel is *forgiveness*. Go preach it, Peter; and let my ready, free, full remission of thy weakness and sin make me dearer to thee, and thee dearer to me.

Brethren, we are waiting for the opening splendors of a kingdom into which no breath, no taint of malice, envy, jealousy, or the least motion of evil feeling can be admitted.

Do we not need, must we not have as a people, a general and sweeping forgiveness "one of another" before we enter the holy land? Must not these many and bitter animosities, that have riven this people asunder into clans and cliques, and ostracized sincere and accepted children and servants of the forgiving Christ, be washed out clean by the love of God before we can join the great Anthem of the redeemed.

"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?" "He that saith he is in the light, and hateth his brother, is in darkness even until now."

This strong language comes from the lips of the mild, loving apostle,

and is consonant with that other saying of John, "And every man that hath this *hope* in him purgeth himself, even as he is pure." And this purification includes the entire eradication of "every root of bitterness" *every* root: so that no germ of evil feeling remains.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another; even as Christ forgave you, so also do ye. And above all things put on charity which is the bond of perfectness. And let the peace of God rule in your hearts, to the which ye are also called in one body: and be ye thankful."

—Selected.

[Contributed by M. Witham.]

BE HONORABLE.

Boys and young men sometimes start out into life with the idea that one's success depends on sharpness and chicanery. They imagine if a man is able to "get the best of a bargain," no matter by what deceit and meanness he carries his point that his prosperity is assured. This is a great mistake. Enduring prosperity cannot be founded on cunning and dishonesty. The tricky and deceitful man is sure to fall a victim, sooner or later, to the influences which are forever working against him. The future of that young man is safe who eschews every shape of double dealing and lays the foundation of his career in the enduring principles of everlasting truth.—*Young Folks Rural*.

"BUBBLES we buy with a whole soul's
tasking

'Tis heaven alone that is given away
'Tis only God can be had for the
asking."

J. R. Lowell.

[Contributed by Orren N. Haskins.]

MAXIMS.

Found in the strong box of the Duke of Burgundy the French King's Father, at his death.

GIVE God, the great Creator, homage due:
Consider first your business, then pursue.
Converse with honest men, let such be dear,
Let self-conceitedness in nought appear.

To others judgments let due regard be shown,
Be ever modest to defend your own.

Those who address you with attention hear,
Nor study how to make your wit severe.

Talk that to each, which each best understands,
Your tongue pronouncing what your heart commands.

Think e'er you promise, but disdain to evade
By subtle arts, your promises when made.

Let speeches, ever gently, from you fall,
And in your looks, at least, be kind to all.

Let your whole air be disengaged and free,
Yet don't invite familiarity.

Give none by hasty judgment cause to grieve,
Love without interest, without fear, forgive.

Respect but never fawn upon the great,
Avoid contention, friendship cultivate.

Aim not to make your friend, his thoughts reveal,
By seeming openness your own conceal.

Lend readily, if lending you propose,
He doubly gives who gracefully bestows.

Weigh well your talents for the part you play,
Avoid extremes and choose the middle way.

Speak peace where discord reigns, appease the flood,
And for revenge persist in doing good.

Let proper objects never want a tear,
Excuse mistakes, in friendship be sincere.

From peevish thoughts your cheerful mind defend,
Nor in rash words discharge them on a friend.

Reprove with gentleness; with truth commend,
Laugh at a jest, but laugh not without end.

To each man's calling due respect be shown,
Nor ere contrive to make your learning known.

Do favors privately if you upbraid,
Or publish first the obligation paid.

Prevent petitions where you see distress,
Nor let the manner make the gift the less.

If anger kindles, check the impetuous flame,

Nor let your tongue traduce an absent name.
 Let not ingratitude your honor stain,
 Play for diversion but despise the gain.
 Scorn to deceive, think much, but little
 speak,
 Preserve what's given you for the giver's
 sake.
 Forgive poor debtors; equal pleasure flows
 To him who mercy finds, or mercy shows.
 Be envy banished from your generous heart,
 Blaze not the secrets which your friends
 impart.
 In speaking of yourself nor praise, nor
 blame,
 And dread to be a slave to common fame.
 —*Christian Magazine.*

◆◆◆

*Reasons for objecting to Instrumental
 music in the worship of Believers.*

MARTHA J. ANDERSON.

1. It is inimical to the spirit of our worship, as it tends to formality, and deadness of spirituality.
2. It would lessen individual responsibility to contribute to the inspiration and interest of the service; and we would soon lapse into mere lifeless forms.
3. It would incline to foster pride and ambition in those who played and sang.
4. There would be a tendency to class and caste, and the monopolization of the singing by a few, as no one would feel liberty to sing only what the choir had selected, and there would be no impromptu songs, in unison with any special ministration in the speaking, consequently, many would miss the beautiful soul uplifting influences, that come through the gift of soul-full expression in simple song.
5. The introduction of outside church music would soon supersede the singing of plain melody, and there would be a suspension of all exercise in our meetings.

6. As congregational singing gives all who have voice or talent, a part, and conserves the community spirit of union, and Christian fellowship, should we not continue to improve in it with simplicity, discarding the instrument, only as a help in our practicing meetings, or, for social gatherings?

7. Feeling a genuine interest in the gift of singing, and desiring vocal improvement for all, as the basis of soul-full, harmonious and acceptable singing, we would prefer the cultivation of the voice in as perfect a manner as possible, rather than introduce instrumental music in our assemblies for worship, as it inclines to cover the voice and renders the words unintelligible to the listeners, and annoys, with a lack in expression of sentiment. Let us "sing with the spirit and understanding also" training ourselves to utterance proper, that the body of the assembly may be edified and blest, with the sweet ministration of song.

We are called to be a living people, and, if we draw our inspiration from the Heavens, whence the fountain of undying melody gushes forth, we shall receive, through this medium, a power that shall satisfy our souls, and uplift us to the sphere of pure delight, where we shall feel a union and relation to the angelic choirs whose songs are the outflow of redeeming life, and spiritualized emotion. Then we shall not feel the need of instrumental aid, to quicken our aspirations, or express our worshipful feelings.

Mt. Lebanon, N. Y.

◆◆◆

If you have done a good deed, boast not of it.
 If it is truth, what does it matter who says
 it?—*Marcus Aurelius.*

AN EVENING REVERIE.

JENNIE H. FISH.

ONE Sabbath evening after the day's reading and writing had been laid aside and we were quietly preparing the mind for prayer service; sweet music floated out on the evening air from an adjoining dwelling. As I listened, I recognized a favorite melody, to the following words:

"I will call home the wandering,
And hush their sighing;
To my fold they shall come,
And mourn no more."

We had often sung these words, yet to-night they came home with a new meaning. The wanderers, who are they? We had always in mind a dear brother who had been loved, dearer than life, but who had strayed into the far West, and was perhaps without home or friends, and the question had often arisen, Will he ever come home?

Again we thought of the many brothers and sisters who had wandered from home and who were dear to other hearts. Is it not our duty to pray, work and sing for all the wanderers? We do not know the temptations that may have been placed in their way, when the helping hand was withheld. Certainly we cannot judge another, since "Every heart knoweth its own bitterness."

We have often read and been affected with the parable given by Jesus of the prodigal Son, and have looked upon him as very wayward and sinful. He finally repented, and, as we like to believe, turned from the error of his way. His father received him with joy. But what of his elder brother, did he accept him with a Christian spirit? Ah, nay, the constant care and protec-

tion of his parents, had made him selfish and jealous. He probably attributed his virtue and seeming stability as resulting from his own goodness, taking the merit, belonging to his parents, home to himself, thus feeling above his younger brother.

We do not need to roam into a far country to become wanderers. There are many prodigals at home, who refuse to obey the counsel of friends, ill-treat parents and guardians, and those who have borne extra burden in the heat of the day, that they might find rest. It is very natural for such to look out upon their brother or sister, who has wandered from home, as a sinner greater than themselves.

Let us not, therefore, judge harshly our fellowmen, lest we finally see that the greatest failure lies at home. Remember the words of our Savior, "Let him that is without fault, cast the first stone."

Canterbury, N. H.

KIND WORDS.

POLLY RUPE.

WHAT the dew is to the flower,
Gentle words are to the soul;
And a blessing to the giver,
And so dear to the receiver,
We should never withhold.

Gentle words kindly spoken,
Often soothes the troubled mind,
While links of love are broken,
By words that are unkind.

Then O, the gentle spirit,
My constant guardian be,
Do to others be my motto,
As I'd have them do to me.

Pleasant Hill, Ky.

Better by far think too well of a friend
than apprehend an evil. M. W.

THE MANIFESTO. JUNE, 1890.

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,
EAST CANTERBURY, MER. CO., N. H.

TERMS.

One copy per year, postage paid,	.75
" " six months, " "	.40

Send for sample copy, free.

ENTERED at the Post Office at East Canterbury, N. H., as second-class matter.

Editorial.

THE mission of the MANIFESTO cannot be otherwise than Christian,—on earth peace: and to men and women, good will. The gospel testimony, so opposed to the military spirit of the world, was preached in all its clearness, without fear at the time of the Revolutionary War, or during the contest between England and the United States, which subjected many of its advocates to a severe persecution.

The revelation was from the God of Peace, and made through the Prince of Peace, harmonizing beautifully with the voice of that same God, as given in the ministration of the prophet, where he says;—"God

will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. The people shall beat their swords into ploughshares and their spears into pruning hooks,—nation shall not lift up sword against nation, neither shall they learn war any more."

The glad tidings of the gospel of Christ, which has been brought from heaven to earth, cannot find a resting place among those who are contending with carnal weapons, for under the reign of the God of the New Testament,—"all they that take the sword shall perish with the sword." The children of God are peacemakers on the earth.

The MANIFESTO must also have in its mission the fulness of the revelation of Christ;—The fatherhood and motherhood of God; the divine parentage, whose fostering care shall extend with equal interest over every son and daughter. If this spirit grows into a living principle and inspires the soul to hunger and thirst after righteousness, then we may look with increasing confidence for a coming of the Christ, and no less for a dawning of the millennial age.

Those who are anxious to see the revelation of a more beautiful, spiritual day, in which righteousness shall stand in the advance, must purify their own hearts, "even as He is pure," that Christ may come and take up his abode in the living soul.

Right, in the life of man, must triumph over wrong. The spirit of Christ which is the light from God, must chase away all darkness, and the baptism of the Holy Spirit will then wash away every stain, that has defiled the mind. Where we have solaced ourselves by accepting a position as expedient under the circumstances, we must in a more thorough self-examination bring the question directly home;—Is it right? Our success on this pilgrimage to the city of God, demands that a standard be raised which shall fully demonstrate the faith we have adopted, and the consecrated life we intend to lead.

We have been most thoroughly assured, and that by good authority, that a man cannot serve two masters, as he would incline to love the one, and to hate the other. Our only hope, on the Christian's road to glory, is to be fully persuaded, beyond doubt, that we will walk in the light which so bountifully comes from God.

Jesus in his lesson of prayer asked that God's kingdom might be established upon the earth, the same as it was known to be in the heavens, and that God might take up his abode among men. We ask the same, and in the fulfillment of this prayer are led to anticipate a growing interest in all that helps to make men more and more as brothers of our Lord.

There is a vitalizing movement

along this line that serves to rekindle an inspiration in the soul, that cannot otherwise than ultimate in greater righteousness. Already a vast amount of good is being developed throughout the whole earth, so that every habitable place has felt the ameliorating influence of a more advanced civilization, and not less the ascendant moral tone, that is spreading like the morning light, for the peace, prosperity and comfort of all the sons and daughters of God.

If faithfulness marks our path, and nothing less valuable ever should, we shall insure the coveted reward of "Well done, good and faithful servant," "for it is the Father's good pleasure to give you the kingdom."

We should know with a certainty the duty which God has assigned to us, and knowing this duty, an answering righteousness and constancy is demanded at our hands.

It is a nice thing to be able to pass an opinion, and to be assured in our own mind that our opinion is carried to the convincing point. The opponents to the use of instrumental music seem to have it all their own way, even though their experience in its use has been very limited. It is a pity that those who enjoy the harmony of instrumental music should be judged as having no "real interest in our seasons of religious devotion."

This form of expression reminds us of the remark of a good brother:—"An organ" said he, "may assist those

who sing, and we may be sure that it will not say any bad words, and this is more than can be said of some who are good singers." If the organist is so naughty as to be vain, it will be a wonder if some of those who have a fine bass or soprano voice will not be found in the same company. It has been said that to sing in harmony has "a decided tendency to a dead formality," and possibly that may be the case, and yet some of us would walk sorrowfully over the road, if obliged to return to the manner of singing of an earlier date.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

North Family.

May 10, 1890.

THE hills and valleys of Lebanon are at this time, all clothed in beauty. The scenery of our mountain side viewed from the summit is grand. We have had a very favorable spring for getting in crops; just rain enough to keep everything in a fine growing condition. Some very warm weather which gave everything a good start, then some cooler to toughen and make it pleasant for the teams. Spring grains are looking splendid; and the garden vegetables are coming up finely. Nothing more essential to the comfort of a family, especially of the vegetarians, than a good garden and an abundance of fine fruit. With fresh vegetables, and all the small fruits in their season, with the substantial grains, prepared without extracting therefrom the bone and muscle forming material, give us a diet richer in nutriment and far more in accordance with angelic life, than is a diet composed of fish, flesh and fowl. I hope my young friends, who are laboring to develop the angel within them, will try it. But you must not forget the preparation of the whole grain. This is the secret of satisfaction on a vegetarian regime. Those who use exclusively bolted

grains, must of necessity eat meat, or feel dissatisfied.

I have learned one of the causes of the lack of enterprise in making public improvements, or private improvement when exposed to public view; it is this; the more improvement the greater the tax, the larger the tax the more exertion to raise the money to pay it. Is it not absurd that we should be fined for beautifying our premises, or the public highways? But this is a fact. A neighbor of ours, bought a few acres of bare land (of us,) some years ago, beside the public highway; the tax on it was some two or three dollars. The fence was rather poor and the land needed some draining. This man had worked hard and faithfully to buy the land and to build him a house. Recently he has put up a very nice house, drained the land and put up a good fence; immediately his tax is raised many fold. I have heard that there are those who actually let their buildings run down, and the fences on the highway become dilapidated just on purpose to avoid the increasing tax. Until this system of taxation is changed for a better one, public enterprise will be decidedly lacking. I am happy to know, there is a mighty effort being made to effect a change, and that will give to every one the full reward of his labor.

To-day we introduced one of our number to our friends in the spirit world—Sister Olive Walker. A peace-loving, scrupulously clean, and a very unselfish spirit. What a glorious institution is that which is called death. To those who wear out by honest consecrated labor devoted to righteousness, it is a glorious resurrection; but those who rust out in selfishness, will find a field of labor to pass through they were not expecting. Let the music roll.

In kindest love, D. OFFORD.

South Family.

May, 1890.

BR. HENRY MANTLE is setting out some fruit trees and he tells us he is very anxious to look out for the next generation. This is the time to work and we are all very busy now. Our little family have planted eight acres of potatoes, just west of our dwellings

and the wood-chucks are so plenty that the boys are setting traps to catch them. This morning "Shades of Luben" told us something beside a wood-chuck was to be looked after. Is it wicked to kill? Eldress Anna has been weaving long mats, from pieces of old cloth, but old clothes come to an end and so did the weaving. Of course we are cleaning house and white-washing walls. We do not like to tack down carpets, but prefer large new rugs, as did the first Believers.

S. A. C.

Enfield, Conn.

May 5, 1890.

LOVELY spring has again returned, and is bringing its beauties forth. The cherry and plum trees are in full bloom. The garden is also in a prosperous condition. As I sit by my window I can count fifteen rows of peas, twelve rows of onions, three rows of spinach, and one row of radishes from two to four inches high. Potatoes are coming up rapidly. It is a busy season for all who are able to work, both Brethren and Sisters. The renovating of buildings has progressed well so far.

Without notice we found one of our cellars with three feet of water in it. An Edison pump was applied by three men four hours, and pumped out fifteen thousand gallons of clear water. It was then found the well had received an accession, water flowing in at a rapid rate about two feet from the top. Whether this is a living spring or merely surface water is at present undetermined; if the former it might be utilized to raise our cream without ice, although we were fortunate in filling both ice-houses in March. Our busy Brethren find it a vexatious delay to stop in their great hurry to make a drain; it may eventually pay for all the trouble however. Man should subdue the forces of nature to make them serve him. Isn't that his destiny?

"Happy the man who fells an envious elf
And turns the darts of spleen to serve himself."

We are selling our cream to the Somers' Creamery; have had a twelve can Cooley creamery for the past year, the past month have added another of six cans to supply present needs.

M. WITHAM.

No time to lose now. Nature is springing to her work, and so must we. Day by day brings with it the round of duties that do so much to sweeten life. Let us plan to till less ground and do it better. Do no more than we can do well. Thrift comes from just that kind of work, so let us do our best.

Weeds grow just where we don't want them. They live on the food of plants. If the land is rich, they draw hard on it with their rank growth. Plant food costs a great deal of time and money. We buy it at a high cost. We must not be robbed of it by plants that we do not want. Tares, whether in the field or in the heart, are the most easily subdued when they first spring up.

Grass is the great crop with us. More grass will keep more stock, more stock will give us more plant food, more plant food will keep up the land and give us some crop to sell.

Fowls should not be fed day after day on the same diet. To keep them in the best condition requires a change. They will eat nearly all kinds of food and there is no reason why their tastes should not be consulted, especially as they thrive best on a varied diet.

D. ORCUTT.

Canterbury, N. H.

BELOVED ELDER HENRY —Do you think it would interest the people in any other section of the country to learn that here in good old New Hampshire we have just now too much of a good thing. What may the good thing be, do you ask, of which you have too much? Why, rain, RAIN, RAIN. We have warm rain, cold rain, smart and sharp rain, and rain in every form, from dampness and drizzle up to fierce showers that last through day and night. And it makes us both glad and sorry. Glad, because the grass, asparagus and strawberry plants are telling wonderful tales of marvelous growth. Sorry, because our gardens are not fully sown, though peas are quite tall, and our potatoes are not planted in full crop. Verily the leading feature of the day is rain, which may be said to reign triumphantly.

*

Groveland, N. Y.

May 4, 1890.

WHEN we wrote our notes about home last April we promised that during the May month we would give a continuation of the story commenced away back in the Autumn of a year which is to be no more.

To begin our conversation, we will tell you that Easter Sunday was observed in this place. Our Sabbath morning devotions were opened by the reading of a chapter from the Episcopal Service.

With the entire exclusion of the great and flourishing display of floral designs, which is ever the leading burden of all other churches throughout the religious world, we participated in a mightier and grander offering, an offering of the never fadeless plants and blossoms, flowers created to flourish only in the spiritual realm, to their increase and beauty there shall be no end.

Spring with its usual duties is again with us, and all around us

Are fields to be planted and meadows to be sown;
Orchards to be cared for where sweet fruits are grown.
With plowing and hoeing from morning till eve,
With hands ever busy much good we'll receive.

Winter wheat all through the Genesee Valley is quite seriously damaged; the upland fields appear somewhat more promising than the low land; warm days and cold nights, as all farmers know (especially the western class) are most unprofitable weather for wheat; it is far more injurious than constant freezing, even though the ground remains without snow from November first till April last. The wheat fields through this section of the Genesee, will at the present estimate, produce less than a two-thirds crop, though we may be agreeably disappointed.

House-cleaning with its variety of labor is just now one of the principal factors in our household economy; as the rainy days go on a vacation we improve the sunny ones to the best advantage by renovating carpets, mats, rugs and all such useful items that are repositories for dirt and dust. Windows and furniture each in their turn are cleaned, and stoves are blackened and polished to Ethiopian perfection.

And when arranged each in its place,
They'll envy not the darker race.

But the ceiling, Ah! the ceiling.
On inspection there's revealing
Dots and dashes, numerous splashes
Made by traveling insect might.
All must be removed by sweeping
And the labor keep repeating,
Till the dashes, dots and splashes
Are removed from human sight.

While we strictly recommend practicing the wise old saying "Look Upward" we must admit there are exceptions to this teaching. Here is one of them. When your apartments are ready for the ceilings and upper walls to be brushed, mark the place, then close your eyes and proceed with your brushing, and so on till the walls are thoroughly dusted; but if you must look up while the sweeping continues do not fail to first shut your eyes tightly. By following this mild plan you can pass through house-cleaning with eyes healthy and shining, undimmed by the falling dust or other foreign obstructions.

Summer birds are daily returning, but "Her Majesty's Grand Army" the English Sparrows or pirates have taken up arms against the multitude of superior excellence and are yearly driving them from home and happiness. These English pets are American pests. Who can devise ways and means for exterminating them? If they are allowed to grow and increase as the "leaves of the forest" which they are year by year, a famine is feared by many in this country. Wise men and women make haste to stay their progress. The warmest and hottest day we have met with this spring was on the 15th. ult. The mercury reached 94 degrees in the shade, "Yet these are to follow."

G. D. G.

BELOVED EDITOR:—Being interested in some items expressive of great activity of our friends at Sabbathday Lake, we exclaimed, Well done, and is this "Hands to work" the reason we have not been given notes about home, thinking to take us by surprise? Just read. We like the word from Alfred and say to you, Come to the front and tell your own story.

Sabbathday Lake.

The past week, Elder Wm. Dumont has sown some acres of wheat. If the season

is favorable, we shall look forward for nice wheat straw for bonnets and fancy work.

Our potatoes are planted, garden ploughed and mostly planted and an asparagus bed prepared with 1000 roots planted. One thousand apple trees have been grafted this spring. The coming events cast such pleasant shadows, we shall not fear the issue in this line. As a curious feature our Brethren have felled an old growth pine tree, measuring 125 ft. in length, 5 ft., 10 in. in diameter on stump, and have scaled 4277 ft. of lumber. Is not this doing pretty well?

Sisters have now a flower garden, 80 ft. square, laid off in 14 beds, also a bed containing 1000 strawberry plants. We are painting 14 buildings. This necessitates hiring three painters, for which we are sorry. The new loft, as well as interior of the Office finished and painted.

Now this is not a full record, but as we slip it in without the asking, we will see what "they say" *

The Bible Class.

ANSWERS to Bible Question No. 7, as published in May MANIFESTO:—

Which is the most joyous Psalm?

Number of writers from Mt. Lebanon, 20; Canterbury, N. H., 15; Enfield, Conn., 9; Hancock, Mass., 6; Graveland, N. Y., 4; Pleasant Hill, Ky., 3; Gloucester, Me., 1.

Psa. xxiii., has 9 Psa. xcvi., has 9. Psa. xcvii., and Psa. cxlvii., each have 6, Psa. cl., has 5. Psa. cxlviii., and xcv., each have 4. Psa. c., has 3, & Psa. xlvii., has 3.

BIBLE QUESTION. No. 8.

Which of the virtues named in the Beatitudes is a quotation from Psalms?

TEXT:—Ask and it shall be given you. Luke xi., 19.

This beautiful promise was given to one of the disciples of our Savior. It teaches that if we pray earnestly with a meek and humble spirit we receive the blessing. As "every good and perfect gift is from above," we should look to no other source for these

treasures. God's greatest gift to us is the Holy Spirit from which we learn to do his will. It is often called a lamp to guide us in the darkest hours of temptation and trial and if we follow in the path to which this light directs we shall find the road which Christ's true followers must tread. "Knock and it shall be opened unto you" What thought can be more cheering to the weary pilgrim than to know that the gates of endless glory and peace are open to those that fear God and keep his commandments?

HENRIETTA MORGAN.

Hancock, Mass.

Is there only one God; and what reasons have we for thinking so?

1st. All ancient or modern religions believing in many Gods have not elevated humanity as the Christian religion has.

2nd. The only true good is real happiness. The only way to attain that good, for any and all nations, ancient or modern, is by practicing love to humanity, charity, peace, sobriety and purity. This truth alone blesses humanity, as revealed by history and experience. This points to a oneness of disposition in the creative Power or first Cause. If a oneness of disposition then probable one God.

3rd. All life is the same and from one first fountain, as death and great accidents reveal, bringing all on a common level. As shown also in Acts xvii., 28.

4th. The natural laws of the universe are uniform, supreme and universal. If the work of many Gods this would scarcely occur; because it reveals the work of one mind.

FRED WORTHINGTON.

Mt. Lebanon, N. Y.

TEXT:—Turn not to the right hand, nor to the left, remove thy foot from evil.

Prov. 4., 27.

We should keep in the strait path of the Christian traveler, and turn not to the right nor to the left, for if we do we get very far away. There are many roads and paths that are joined on each side by others. They each have a name. They are disobedience, falsehood, selfishness, pride, unthankfulness, neglect of prayer, and many others.

When we get out of the strait path, we have to go back. But how? By a full confession of sin and being sorry for it. We must turn from evil, sinful ways to good ones. But is it easy? Nay, it is only gained by great effort. My motto should then be, "If at first you don't succeed, try, try again." If we keep on trying we will at last gain the victory over sin. CLARA WILMARTH.

Hancock, Mass.

THE PARABLE OF THE SOWER.

ALBENIA GRIMES.

ON the shores of the sea of Galilee near Capernaum was the interesting lesson given of "The Parable of the Sower."

This subject fills my mind with many serious thoughts and I ask myself, how can I receive the help and benefit that it is intended to give unless I carefully read and reflect. It causes me to picture in my mind two paths in life, one pursued by the wise who are obedient, and the other by the unwise who are disobedient, and the joy and sorrow they bring upon friends by the choice they make. If by obedience we strive to mould our lives to their counsel and instructions we insure a ten-fold reward, which is the inward consciousness of doing right, and the blessing of God and our kind teachers, who devote so much of their time for our benefit, striving to impress upon our minds these beautiful lessons taught by our Savior.

By disobedience we become like the wayside hearers whose hearts are hardened by neglect and sin, so that truth makes no impression, and the wicked one represented by the fowls, plucks away the good seed. Our scripture examples are Pharaoh and Festus, so is the one who interrupted Jesus while he

was preaching to ask him to interfere and compel his brother to divide the inheritance with him.

If we become hardened as were the wayside hearers, the good seed will find no soil in which to grow, the voice of conscience will be hushed and thus step by step the downward course is taken.

These reflections prompt me to make a resolve that these beautiful lessons will not be lost on me while having this privilege to learn how to devote my life to God in the days of my youth.

Mt. Lebanon, N. Y.

Juvenile.

A BIBLE STORY.

ONE nice Sunday morning three of we little girls went to see sister Sally Ceeley who is eighty-three years old and she told us this nice Bible story.

In the city of Lazarus there lived a man by the same name who had two sisters named Martha and Mary. Mary left Martha to get dinner and do all the house-work while she spent the time sitting at Jesus' feet visiting him. Martha didn't like to do all the work, no more than I should, so she spoke to Jesus about it and Jesus reproved Martha and told her that Mary had chosen that good part which should not be taken from her. This meant that it was better to stop and visit the Savior than it was to be so anxious about something to eat. LOU LEONARD.

Canterbury, N. H.

8 yrs. old.

THE GOOD SAMARITAN.

A LONG time ago when Jesus was living, there came to him, so I have been told, a rich man who asked him who was his neighbor and Jesus told him this story.

Once there was a poor man who started for Jericho. While on his way he met some ruffians who took his clothes and his money and left him almost dead. Soon after a min-

ister came by on the same road and saw this man but didn't help him. The same day another man came by whom they called a Levite and he thought himself too good and rich to take care of this poor man, so left him and went on his way. Towards night a good Samaritan came by and pitying him bound up his wounds and gave him some milk from a bottle that he had in his pocket and put him on his horse and took him to a hotel and asked the Landlord to take care of him and when he came the next day he would pay him for his trouble.

When he finished, Jesus asked this rich man who was neighbor to the poor man and he said the good Samaritan.

GERTNA CURTIS. 8 yrs. old.

Conterbury, N. H.

Sanitary.

COLDS.

THE word *cold* is a simple one, to name a malady which seems to embody all the ills which "flesh and blood is heir to." One would think when attacked with the wheezing, sneezing, coughing, snuffing disorder, that it ought to be given a Norwegian name of thirteen syllables, each beginning and ending with *d* or *j*. But since the evil "is abroad" and always will be, we deem it sensible, from effect to study cause and find a panacea.

Since a cold is produced by the stoppage of the two million little pores of the skin, thus throwing into the blood two pounds of effete matter which should daily escape from these little doors, the first effort to be made, is to open them again. As soon as the first symptom of a cold appears, sponge off with tepid water night and morning, roughly applying friction with a brush or coarse towel to the whole body. On going to bed, drink hot lemonade, or some other simple remedy to induce a natural perspiration; and you can soon conquer even a severe attack with all its disagreeable effects. But should you desire a cold for an abiding guest, take alcoholic medicines, shut up in the foul air of a hot room, and by remaining inactive, your desire will be granted.—*Lily Lupin.*

FULL many a man both young and old,
Is sent to his sarcophagus,
By pouring water, icy cold,
Adown his warm œsophagus.

—*Foot's Monthly.*

WING FOO says that all the green tea sent out from China is bad, very bad, largely adulterated and pervaded by dirt and dust of copper. He advises us to use black tea only, to infuse (not boil) it, to drink it plain, as the Chinese do, without sugar or milk; but after all the best advice about tea drinking can be summed up very briefly—don't drink it at all.—*Foot's Monthly.*

A POEM ON THE DEVIL.

ALFRED J. HUGH.

MEN don't believe in a devil now, as their fathers used to do;

They've forced the door of the broadest creed to let his majesty through.

There isn't a print of his cloven foot or a fiery dart from his bow

To be found in earth or air to-day, for the world has voted it so.

But who is nixing the fatal draught that palsies heart and brain,

And loads the bier of each passing year with ten hundred thousand slain?

Who blights the bloom of the land to-day with the fiery breath of hell?

If the devil isn't, and never was, won't somebody rise and tell?

Who dogs the steps of the toiling saint, and digs the pits for his feet?

Who sows the tares on the fields of time, wherever God sows his wheat?

The devil is voted not to be, and of course the thing is true;

But who is doing the kind of work that the devil alone should do?

We are told that he does not go about as a roaring lion now;

But whom shall we hold responsible for the everlasting row

To be heard in home, in church and state to the earth's remotest bound,

If the devil, by a unanimous vote, is nowhere to be found?

Won't somebody step to the front forthwith,
and make his bow and show
How the frauds and crimes of a single
day spring up? We want to know.
The devil was fairly voted out, and of
course the devil's gone;
But simple people would like to know
who carries his business on.
Jamestown (N. Y.) Journal.

CORONADO, SAN DIEGO CO., CAL.

APR. 24, 1890.

EDITOR MANIFESTO;—Thirty years have passed since I was taken from my dearly loved home at Watervliet, N. Y. In all that time, 'mid all the world's experiences, that it has been my lot to pass through, Mother's Gospel has sustained me.

In that time I have met a great many people and have always been proud to tell them what I knew of the loved Gospel Friends at home, that they were the best people on earth, living and obeying the precepts of Christ, and I know that if the people here could see and hear those precepts taught and lived there could be a very large and prosperous family established here. Already there are several who have said that they would be glad to live such a life but they cannot travel so far as it is necessary for them to do now in order to reach a Community.

I truly believe that the time has come, and that this is the place that Mother meant when she said; "The next opening of the gospel will be in the south-west; it will be at a great distance; and there will be a great work of God." I have faith to believe that this will come true.

Your valuable "Editorial" in the April number gives me courage to write this and I hope to see the time

when you will send missionaries into the world and they will have success and make many converts.

Some few grains of seed have been sown here and if some good missionary could come the harvest would prove bountiful as the people now are in such a disturbed condition that they are ready to accept anything that gives a promise of the betterment of their spiritual condition.

CORNELIA R. POWERS.

OUR GLORIOUS FAITH.

SOPHIA WAYNE.

A CENTURY and some fifteen years have sped

Since our first Elders trod

The glorious path, in which our Mother led

The way as taught by God.

And we who have the faith they strove to gain,

May hold that faith in peace.

O noble souls! ye did not strive in vain:

We view the rich increase.

But they who mocked in persecution's hour

With angry word and frown,

And tried to crush us by satanic power

And put our Order down,

They failed to prosper in their base intent

And strife for our downfall,

But learned to feel contending power was sent

From Him—the All in All.

Then let us give all glory unto God

Who brought our Leaders through

Their heavy trials—and the scourging rod—

To hold the doctrine true.

And we will always keep this glorious faith

Of those who've gone before,

It is our joy in life, our hope in death,

And will be evermore.—*The Ballston Shaker.*

LONELINESS.

"To be alone, the bad can never bear

And yet to wander, is their constant care;

Remorse by pleasure, cannot banished be,


Neither by sleep, be lessened in degree."

—G. B. Avery.

FAITH'S VISION.

"Glorious things are spoken of thee, O city of God."—Psa. lxxxvii, 3.

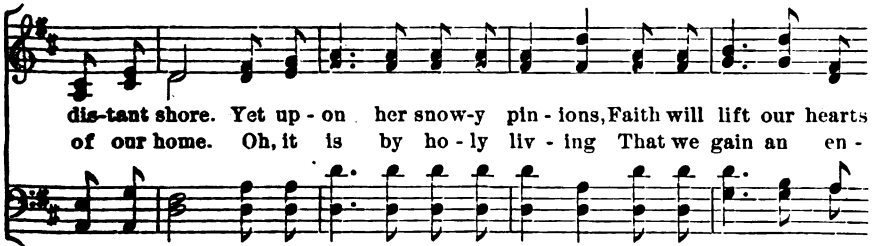
MT. LEBANON, N. Y.



1. To the spir - it land we're hast-ening, Gold-en mo - ments flit
2. Oft its pearl - y gates are o - pened, Floods of glo - ry thro'



be - fore, While each sun - set brings us near - er To its seem-ing
them come; And we catch a glimpse of beau - ty Just a fore-sight



dis-tant shore. Yet up - on her snow-y pin - ions, Faith will lift our hearts
of our home. Oh, it is by ho - ly liv - ing That we gain an en -



to see In the life that is be - fore us Bless-ed im - mortal - i - ty.
trance there; For com-mun-ion with the an-gels, Spot-less robes we must pre-pare.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for May. This opens with an extended and interesting article on the life of Dr. Joseph Parish, by Alice D. Shipman. Then follows the fifth paper on studies from Lavater, and illustrated quite fully to show the different temperaments. Among the Notable People of To-day is the New Chancellor of the German Empire, Gen. George Von Caprivi. Practical Phrenology includes several interesting papers full of valuable instruction. An article on Second Sight will also be read with interest.

Fowler & Wells Co., 775 Broadway, N. Y.

THE JOURNAL OF HYGEIO-THERAPY. Devoted to the successful system of Treating the sick, without the use of Drugs.

The number for May has an interesting article on The Ways of Life and Health; also On Health and Heredity, and the second paper on the Undesirability of Flesh Meat, and The Hidden Forces within us. With so much advanced light on the subject of health, it would seem quite needless for one to walk in darkness. Other valuable articles may be found in this same number.

Pub. by Dr. T. V. Gifford & Co., Kokomo, Ind.

HALL'S JOURNAL OF HEALTH for May, has among its many good articles, one on the use of Cod Liver Oil. Some excellent Rules for Dyspeptics, and indeed, for all who wish for good health. A short lesson of instructions for those who would know how to walk and how to sit, especially when in company. Brief and valuable articles may also be found on the Medicinal use of Coffee; On Round Shoulders; On the causes of Colic, and on the subject of Woman's Dress. An interesting paper from the London Times, describes the unrolling of a Mummy, etc., etc.

Office 206 Broadway, N. Y.

ONE act of deceit succeeds another.

HEAVENLY-mindedness comes from a contemplation of those things that are pure and holy; from a study of God's word, and an application of its precepts to our daily life. While the windows of the soul are darkened by sin, we cannot expect that the sunshine will pour in to cheer and lighten, its innermost recesses, and draw its thoughts to commune with God. We have a certain port to gain, and a pilot who knows how to guide it here in serenity and peace.—*M. Witham.*

Each man makes his own stature, builds himself.

Unkind expressions wound sensitive minds.

Deaths.

Lucy Fairchild, at Watervliet, N. Y. Apr. 26, 1890. Age 82 yrs. and 6 mo.

Sister Lucy entered the Community when a child, and has given her whole life to the service of the Lord. She was always a shining light among the faithful souls in Zion, and has gone to reap the reward of her labors, which must be most glorious. J. B.

Elizabeth Sears, at Harvard, Mass. Apr. 28, 1890. Age 91 yrs. and 2 days.

She united with the Society in 1825, and has remained a faithful member of the same. C. B. W.

Olive Walker, at North Family, Mt. Lebanon, N. Y. May 11, 1890. Age 63 yrs.

Twenty year ago sister Olive, unbeknown to friends and relatives, fled from them all leaving a beautiful external home with wealth and affluence behind, to find a heavenly home and a spiritual relation among Believers; being naturally of a communistic turn of mind she soon found her lot and place among her new-found friends. Her course has been straightforward. Too soon for us, has this sweet spirit been transported from our home below, to the one above.

"Long has she carried the olive,
From morn till set of life's sun,
Wearing the palm and the laurel;
Peace in its triumph is won."

A. W.

The Manifesto.

VOL. XX.

JULY, 1890.

No. 7.

HISTORY OF THE CHURCH OF MT. LEBANON, N. Y. No. 13.

IN 1806 blue coats and vests began to give place to the steel-mixed, and this latter was adopted as the uniform color. Among the reasons for discontinuing the "blue" was partly on account of the expense of the Indigo, and the labor of making the garments. Trowsers for winter use were made of woolen cloth or of serge. For summer, Sabbath uniform, the trowsers were of linen or checked cotton, blue and white. Garments for manual labor were generally of tow cloth.

Another radical change was made in 1810 when the gray was laid aside and the coats and vests were made of drab-colored cloth. The form of the coat was also changed quite essentially. The double folds of the skirt were set aside, and a single fold adopted. The front edge was cut more circling, and fell back at the bottom of the skirt, some four inches. The pocket lids of the coats and vests instead of being cut with two scallops and leaving a point in the center, were cut with a curve on the lower, parallel with the upper edge.

A collar of about one and one-half inches wide, was added to the coat. This was made upright. Over this was a cape that extended to the edge of the shoulder. All the buttons and button-holes were now omitted, and for the fastenings of the coat in front, two or three pairs of "hooks and eyes" were substituted.

The vests were cut shorter in front, and the skirts reduced to correspond more closely with the height of the person, which made the medium length about seven inches.

By adopting the use of suspenders a slight change was made in the form of the trowsers, which had been, to this date, so formed at the waist as to hold themselves in place without any other aid.

Shoe buckles were laid aside, and strings of leather or cloth were used instead.

For several years the trowsers for uniform on the Sabbath in summer were colored with nutgall, but in 1820 these gave place to garments made of cotton, striped blue and white.

In 1832, the drab vest, which had been largely in use since 1810, was partially displaced by the introduction of a fine blue. While this color was

generally used in the summer, the drab was retained for use in the winter. Blue seems to have been a favorite color for summer, and in 1854 they obtained a delicate, fine article of light blue, that was of foreign manufacture.

For winter use the blue was laid aside in 1840 and drab was established as the uniform color for vests, and continued to be used till 1854, when blue was again introduced.

From 1813 to 1840 the surtouts and great coats were made of drab-colored cloth, manufactured by the Society, then a finer quality of cloth was purchased and used till 1847 when a steel-mixed again was introduced.

THE FORM OF DRESS WORN BY WOMEN
AT THE DATE OF THE ORGANIZATION
OF THE SOCIETY.

Many persons wore short gowns with short sleeves. These were made of light-colored, striped cotton. The stripes went around the sleeves, but lengthwise on the body of the dress. The waist extended to the hips, while the dress reached a few inches below the knees. For more common use the short gowns reached only some, eight or ten inches below the waist.

Over the dress in front, was worn a checked apron, about one and one half yards wide, cut circling at the top and gathered to about two feet in width. A white binding of an inch went across the upper edge which terminated in white tape-strings that were tied in front with a double bow. These aprons were an inch shorter than the dress or about two inches from the floor. Homespun linen was

largely used till the year 1800, when the Sisters learned to card and spin fine cotton, and were able to manufacture their own dresses, aprons and kerchiefs.

The extended dress, or dress worn under the short gown, was generally black and fell to within one inch of the floor. After several years the black was partially laid aside and garments of blue were introduced. In 1811, the long outer dresses were adopted for summer and winter use, by all classes.

Black silk shoulder kerchiefs were worn for many years, when they gave place to fine, white lawn or linen, that were manufactured in the Society. In 1818 drab colored silk neck kerchiefs were used. Subsequently, some very beautiful silk kerchiefs were made by the Believers in the western and southern states.

For winter use the dress reached quite to the floor. These were made with two box plaits in the rear part of the skirt, and from these single plaits, of one-half inch in width, extended to a line from under the arm, where they met the plaits from the front part of the dress. The waist of these dresses extended several inches below the natural waist, and ended in a point on the back. Under the dress was a bodice, agreeably to the prevailing custom. These were abandoned in 1811. The sleeves ended just below the elbow, and were supplemented by plaited cuffs.

Blue and white checked aprons were largely used and blue cotton neck kerchiefs; these last were finished with two or three white borders, about

three-eighths wide and one-half inch apart.

On the head the Sisters wore a fine lawn or linen cap. They were formed by plaiting and gathering, to adjust them to the head. These were trimmed in front with a border of open-work, one inch wide. Tape was passed through the back hem of the cap, and brought forward, then over the head, and return to terminate in a bow knot behind.

Muslin was used in the Society in 1806 and made into caps, and also into kerchiefs. Collars with a cape attached were worn in 1810, but previous to this date the neck kerchief only was used. Girls on accepting a head-dress have generally arranged the hair under a net woven for that purpose. The form of the caps changed quite essentially in 1819. A border in front of about three inches in width, made of leno, was attached to the cap and considered very beneficial.

(TO BE CONTINUED.)

THE LAW OF COMPENSATION.

HAMILTON DE GRAW.

"THOUGH the mills of God grind slowly,
Yet they grind exceeding small."

THROUGHOUT the universe of mind and matter we see this law operating. Whatsoever communities or individuals sow, that they must reap. To be able to predict that if a man sow wheat he will reap wheat would not be considered wonderful; but to highly spiritualized minds the gift of prophecy or discernment is as plainly understood. The law of cause and effect comes in

operation, this law is so vast in extent of time when the whole race of man is considered that only the most prophetic minds are able to discern its unfoldment.

Witness the evolution of the race that was necessary before the one that we rejoice to call Mother could bring to the understanding of man a realization of the truth of her mission. But centuries before, prophetic souls peering into the future of the race as the astronomer is able to view the formation of worlds, declared, (in the coming time,) there would be a wonder in the earth, "a woman shall compass a man." The discordant elements in the human soul by their din have silenced for a time the ever present voice that is telling them that "not in the earthquake or thunder do we realize the highest unfolding of the spirit, but in the still small voice."

Up the hill of progression humanity is toiling, not by direct ascent, but by a circuitous route coming at times almost to the point of starting but a little higher. This accounts for the apparent retrogression of the race, but not so, the soul enshrouded in darkness is constantly striving for the light.

The dark ages when science in Europe was almost smothered by the false ideas of life that prevailed at the time, was a struggle of the races to reach a higher vantage ground. It was the earthquake and the thunder that appalled and fascinated; the voice of science was then heard but feebly, until out of the discordant elements there was evolved better conditions for its unfoldment. Witness the intense

activity that is displayed in all branches of material improvement; since the dawn of history such rapid strides have not taken place as in the last one hundred years. We are now commencing an era of spiritual unfoldment of the race, those illuminated souls that through prayer and labor laid the foundations of the spiritual temple firm and strong, and passed on to spirit life, are now compensated for their labors. They are still with us though unseen, ministering angels bearing the record of truth to souls who have left the decaying forms of lifeless theology, and are reaching out in prayer for power to live more acceptably to the holy spirit. We are not as a forlorn hope struggling against forces that are overcoming us, but as an "army with banners" we are marching on, with an assurance that truth will eventually triumph over error. We are thankful to be counted worthy to be one of the least of those who have given all, even their own life that they may inherit a home in the resurrection and prove to the world the superiority of that spiritual relationship where as Brothers and Sisters we can enjoy sweet and holy communion, enshrouded in peace, and where naught that defileth or maketh a lie can enter upon God's holy mountain.

Sonyea, N. Y.

PEACE.

PEACE, peace my soul,
 'Tis only here I have command
 [or stay;
 But with the power myself to rule
 I'm ruler every way.

M. Whitcher.

TO-DAY.

CECELIA DE VERE.

THERE'S a cloud on the restless earth to-day,
 It is a cloud of war,
 Through it may pierce no heavenly ray
 Of sun, or moon, or star.

THERE'S a weight on our weary earth to-day,
 It is the weight of power;
 Oppression hath a heavy sway,
 And slaves beneath it cower.

THERE'S smoke on our darkened earth to-day
 From the bottomless pit of lust,
 Where human loves and hopes decay,
 And human treasures rust.

THERE'S a fog on our miry earth to-day,
 From the Antichristian fen
 Where Priestcraft keeps the truth at bay,
 And Christ is bound by men.

THERE'S frost on our hardened earth to-day,
 It is the frost of pride,
 That holds the heart in error's way,
 And chills its vital tide.

THERE'S a blight on our fruitless earth to-day
 It is the blight of sin,
 The buds of promise fade away,
 And die as they begin.

THERE'S murder abroad in our land to-day,
 In many a princely hall,
 Where blasting, cursed infanticide
 Prepares the mother's pall.

THERE are mingled sounds on earth to-day
 Of Science and Reform,
 Like waves that fret their rocky way,
 They herald in the storm.

Alone is Zion bright to-day,
 She gleams amid the gloom,
 To her shall earth its tribute pay,
 To her the Lord has come.

Far down beneath the elements
 That curse the earth to-day,
 The angel of repentance sent
 With speed shall make his way.

Be joyful, sorrowing heart of man
 Though still in nature's tomb,
 There are but few more shadows
 Before thy hope shall come.

Mt. Lebanon, N. Y.

Think oft of your duty to God.

SERVE THE LORD.

D. C. BRAINARD.

THE Lord by his servant Joshua said:—

“And I have given you a land for which ye did not labor, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

Now therefore fear the Lord, and serve him in sincerity and in truth, and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; But as for me and my house, we will serve the Lord. Joshua, xxiv., 13.

The question arises, is not the above text literally true in this present day and generation, and does not history here repeat itself? There is a large number of us in the different families who were adopted in childhood by the Society. and many at mature age. Do we not occupy lands for which we did not labor? Do we not dwell in houses that we built not, and eat the fruit of vines that we planted not? and in taking upon us the apparel and name of Shaker do we not assume a character that is well known and accepted throughout the world as a synonym of honesty, justice and square dealing which personally we had not earned? these facts I think will be readily admitted.

Then there is certainly a great and heavy responsibility resting upon all, that we make a wise and judicious use

of those treasures which we have come into possession of, and only hold *in trust* for those who are to succeed us, that by no neglect or carelessness, we waste or criminally squander the heritage of the Lord, but be adding thereto. If by causing two blades of grass to grow where only one grew before, the race is benefitted, how much more to be commended are they who add to the consecrated inheritance, consecrated by the toils, labors and lives of those workers in the vineyard who have gone to their reward.

Yet of far greater importance it is that by no word, act or deed we in anywise lower the high standard of honesty and truth bequeathed to us by the lives and stern integrity of the founders of this Order.

Then I would say let no one be ashamed to don the uniform and earnestly accept the profession and life of a true Shaker. Jesus said, whosoever shall be ashamed of me and my words, of him also shall the son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

We should at all times fear the Lord and serve him in sincerity and in truth, and put away the gods of this world, which are the lusts of the flesh and of the mind, which if any man love, the love of the Father is not in him.

Let every soul take heed and not wait halting between two opinions, but THIS DAY choose whom ye will serve, and may the choice of everyone be, “As for me and my house, we will serve the Lord.

Mt. Lebanon, N. Y.

ANGER is its own avenger, inflicting the deepest wounds on the heart that harbors it.
—M. J. A.

WHITHER ARE WE DRIFTING?**MARINDA M. KENISTON.**

THIS, to me, is one of the weighty questions of the day, as I note the method of holding the so-termed "Consecrated property of Believers," by the employing of so much help from the world. As I see it, this practice prevails to such an extent in some Societies, as to place the Brethren and Sisters in the minority. Only a few more years of this mode of management, and who will be the legal owners of this Consecrated Property? Echo answers, Who?

I cannot be reasoned into the belief that this is the right way to merit the prosperity and blessing that is promised those who forsake the earthly order and come into the spiritual relation of Brethren and Sisters in Christ's kingdom. Are not the Believers of the present day drifting away from the proper appropriation of the property that was consecrated and dedicated by the founders of our institution, designed to become the inheritance of those seeking to become the true followers of Christ and Mother Ann?

Some one has affirmed, and most truthfully too, I claim, that the more hired help a family or Society employ, the fewer will be the genuine Believers; and why not, if "Hands to work and hearts to God" is the cherished motto of the truly consecrated members of the virgin order? No thinking, reasoning mind can deny the assertion, that depending on hirelings to the extent that some of our Societies at the present time are doing, has a growing tendency to create indolence

on the part of the members, and with it a train of evils, which surely cannot aid in bringing out those qualities of mind which characterize the true Believer; or in other words, the genuine Shaker. Hence, arises the query, Whither are we drifting? Will some one reply?

*Enfield, N. H.***"WRITE SOMETHING FOR ME."**

*Composed for, and read at the funeral of
Sister Olive Walker.*

GRACE H. BOWERS.

THESE are the words that seemed to sound in my ears when all else was hushed in the silence of night.

Could I refuse, and thus wound a spirit I so deeply loved? Her mortal lips were sealed in death; but her soul, triumphing over physical pain, rejoiced in a glad release.

For twenty years it has been my privilege to be associated with our dear Sister, and I fully appreciate the virtues and excellencies of her beautiful character. A strong bond of love and friendship united us closely in spirit, and though the years of her earthly pilgrimage far outnumbered mine, still there has always existed a mutual feeling of sympathy, good-will and pleasant companionship.

Perhaps it would not be amiss to mention a little circumstance that took place about eighteen years ago, as an explanation of my especial regard for her. I was then a child, and my plastic mind readily received indelible impressions. There chanced to be quite a company of Sisters together, when some unpleasant occurrence

served to agitate the feelings; on the impulse of the moment she spoke hastily and unwisely. I took no notice of it as I was not especially concerned. Shortly after when I retired for the night, Sister Olive entered the room, and bending over me, whispered; "My dear child, I have come to tell you how very wrong it was for me to speak as I did this evening: I condemn it, and ask your forgiveness for so doing. I would not set you a bad example, and will be more guarded in the future." I cannot tell how many, many times that one act of self-condemnation has since recurred to my mind, always bringing with it a feeling of admiration and respect. Since that time I have always cherished a deep, undying love and affection for her; it also taught me a lesson for life, that my actions—whether virtuous or evil—especially in the presence of children—had an influence either for good or harm, and I realized the responsibility resting upon me to guard well my words and ways, and strive always to impart the good that returns in blessing.

Shall we wait until the shroud and pall remind us of their departure ere we eulogize our friends? Commendation is sweet to the living, and spoken praise drops like a jewel in the heart's treasure-casket.

All knew her but to love and cherish her self-sacrifice, devotion, patience, humility and purity of heart; we prized and extolled her active and expansive goodness of life, and knew that even in her trial and suffering, her consideration of others, curbed every selfish desire and needless wish.

Two days before Sister Olive's demise I called to see her, and returned thanks for many kindnesses received, and spoke of the blessing her righteous example had been to me: It seemed like being in the presence of an angel.

When I am called to put off the mortal, I shall ask no greater boon, than to be ushered into the great and glorious beyond with as rightful a recommendation as our dear Sister has to-day. Surely blessing follows the righteous, and peace is their everlasting inheritance.

Mt. Lebanon, N. Y.

TRUE GREATNESS.

HELENA SABLE.

WHEN we read of Jesus and of his blessing for little children, of healing the sick, curing lepers, opening the eyes of the blind, making the deaf to hear, the lame to walk, the tongue of the dumb to speak, receiving sinners, and preaching the Gospel to the poor, we have a most beautiful picture of true greatness. The selfish man sees greatness only in high places, and he seeks high places as the way to greatness. He has the idea that to be chief among his brethren, they must wait upon him; to be exalted he must be haughty and proud and look with scorn upon those who are just as good, but whose rank, of talent and natural acquirements place them below him in name, but who practice more rigid self-denial than their exalted brother.

But all this is clearly reversed in the kingdom of God. Here the prince is he who serves, the exalted, he who

humbles himself; the chiefest of all is the servant of all. Jesus said, "Whosoever will be great among you shall be your minister, and whosoever will be chiefest, shall be servant of all."

From the many lessons given by the humble Savior we find that he who wishes to be Christ-like, may always find occasion and opportunity to increase his humility; he can always find some one whom he can serve by a kind deed, a timely word or a sympathizing prayer, and in so doing he finds that humility leads to honor, and that service is the sure door to the throne of true greatness.

Canterbury, N. H.

TESTIMONIES.

PATIENCE CROUCH of Harvard, Mass., says, "I was fifteen years of age when I received faith in the testimony of Mother Ann and the Elders. The first time that I attended divine service with them at the Square House, I heard Father James say, You must love God with all your heart, might, mind and strength. At another time Mother Ann informed me that when she lived in the wilderness at Watervliet, she aided the Brethren all she could while they cleared the land. I gained a deep love for Mother, and yet I feared her, for she was filled with indignation against all evil, and I knew she could see me through and through."

Father James remarked;—
"No one will find fault with the way of God who is in it, while some will find fault and complain, who have never taken one step toward God."

In a discourse before the people he

said, "Never attempt to build up that which we have pulled down. You may build up the New Creation, but not the old creation." To those who were called to be laborers, he said, "Be careful and keep humble when you meet with that which is unpleasant. Labor to be governed by the spirit of Christ. Remember that unless you have the spirit of Christ, you cannot do them any good. Be what you seem to be, and seem to be what you really are;—do not carry two faces."

MONROE, LA., MAY. 1890.

HAMILTON DEGRAU,—BROTHER:—
Your letter of 30th. of March received; also the leaflets or tracts. To me they were very interesting. I am searching for truth as I understand and can comprehend it. I subscribed for and received the MANIFESTO. I also sent and got the "Life of Mother Ann," "Shaker Covenant" and "Shaker Anthems and Hymns." I find much that is instructive in the "Covenant" and the life of Mother Ann is very interesting.

In searching for truths, especially for spiritual truths, one has to remove an immense amount of rubbish to get a few grains of truth. Like digging for gold, much has to be cast aside to get the precious metal, which always retains its lustre, let it be found wherever it may.

You speak of sending some Tracts and copies of the MANIFESTO to those whom I would recommend to read them. Alas, my brother, I cannot name one of my acquaintances that I could say would profit by them, or

subscribe for the MANIFESTO. Some might look into them and read a few lines, and then would only laugh or ridicule, as Monroe, La., is what I call a church and priest-ridden community, the Catholic Church predominating in this town. It has a population of some twenty-five hundred souls. The white people have six churches and the colored people have six; and all these are within a radius of seven-eighths of a mile from the place where I am writing this letter.

Brother Hamilton, I am no longer young. Years are passing over my head and old father Time has been touching my hair with silvery tints, which is a sign to me, that I must be preparing to return to the power that sent me, and meet the deeds that were done while in the body. My acts are the messengers which have gone before to meet me. My prayer is that good and wise intelligences may ever be with me to guide me in all my walks of life. I wish to do all the good I can as I pass along on life's highway, as I have assurance only of the present. I cannot prevent the effect of the wrongs of yesterday and can only take care of to-day.

Brother, distance lends enchantment; that good place we wish to reach is always in the distance. I was born in Westmoreland Co., Pa., and have crossed the continent two and one half times. When I have left places to get rid of disadvantages, others have met me in the new place, and my condition has often been made worse. My present opinion is this: that the good place is where we are contented, having a good degree of

health and enough of this world's goods to supply our daily wants. If life is spared, I intend to leave Louisiana and go farther north. As to the disadvantages of the southern country, their name is legion. One has to be here, to see and to realize them. I close, wishing you well.

Faternally yours,

JOSIAH STAHL.

— — — — —
TIME.

MARIA WITHAM.

How swiftly flies the wheel of time,
How rapidly it whirls a change of clime,
Successive seasons in their course appear,
But go, before we hardly know they're here.
The summer fled and autumn soon was gone,
And rigid winter now comes rushing on,
His loud, rude blasts now sweep from shore
to shore,
And hail us with their wild, unwelcome roar.
The warring elements seem all at strife,
To banish comfort from the stage of life;
A mantle cold enwraps both hill and plain,
And one vast scene of desolation reigns.
The fleeting seasons in their rapid course,
Conviction pour with unremitting force.
They seem a mirror in which I trace,
How short this life, this sublunary space.
Then to the youth I say, learn to be wise;
Improve each moment as it passing flies;
To labor now while it is said To-day,
The chance to-morrow may have passed away.
Enfield, Conn.

— — — — —
THE YEAR ONE THOUSAND.

MARTHA J. ANDERSON.

"It was believed in the middle ages that the world would come to an end at the expiration of one thousand years of the Christian Era. This expectation in Christian countries was universal."

Oh age of darkness and of blind belief,
When anxious millions waited in suspense
To see destruction's flaming sword unheath,
The awful mysteries of Providence.

All things terrestrial cringed and swayed
Within the balance of his just decree,
The Almighty fiat could not be delayed,
Its consummation all would quickly see.

The Lord of hosts would in the heavens appear,

To judge the living and to raise the dead,
The myriad throng of all the ages hear,
Their doom by the recording angel read.

A fearful apprehension seized the mind;
The hours were numbered, and as criminals wait
The final moment unto death assigned,
Souls seemed transfixed in horror of their fate.

When came the last day of the triple mines,
The madness had attained its dizzy height,
Imagination drew her sable lines
Across the gleaming brow of morning bright.

Palsied the arm of toil in busy marts,
Deserted all the market places stood,
Farm, field, and home of loving kindred hearts

Were voiceless as the lonely solitude.

No social meal was spread, no lighted fires,
On household hearth gave out their cheerful glow.

No gleam of hope the weary watch inspires,
Or lights with joy the somber shades of woe.

With faces blanched men met, nor even spoke
Their hearts were chilled and warped with doubt and pain,

An answering stare each others eyes invoke,
The import terrible to them was plain.

Stillness profound enwrapped all things, save when

In churches met a grave and cheerless throng,
Where every aisle and transept echoed prayer,

Or caught the notes of penitential song.

Those who had never sought Religion's shrine

Fled to her courts as to a citadel,
And with the faithful asked for aid divine,
Their keen remorse and terror to dispel.

That day and night—on watchfulness intent—
No eye was closed, but all the vigil kept,
Each knee in humble suppliance was bent,
Entreating by turns men prayed and wept.

No clocks were found in tower, or house or hall,
But burning tapers marked the hour's round,
And held suspended little metal balls
Which fell at intervals with solemn sound.

Dread fear intensified, each moment hath
When a brief space of time remains between
Life's certain end and God's impending wrath
That draws the curtain on each earthly scene.

* * * *

But mercy is the Lord's; revenge and hate
Are the crude offspring of untutored minds,
God rules by law, the schemes of chance and fate

The progress of his truth can never bind.

Lo! in the east the beams of morning broke,
And on the pallid watchers shed their light,
A newborn century in glory woke,
And superstition vanished with the night.

Mt. Lebanon, N. Y.

MULTUM IN PARVO.

BENJAMIN H. SMITH.

WE have just sung, "Grain by grain the treasure's won." Now a grain is a very small affair; but life is made up of small things. The man who goes through life constantly saving in little ways finally possesses considerable property. It is constancy, that ensures success and the want of it brings failure.

If we attempt to cultivate a field, and hoe one day and then rest off a while the weeds get the better of us. We shall all find the same experience spiritually. We must keep at the work of gaining a little every day. "Grain by grain" may be a very slow process but if the grains are of gold a man would find himself rich who had patiently accumulated them; and the Christian meets the same result.

Canterbury, N. H.

[The above was spoken in our Sunday service.]

WHAT IS CHRISTIANITY?

IDA A. THOMAS.

TRUE christianity is self-denial. What is self-denial? It is the denying one's self of all those things that are self-pleasing to the natural man or woman. Christianity combines all virtue and all virtue springs from self-denial. All are prone to err, yet by daily striving to overcome the evil of our nature we are gaining, be it ever so little at a time, control of the lower nature. No human being was ever born into the world perfect, as we all inherit that same nature, some under more favorable circumstances than others, still the same nature controls all. Then it remains with each individual especially those with enlightened minds, those that have felt and proved the goodness of God, to make themselves fit receptacles for true Christian virtue by subduing the natural will and being governed and guided by God's holy law. Truly we have not the right to our own personality for that belongs to God, unless in consecration we yield in obedience to his laws. Are we not dependent on our Maker for our very existence? Man could not make a spear of grass or a grain of corn grow without the goodness of God, and we would not know how to appreciate his goodness if we were not endowed with intelligence which gives us the understanding of these things. God indeed is great and mighty, his blessings are bestowed on all humanity.

Think of the liberality, the justness and the mighty power of his understanding. God's ways are the ways of wisdom. But you say we never see God. But oh! how often are we in his presence and little do we know or feel the power of his mighty judgment. Only as we knowingly and understandingly come before Him at the throne of grace and lay the burden of our souls before Him, can we feel the great power of his love. Seemingly in a worldly sense God is forgotten in our prosperity and we stop not to consider whence cometh all these blessings. But it is in affliction's dark hour that our sense is turned to God in prayer for deliverance. It is then God directs and points the way saying, "all ye that are weary and heavy laden come unto me and I

will bring peace and rest to your souls." In affliction God is with us as in prosperity, we are made to feel it if we draw nigh unto Him in prayer for He is our surest and truest friend.

Mt. Lebanon, N. Y.

MY CLAIM.

AGNES E. NEWTON.

At earthly shrine I cannot bow,
My trust it is not there;
For I have felt the love of God
And found an altar where,
His spirit meets the needy soul
And clothes anew with power,
To overcome the world of sin
And nearer brings the hour,
When I may say, I truly live
For Christ has full control;

The tempter comes and findeth naught,
And life's rough billows roll.
But sweet the spirits inmost calm
Where rest in God is found;
The soul is by still waters led
And pastures green abound.
This is the goal for which I seek
The height I would attain;
So at the shrine of truth I bow
And urge no foreign claim.
Canterbury, N. H.

OUR SHAKER CHURCH.

SOPHIA WAYNE.

A CENTURY has scarcely passed,
Since on fair Lebanon,
Our Church arose. Yet in that time,
What glorious work it's done,
From a few faithful followers,
Who chose their path aright,
It numbers now its thousands,
Who receive its Spirit light.
For many souls have joined our band,
To learn the true salvation,
And hold the faith that's built upon
The rock of revelation.
And it will stand from age to age,
Its mission to fulfill,

And shed abroad its beacon light,
 From Lebanon's fair hill.
 Church of our faith! tho' far away,
 Fond memory recalls
 How I have with thy converts sat
 Within thy hallowed walls
 And heard them teach a glorious faith,
 By spirit influence given,
 To guide us in the better way,
 And point our course to heaven.
 Our Zion Church, far, far abroad,
 Thy blessed light doth shine,
 To guide the stranger on the way,
 To hear the truth divine.
 O may I always hold the faith,
 I now depend upon,
 And praise the One that guided me
 To glorious Lebanon.
Ballston, N. Y.

TRIFLES.

JESSIE EVANS.

"How particular you are! that is only a trifle," was the closing remark of a thoughtless youth, in answer to a gentle reminder that she had carelessly repeated a message, misstating the time and thus causing an hour's delay in the appointment of a very important conference. A trifle!—so it was in the common acceptance of the term, and the tiny words pass flippantly from lip to lip. Let us pause a moment and define the term. A trifle may be considered one of the unequal parts into which life indirectly may be divided. As the seashore is but an accumulation of grains, so life is a vast multitude of trifles. A slight exaggeration in conversation is but a trifling matter, an unkind word is easily uttered, yet the effect is by no means slight, for "in the Divine Economy nothing is lost." The tongue

which "cannot be tamed" in the minutiae of life is unfit for the service of God. The value of seeming trifles rests with the Creator of time; our duty is to improve them as though each were the last. The contribution of a tiny coral polyp is but a speck beneath the deep waters. Slowly, yet surely, the additions are made, until the beautiful atolls and reefs, the wonder of the southern seas, rise to view. So it is in our experiences. Life is but the multiplication of one moment and character, the accumulation of good or evil to which the moments give birth. How often we read and sorrow over the railway accidents and fires which occasion so fearful a loss of life and property. We enquire the cause. A lighted match incautiously thrown down, or one person away from his post of duty, we are told. Mere trifles in themselves,—yet hundreds of lives pass from our midst in consequence. Applicable and true are the words of St. James, "Behold how great a matter a little fire kindleth." "The whole is equal to the sum of all its parts," is an axiom well proved. The individual who is true in the trifles of life, is true in the ultimate, and "he who is unfaithful in the least is unfaithful also in much."

Canterbury, N. H.

*In Remembrance of
 ELDESS HARRIET STORER.*

—
 AVENILL COPLEY.

THE morning dawned, we awoke to find
 That death in the absence of light,
 Had taken a dear one while we slumbered
 and slept,

He dared but venture as a thief in the night.
Death! what is it we feel when speaking of
this?

We shudder with something akin to dread,
We need not, just look at our Mother
She sleepeth; is surely not dead.

Dead! Ah nay, her spirit has flown to heav-
en's own clime,

Where her friends and companions have gone,
Who rejoice now to meet this one of their
own

With welcome's kind greeting in song.
Our loved one who has crossed the dark riv-
er of death

Has long in the heat of the day,
Borne a burden of care in all phases of life
Unflinching in duty alway.

The portals of heaven are now opened wide,
Her entrance is hailed with great joy,
The mansion she's labored so long to prepare
The troubles of earth can never destroy.

She couldn't quite say "not my will righteous
God"

But thine to a fulness be done,
For she loved life; asked just a little more
time

Still, she knew that her hour must soon come.
We feel she will often return unto us
With blessings from heaven's own shrine,
Hence bow in submission to God's righteous
will

And feed on those treasures divine. [part
Although it is hard with our loved ones to
Still their lives consecrated we view,
As emblems of purity, faith, hope and trust,
They are patterns of godliness true. [time

The youth may this guide safely follow in
And on yonder bright shore they will find,
A substance enduring for every toil,
If unto Christ's yoke they're resigned.

Hark! I almost can hear the heavenly band
Their welcome in triumph resound,
While they banish with gladness every fear
With comfort and cheer they surround.

We leave thee, dear Sister with blessing and
trust

That your future on yonder shore be
A life one of gladness of hope love and joy,
To a fulness we ask this for thee.

Now shall we adieu to our dear one repeat?
While death and the grave claim their own,
A sheaf fully ripened the Angels receive
As they welcome the traveler home.

Enfield, Conn.

Sanitary.

HYGIENE OF CARPETS.

CARPETS are commonly made to cover the entire floor of rooms. This cannot be too much deprecated. Carpets, like curtains, are mere dirt-traps, which become loaded with filth of every description. This is abundantly proved when a carpet is swept, and the dust allowed to settle on all the articles in the room. Such dust, if examined, will be found to consist of dried mud, chiefly granite or wood, but also containing every description of vegetable and animal impurities. When raised by walking about a room, it is a common cause of "colds" and bronchitis. In addition, as it consists largely of organic matter, it produces a close smell, and contaminates the entering air.

The substitution of a central carpet for one covering the entire floor, is a great improvement, the floor around the carpet being covered with parquet veneering; or, if the expense of this be too great, the whole floor may be painted with four good coats of dark oil paint, and varnished, the joints of the boards having first been made secure. The carpet should be easily removable, in order that it and the floor may be thoroughly cleansed at intervals. Rugs will be found even better, since they may be taken up and shaken every day, if necessary.

In bedrooms, the less carpet the better. Good Chinese or Indian matting is strongly recommended instead, as it does not retain the dust and other impurities which become fixed in the woolly texture of a carpet.—*Good Health*.

A LITTLE kerosene poured into the heart of a burdock or thistle, will give it a blight, from which it cannot recover. I have seen a square rod of burdocks destroyed in this way without injuring the greensward on which they grew.—*Lily Lupin*.

In all thy intercourse be chaste, nor let thy soul's pure chalice ever be polluted with sin.
—M. J. A.

THE MANIFESTO. JULY, 1890.

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,
EAST CANTERBURY, MER. CO., N. H.

TERMS.

One copy per year, postage paid,	.75
" " six months, " "	.40

Send for sample copy, free.

ENTERED at the Post Office at East Canterbury, N. H., as second-class matter.

Editorial.

THE followers of Jesus can do no better than to learn of him who has said, "Come unto me all ye that are weary and I will give you rest." His life work among men is well defined and his words are simple and easy to be understood. No better foundation for "peace on earth" can be laid than was enunciated by him, in his sermon on the mount. "Blessed are they who hunger and thirst after righteousness."

Those who study, anxiously, to do right toward all men, need have little fear of being left without a sure guide, or the solace of the divine comforter. The extremely slow progress that has been made in es-

tablishing the Christian principles on the earth, leads us to this conclusion;—that the millennial age, when the kingdoms of this world are to become the kingdoms of our Lord, may be placed, very safely, in the far distant future. On this point the Christianity of the churches, instead of representing the "sun of righteousness" in whose light all may walk on toward God and be saved, rather invites its hearers into a labyrinth which ultimately leads them to a theological mystery.

Jesus very plainly taught the principles which led to a Christian community, and then entered into the practical workings of the order with those who became his disciples. Other religious teachers had faintly anticipated the same form of society, and in harmony with the light with which God had illumined their souls, worked for the good of humanity. A remarkable instance of this will be found in the march of the Israelites from Egypt to the land of Canaan. It is certainly one of the wonders of the age, and doubly so as it occurred at such an early period of the history of man,

The call that was extended to the twelve who accompanied Jesus on his mission, is fully illustrated in the remarks he made concerning himself.—"The son of man hath not where to lay his head." He had no selfish home, nor any property with which to buy one. His little, wandering company of twelve persons was the

first living Christian community that had ever been established. To encourage his hearers to enter into this community, this kingdom of God among men, he promised them an hundred fold of earthly gifts, and an assurance in the world to come of eternal life.

There is also a corresponding force in the life of Peter as he remarks,—“Behold we have left all to follow thee,” and although the promise is still based on the acceptance of this word, “Except a man forsake all that he hath he cannot be my disciple,” modern Christianity passes lightly over it, and rests satisfied among the letters to the Corinthians.

In the work which inspires the brotherhood of man, we find more or less, the direct influence of the life of Jesus as the Son of God. He accepted the growing light among men which had been increasing for four thousand years, and clothing it with a more exalted inspiration, it became most emphatically, the voice of God, through his beloved Son. It was not only a system of religious belief but it embodied the beautiful principle of goodness, which must be diffused in the world. The sons of Adam would become the sons of God, and this new creation, the resurrection order, would include all who chose to follow Christ in the regeneration.

It is singular that many of the orders of Christians and socialists

and communists, assuming to be the followers of Jesus, still hold with great tenacity to the selfish, generative order, which includes the whole of a worldly life. Generation belongs wholly to the children of this world, but regeneration is the doctrine of Jesus. The cultivation of the “vine of the earth,” the relations of the private family, is God’s work in the natural order, while the “true vine” the family of Christ, is God’s work in the spiritual order. Christian socialism may harmonize with the former plan, but Christian communism must find its relation with the latter. “Not where to lay his head” is as potent now as it was in the primitive church. If all is dedicated to God, stewards only can take charge of the Lord’s goods, and although in this relation they may possess an abundance of the blessings of this life, they can have no personal, selfish claim on that which has been devoted to the church.

THE BIBLE IN THE SCHOOLS.

A RECENT decision of the Supreme Court of Wisconsin declares the reading of the Bible in the public schools to be unconstitutional. The Court says the place where the Bible is read is a place of worship, and that as tax payers are compelled to erect and support school-houses, and the children are, under the law, compelled to attend public or private schools, the constitutional clauses forbid us to use school-houses as places of worship.—*Boston Journal*.

Everything great is composed of an assemblage of small particles

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

South Family.

June 4, 1890.

DEAR EDITOR:—Almost an unheard-of thing happened last Sabbath afternoon.

It was a beautiful day, and four lovely people from the North Family came to the Sunny South to have a visit. Elder Frederick Evans our dear father whom we love, and Br. Daniel Offord whom we respect, Eldress Anna White whom we all admire, and no less our precious Sister Martha Anderson. Do you not think we were highly honored? We wanted Elder Frederick's autograph. He wrote this original verse,

Like a candle almost out,
Or a person in a doubt,
Flickering, burning very low,
Studying, shall I stay or go.

Right here we must say that the oldest Sister of Mt. Lebanon who has been quite bright all winter, has during the past week been sick, and at the age of ninety-two has passed over the river. She came to Mt. Lebanon while young, of her own free-will, and has from infancy lived a divinely pure life. We have a good Samaritan here by name Sister Louisa Rice, and who during forty years has patiently cared for the infirm, the sick and the dying; "Glory to the righteous, who can know their worth?"

S. A. C.

North Family.

June 12, 1890.

On the 8th. our Society Meetings were opened. I did not number the people, but there was a large assembly.

Farm and garden operations have been put rather behind, on account of the weather. Rain, weeds and worms, with winged insects are far too prolific. I never saw the tent caterpillars so numerous on the fruit and forest trees as they have been this spring. Many trees have been entirely stripped of all foliage. We need the God of Israel to come among us, and teach us how and what to do, to be saved from the curse of worms, flies and bugs.

Israel of old was, according to the Scriptural record entirely saved from this curse,

when obedient. Where is the wise man, spirit or God, that will tell us just what to do to be saved.

On the 9th. Elder Frederick completed his eighty-second year, sixty of which have been spent among Believers.

A company of five, one Brother and four Sisters are busily preparing for a visit to all the Eastern Societies. Glorious are the anticipations, but as nothing to the realization. They start in the forepart of July.

Peace and joy to all.

Daniel Offord.

Center Family.

June 14, 1890.

DEAR ELDER HENRY:—Last Wednesday night we had a terrific wind-storm doing considerable damage in the gardens breaking down beans, tomatoes and corn and stripping off cherries so the ground was quite covered with them, they were rather scarce before the storm, but much more so now.

Our prospect for pears and plums is very slim indeed this season, yet we are buoyed up with the hope of having enough of other fruits to make us comfortable.

The Sisters have just about finished spring's cleaning, there are so many buildings to be cared for it comes quite hard on them. Brethren have done a little painting inside the dwelling on the bath room and Vestibule on east side of house.

I have had considerable difficulty this season with Hubbard Squash seed, in getting it to grow, something destroys it in the ground and that little pest the mole has made me much work in the hot-bed by rooting under the plants. But with all these drawbacks, we have enough to be thankful for; a good degree of health and a fair share of prosperity in temporal things. Your Brother,

T. R.

Enfield, Conn.

We must not try to live without labor. If necessity does not quicken the energies, we must work as a matter of principle, for mental, physical and spiritual activity is essential to the perfect development of human character.

If any one were asked what is the great curse of the farm, he would be apt to say,

weeds. They give us an endless fight. No half way work. Weeds can be raised cheaper than most crops, because they will bear more neglect. But they don't pay in the end. They are the little vices that beset plant life, and are to be got rid of the best way we know how. It is cheaper to nip them in the bud than to pull them up root and branch. Here is where brain work comes in.

Our experiment with Japanese buckwheat last year was a success. The kernels are more than twice the size of our common variety, and black. The stalks grow large and vigorous. It is well worth cultivating. Try it.

Hens that are spare and leggy, are said to be the best for layers. We should study to obtain large eggs, not forgetting quantity, and well grown fowls. The best quality pays best and costs no more to produce.

D. Orcutt.

Enfield, N. H.

"Time hangeth not heavy with the industrious, while to the slothful and indolent, it proves a weight."

THESE truthful lines were brought to memory, as we discovered that the proper time for June Notes (which by the way should have been demi semi quavers to accord with the tuneful notes of the birds during that month) had passed into oblivion, all too soon; so we resolved to be on the alert, in the future, deeming the few simple words we contribute, to be one of the many ways in which we may give others satisfaction, judging from our own pleasure in reading the interesting Notes from the several localities.

The lovely month of June, with us, has been almost constantly in tears, grass and foliage is luxuriant, but gardens, we fear, are having an excess of moisture.

The sun, whose glorious rays dispense health and happiness, has grown of late, too modest, only showing himself at intervals, so brief are these manifestations, that vegetation and humans also, need a protracted sun bath.

Our South Family, which has for the past year, been awaiting sale, under the auspices of a Boston Syndicate, is now released from these bonds. We are glad to have this prop-

erty, so near the Center Family, under the direct control of the Society, glad also, that the elderly members of the family, who have consecrated their time and energies to its maintenance, may yet longer make it their earthly, therefore temporary home, for to some of them we know,—“The Pearly Gates” must be opening, on yonder shore. There a permanent abode awaits them, where parting is no more.

We send greetings of welcome to the different companies, whom we are expecting to entertain as guests, during the coming summer if the Lord is willing. We have naught to boast of, concerning the things of this world but will promise you a season of real satisfaction and profit, if willing hands and loving hearts can accomplish this end. We shall remember those also who remain at home, and wish for them health and happiness.

E. B.

Groveland, N. Y.

June 5, 1890.

THE passing away of the past month notifies us that it is time to perfect our Home Notes for the edification of the July readers. For readers will read in the month of July, With the same zeal they read in months gone by. But what shall the combination be? As we commence our note-making,

We wait and wonder and oft repeat,
What will they prove when all complete?
Yet we must work for only too soon
Will come the hour marked, high noon.

While these notes are formulating we are mindful of our Editor and his Honorable Staff who are laboring in the interest of a noble cause.

So we'll pause in the days occupation
Hoping to give a pleasing donation
Of notes that will pleasure impart.
The reader may read, the singer may sing,
And unto each one we trust they will bring
Such notes as delighteth the heart.

The music of which shall waft to the audience a fulness of that wonderful song, “Pence on earth, good will to man,” prophetically sung by an angel choir in the wonderful long ago. Very reluctantly we said good-bye to merry-making May, as the night winds floated back its final farewell. The many profitable lessons we learned during our sojourn with sunny May will not be forgotten. The

sowing and planting season has been unusually extended, owing to the incessant rain-storms which have prevailed here and everywhere; storms of the most diverse quality and tone. Storms consisting of long rain, short rain, windy rain, mild rain, sunny rain, rainbow rain, dashing rain, dripping rain, and hail, all hail, rain! Each day farmers are busy beyond measure; forenoons they are hurrying and worrying their crops out at interest, and afternoons they may be seen doing the same. All crops planted and sown during the Spring have grown rapidly, and are springing admirably night and day, much to the satisfaction of the ambitious farmers, whose anticipations of the would-be high and lofty type are occasionally lowered at half-mast only to rise with the rising of prosperous results, which we are daily witnessing as the season advances. Summer came this way in all the beauty of loveliness. A clear sky with balmy and healthful air, birds of brightest hue and reviving tunes are rendezvousing throughout our grove-like yards,

And announcing life in all their songs,
Melodiously rich and rare;
Reminding us of that fadeless land
With music they're making in air.
Our home is daily delightful,
Surrounded with flowers and trees;
While ever our ears they are greeted
By the hum of the honey-bees.
The robins build nests in the tree-tops,
And chirp on the broad branches tall;
While mosquitoes they sing overhead
And grasshoppers dance on the wall.
Romantic indeed is our home-life,
With a mingling just now and then
Of inmates from all ages ranging,—
From eighty away below ten.
Our gardens and yards are resounding,
Resounding with laughter and glee;
For many have learned the grand adage
That laughter is healthful, you see,
That laughter restores life and vigor,
Brings fortune and happiness near:
That laughter is good for the body
And the mind it fills with real cheer.
Then smile for all nature is smiling,
Through clouds and through sunshine and rain,
Repeating the same lesson daily,
In laughter there's surely much gain.

Our mutual friend and brother Michael A. Shutz, A. B. native of Odessa, Russia, at present of the Dansville Sanitorium was our honored guest during one of the sunny Sun-

days of May last. He attended our morning service and delivered an interesting speech on "Community Life" and the "Brotherhood of man." He is contemplating writing his history, which will contain his experience in Russia and America. His is an experience filled with thrilling and adventurous scenes. The work when completed will read like a charming romance. All interested in the cause of humanity, should procure a copy of this most wonderful work, written by one whose life is devoted wholly,

"For the cause that needs assistance,
For the wrongs that need resistance,
For the future in the distance,
And the good he aims to do." G. D. G.

White Water, O.

North Family.

We have been doing considerable fixing up at this family this spring and I suppose it will interest all good Believers to know what the different Societies are doing. We painted buildings of the Church, the upper and lower halls, the dining-room and kitchen, also the fence by the highway. We had a very nice shower just in time to help our crops, which look well in this section of the country. Two Sisters from Mt. Lebanon and a Brother and Sister from Union Village are visiting us at present. I hope they enjoy a nice time. We enjoyed a very nice time with them. We do our own painting here, indeed, I do that myself. We also had rods attached to the dwelling, the church, the Sisters' brick shop, the cow-barn and to the milk-house.

H. W. Fredrick.

South Union, Ky.

BELOVED ELDER HENRY:—But little transpired here the past month worthy of notice.

Sheep-sheering day,
Was first of May,

since which time 600 have been changed from winter to summer dress. Average fleece about 6 to 7 lbs. worth .23 per lb.

Some 200 lambs sold at \$3 50 per head,—future delivery.

Gardens late but looking well, peas about a foot high with sticks in rows for climbing. Other things as usual; Strawberries very late; have had them on table here on my birthday, April 28th; will do well to get

them on the 28th. of May this year. Have an eighteen inch Lawn Mower to keep weeds and grass down in meeting-house lot and dooryard, just one acre including buildings and evergreens. The mower is more fatiguing than the scythe, but much nicer. Wish you could see Ministry's yard now, you would be delighted. H. L. E.

The Bible Class.

ANSWERS to Bible Question, No. 8, published in June MANIFESTO.

Which of the virtues named in the Beatitudes is a quotation from Psalms?

Number of writers from Canterbury, N. H., 20: Mt. Lebanon, N. Y., 15: Enfield, N. H., 6: and Alfred, Me., 1:

To select the eleventh verse of the thirty-seventh Psalm was the only answer to be given.

BIBLE QUESTION. No. 9.

Name a verse in the writings of Paul, which in times of trial and temptation, would be an anchor of hope?

Juvenile.

Text: Watch and pray lest ye enter into temptation. Mark. xvi., 38.

We have need to watch very carefully. When we are tempted to do that which is wrong we can pray to God for aid, and if our prayer is sincere He will be sure to give it to us. Sometimes when we have done wrong a great many times, we feel as if we would not try to do right any more. But it is because we have not been prayerful and watchful enough. If we set a careful watch upon our motives our Heavenly Father will give us strength to do right. So let us all continue watching every day lest our feet stray into wrong paths, and pray for that grace which cometh down from on high to strengthen our efforts for the right.

SADIE MILLER.

Hancock, Mass.

MT. LEBANON, JUNE 13, 1890.

BELOVED ELDER HENRY:—I enclose a letter which will explain itself, pretty well.

Benjamin Sones and a son thirteen years old are on their way here from Lewisport, Suffolk Co., England. While on the steamer, the boy wrote his address Mt. Lebanon, Columbia Co., N. Y. U. S. A., and putting it in a bottle, cast it overboard on the 6th. of May. The bottle was found on the 27th. of May at Montauk, L. I., thus showing the course of the ocean current, and how rapid it runs.

Such simple facts are valuable as scientific data to philosophers. In love,

F. W. EVANS.

MONTAUK, L. I. MAY 27, 1890.

ERNEST SONES,

MT. LEBANON, N. Y.

SIR:—A bottle has been found by me at Montauk Point, L. I., containing your address, and asking the one who finds it to write to you and let you know of it. The bottle was set afloat on May 10., and it landed on the 27th, at Montauk, about six miles west of the lighthouse.

Would like to hear from you.

Yours,

FREEMAN DOUGLASS,

Amagansett P. O.

Montauk, L. I.

N. Y.

The vessel was fourteen days out from London. All hands well. We passed twenty-four icebergs off the Grand Banks of Newfoundland.

E. SONES.

PROGRESS.

ELSIE YORK.

HISTORY, both sacred and profane, furnishes many valuable lessons to the thoughtful student of human nature. Especially interesting are the lives of some of the noted men of Israel, leaders among God's chosen people. What a contrast between the first king of the Israelites and the prophet who anointed him to his high office.

In Samuel's career, we have an example of a thoroughly good life; always obedient to the voice of God, he was, consequently, true and upright in his dealings with the people under his immediate care.

In Saul's case how different. While in obscure circumstances a good and unassuming man, he became, when raised to the high office of king, haughty and rebellious. We can plainly see that in starting wrong by disobeying God, he cast a blight over his future life. Had he repented and honestly acknowledged his error, he would have found a merciful, as well as a just God; but to the sin of disobedience he added that of deception, gaining nothing thereby, but losing the greatest blessing, the favor of God.

It would profit us little to know the errors of Saul's life if we did not realize the lessons to be learned from them. Much is said and written about the progress that has been made since those days, but it is evident that human nature remains very much the same with all our present enlightenment. Even a child could comprehend the mistakes of Saul.

Disobedience, deceitfulness and jealousy are only a few of the evils that mar the lives of many in this day; but with the light of the gospel of Christ, which grows brighter as the years roll on, and the knowledge that "the wages of sin is death," let us find true progress in the subjection of all evil, cultivating rather, the virtues and graces of the Christian life.

Canterbury, N. H.

AMERICAN WOMEN RECEIVING PATENTS.

THE steady march of women to the front, as inventors, continues. The columns of the *INVENTIVE AGE* has contained illustrations of a number of really valuable devices, that have been patented. Among these we mention the Therapeutic Bottle by Emeline C. Post: An Adjustable Rolling-pin by Liddie Curtis; The Sewing Cabinet by Julia A. McGlohn: The Cloak and Skirt Supporter by M. E. Ambery: The Hospital Bedstead Attachment by Caroline Drake and The Meat Broiler by Annie Caller.

Mrs. Gen. Green gave Eli Whitney the

idea of the Cotton-gin, and he had to be pushed hard enough to confess that fact publicly.

Ten thousand women are now engaged in Massachusetts in making straw bonnets. Betsey Metcalf of Providence, R. I. in 1789 invented the first one. It was Elizabeth Buckley who invented the first Sheet-iron Shovel, and Sarah Mather invented the first Submarine Telescope and Lamp, the model of which is of surprising beauty and may be seen at the Patent Office.

Isabella Cunis an Italian girl was the first to produce engravings from wood, and a French lady gave to the world the manikins which do so much for dress-making. Mary J. Montgomery of N. Y., patented an improvement on locomotive wheels and has invented other devices out of which she has made considerable money. Mary Kies was the first woman in whose name a patent was recorded in the Patent Office. It was for weaving straw with silk or thread. The Dietz Sisters of Cal., have invented a Cyclone Snow-plow, which sends the snow in great white waves to each side of the tracks. In the past seventy-five years the Patent Office has granted about four thousand patents to women.—*The Inventive Age*.

MANY persons find it difficult to believe that a miracle ever took place. Science insists upon it that the universe is governed by unchanging and unchangeable laws. The Scriptures are rejected by some because of the miraculous element in them. It should be borne in mind that the grandest miracles recorded in the Scriptures are the miracles of life regenerated and ennobled by the gospel and by the spirit of God. DE QUINCY has well said that no exhibition of blank power—not the arresting of the earth's motion—not the calling of the dead back to life, can approach in grandeur to this miracle which we daily behold, namely, the inconceivable mystery of having written and sculptured upon the tablets of man's heart a new code of moral distinctions, all modifying—many reversing—the old ones. What could have been thought of any prophet, if he should have promised to transfigure the

celestial mechanics; if he had said, I will create a new pole star, a new Zodiac, and new laws of gravitation; briefly, I will make a new earth and new heavens? And yet a thousand times more awful was it to undertake the writing of new laws upon the spiritual conscience of man. The Prophet of the Lord said, Instead of the thorn, shall come up the fir-tree; instead of the brier, shall come up the myrtle-tree. This is the everlasting sign or miracle, which shall never be cut off. If all admit, as all must admit, that the gospel of Jesus Christ changes men in heart, in thought, and in character, we must not stumble over the account of the stilling of the tempest, or of the cleansing of the leper, or even of the raising of the dead. The greater includes the less.—*Selected.*

A SWARM OF BEES WORTH HIVING.

B patient, B prayerful, B humble, B mild,
B wise as a Solon, B meek as a child;
B studious, B thoughtful, B loving, B kind:
B sure you make matter subservient to mind:
B cautious, B prudent, B trustful, B true,
B courteous to all men, B friendly with few.
B temperate in argument, pleasure, and wine,
B careful of conduct, of money, of time.
B cheerful, B grateful, B hopeful, B firm,
B peaceful, benevolent, willing to learn;
B courageous, B gentle, B liberal, B just,
B aspiring, B humble, *because* thou art dust;
B penitent, circumspect, sound in the faith,
B active, devoted; B faithful till death.
B honest, B holy, transparent and pure;
B dependent, B Christ-like, and you'll be
secure.—*The Magnet.*

[Contributed by M. Witham.]
ECONOMY.

ECONOMY is the true source of independence and thrift. This is the hard lesson for our people to learn. The easiest and best way to accumulate is to stop expenditures. Learn to do without many things which you have heretofore regarded as necessities. Particularly never live beyond your income. Live now so that if a better time comes in

the future, you will at least be even and ready to enjoy it. If you draw upon that better time in advance, you take away the pleasure it would bring and cloud both the present and future. He only is free who has learned to live within his income.—*Golden Rule.*

What is the bearing of a daily cross to the wearing of an eternal crown? What are sufferings here compared to rejoicings hereafter? What is the toil of to-day when we think of the rest of to-morrow? What the grief of to-night, when joy expectant cometh with the morning? What is death now, in anticipation of immortality? Trial, pain, labor, sorrow and death all have their opposites, for the law of compensation is immutable.—A. W.

KIND WORDS.

NEW YORK., MAY, 1890.
THE MANIFESTO is perfectly healthy.
MRS. J. W. SCHERMERHORN

SOUTH UNION, KY. JUNE, 1890.

ELDER HENRY;—Thanks for the advance sheets of MANIFESTO; hope you may do so again. It is now a part of our meat and drink as well as a benefit to the world at large. It is not only interesting, but instructive.

H. L. EADS.

Deaths.

Amy Slater, at North Family, Union Village, Ohio., May 28, 1890. Age 85 yrs. 10 mo. and 26 days.

Sister Amy has been a bright and shining light in Society for eighty years. C. C.

Eldress Harriet Storer, at Enfield, Ct., June 6, 1890. Age 73 yrs. 4 mo. and 6 days.

For more than sixty-five years, Eldress Harriet has lived with Believers, and has ever been loyal to the cause, true to her friends and faithful and conscientious through her whole life. She was dearly beloved by all, and we shall sadly miss her wise, cheerful and well-timed remarks. S. C.

WELCOME SUMMONS.

"Be thou faithful unto death and I will give thee a crown of life."—Rev. ii., 10.

CANTERBURY, N. H.

Fel-low trav-eler, bound for Zi-on, Go re-joice-ing on your way; Fal-

The first system of musical notation for the hymn 'WELCOME SUMMONS.' It consists of a treble and a bass staff in 2/4 time, with a key signature of one flat (B-flat). The melody is in the treble staff, and the accompaniment is in the bass staff. The lyrics are: 'Fel-low trav-eler, bound for Zi-on, Go re-joice-ing on your way; Fal-'.

ter not in time of tri-al, Nor make the least de-lay. Though the

The second system of musical notation. The melody continues in the treble staff, and the accompaniment continues in the bass staff. The lyrics are: 'ter not in time of tri-al, Nor make the least de-lay. Though the'.

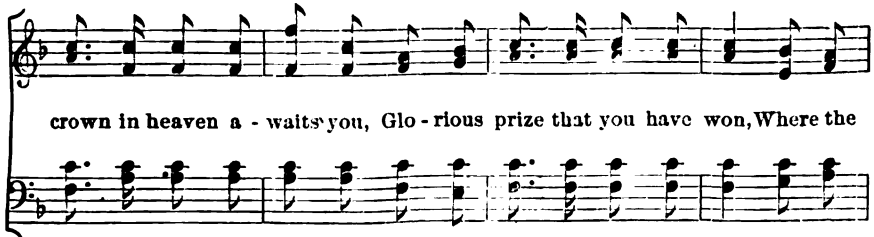
cross may be heav-y, And life's bur-dens weigh you down; It will

The third system of musical notation. The melody continues in the treble staff, and the accompaniment continues in the bass staff. The lyrics are: 'cross may be heav-y, And life's bur-dens weigh you down; It will'.

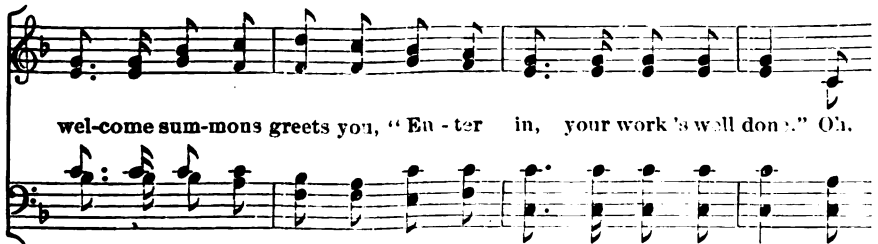
light-en, yoke grow eas-y, As in life dai-ly worn. And a

The fourth system of musical notation. The melody continues in the treble staff, and the accompaniment continues in the bass staff. The lyrics are: 'light-en, yoke grow eas-y, As in life dai-ly worn. And a'.

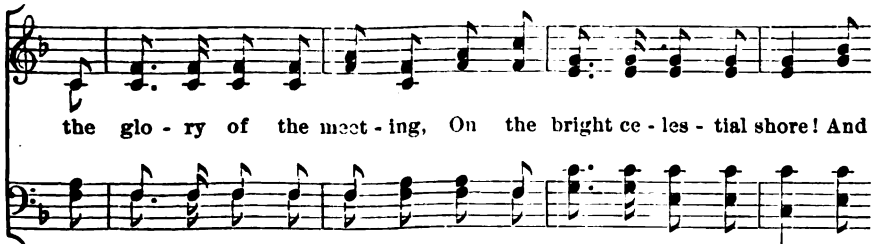
WELCOME SUMMONS.



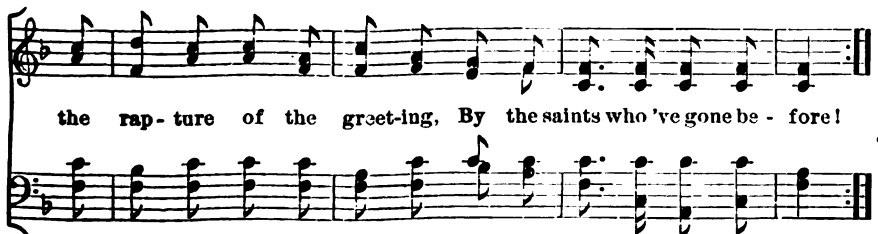
crown in heaven a - waits you, Glo - rious prize that you have won, Where the



wel-come sum-mons greets you, "Eu - ter in, your work 's well don'." Oh,



the glo - ry of the meet - ing, On the bright ce - les - tial shore! And



the rap - ture of the greet-ing, By the saints who've gone be - fore!

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for June has in its Contents, Dr. Joseph Hurford, the veteran Phrenologist; Studies from Lavater; Notable People of the Day, with illustrations of Major Gen. Crook and Thomas Dixon, Jr. Practical Phrenology; Sketches of Phrenological Biography, with a portrait of George Combe; Child Culture, with articles on Being in the Right; Natural Training; Children of Arabia; Education as an Investment and Little Stomachs. Science of Health, etc., etc. Fowler and Wells Co., 775 Broadway, N. Y.

THE NATIONALIST, for June has Birth of Industrial Co-operation; The Dismal Science; Ambition the Ruling Incentive; The Southern Question; The Mask of Hypocrisy; Nationalism and Personal Liberty; Our Destiny, etc., etc. The Nationalist Educational Association, 77 Boylston St. Boston, Mass.

EVERY reader of Col. Bundy's valuable paper, the Religio-Philosophical Journal, will appreciate the improved changes that have been made in its form, as well as in the beautifully, neat appearance of the whole paper by the acceptance of a "fine, new dress." As an able and fearless advocate in the spiritualistic field, the Journal comes to us as a welcome friend. It is a knowledge of the truth of spiritualism that we appreciate and the man who gives that to his readers is a benefactor to the race.

MODERN CHANGES IN LITERATURE.

THE working author, he whose ink is bread, recognizes more than ever before the commercial side of literature as a most potent factor in his work, says a writer in THE LADIES' HOME JOURNAL. There was a time, and not so long ago, when authors could write for pleasure, when competition was not so keen, and their productions were certain of acceptance in certain channels. Everything they wrote

was acceptable because they wrote it, upon the argument that they had cut out for themselves a certain constituency which hailed anything from their pen, good, bad and indifferent. Two or three authors often constituted the resources of a magazine. All this has changed. No writer, however strong or popular, can carry the subscription list of a magazine in his or her pocket. Variety is the order of the day. The magazine which gives the greatest variety in a single issue is the one most bought and enjoyed. "I do not care for a magazine," said a literary woman recently, "in which I know before I open its pages, exactly what writers I shall find in it," and in that remark lies the key to the modern literary taste. One beneficial effect which this tendency is undoubtedly having, is the doing away with cliqueism in periodical literature. In fact, it cannot be truthfully said of one prominent magazine to-day, as it could as late as a year ago, that it is "cliquey." Editors fully recognize the necessity of continually presenting a different array of writers, and thereby securing a variety of style and thought. To the old writers who have been accustomed for years to write for a single periodical this new order of things is disastrous in one respect, but for the whole school of modern writers it is a decided advantage.

THE ANTI-INFIDEL LIBRARY. This is a serial issue of live, vigorous pamphlets, issued by H. L. Hastings, 47 Cornhill, Boston, Mass., dealing with modern infidelity in a most readable and trenchant style. The numbers contain from 32 to 160 pages, bound in strong manilla covers, as durable as cloth, costing 5, 10, 15, 20, and 25 cents each. The whole library is sent to any address for \$2.50, and will furnish sufficient equipment with which not only to meet the ordinary assaults of skeptics, but also to carry the war into Africa, and give infidels something to think of which they never thought about before. These publications have the heartiest commendations of leading ministers and laymen of all denominations throughout the English-speaking world.

The Manifesto.

VOL. XX.

AUGUST, 1890.

No. 8.

HISTORY OF THE CHURCH OF MT. LEBANON, N. Y.

No. 14.

DRESS,—Continued.

As those who entered the Society wore high heeled shoes, the custom was continued for a great many years. The uppers were generally made of cloth, while the heels were formed from blocks of wood and neatly covered with leather. The shoes were secured to the feet by straps and shoe-buckles.

In 1787 a hat braided of straw and styled a "Chip Hat" was generally worn by the women of the country and continued in use till 1805. It was covered, inside and out, with black silk. The crown was about one inch deep, covered with a band of silk of the same width, which was formed of fine plaits across the band. Silk ribbons were attached to the crown and brought down over the brim and tied in the rear of the neck. The brim of the hat was not less than six inches wide. From the Chip Hats, the change was made to simple bonnets, similar to those worn by the Friends or Quakers. These were made of pasteboard and covered with

light colored silk. The crown was made wholly of cloth and fitted to the head by plaiting, but were made without capes.

In 1827 the bonnets were made of palm leaf, and trimmed with a small silk cape and ribbons. There are many items of less importance about the fashions, forms and colors of dress, quite too numerous to mention. The subject of dress has always absorbed a great deal of attention, time and money. Our dress is of great expense to us and much more, no doubt, than real necessity demands.

CLOCK MAKING.

This occupation has been followed in the Church from its origin, sufficient for the use of Believers. At first the knowledge, as well as the machinery and tools were very limited. When the Society was organized only three clocks were in use in the church family. In 1796 the number had increased to seven. The first alarm clock was made in 1812, in the Society at Watervliet, N. Y., and one was sent to New Lebanon as a present. There has been a gradual increase in the number of clocks till at this date, (1858) we have some eighty-five in the first family.

As the manufacture of clocks increased in this country, the business became quite unprofitable, and the Believers chose rather to buy them and use their time on some other branch of business.

Watches were not admitted into the Society for many years after its organization, but began to be introduced about the year 1835. In 1838 watches were wholly laid aside and for several years no covenantal member was known to have one in possession. One of the objections made to the use of watches, was on account of the great expense that would be brought upon the Society. As time moved on, however, there was an anxiety growing for a time-piece that could be carried from place to place. This was partly relieved in 1849 on the introduction of spring or balance clocks. As watches became more abundant in the country, and at prices more reasonable for the masses, the Believers again urged their introduction and in 1860, six were in use in the Church family.

Branches of Business introduced at a later date.

The preceding occupations went into operation at the time the Society was organized as indispensable for the support of the members.

HAND CARDS.

The making of hand cards, for the carding of wool was introduced in 1793. The business flourished for several years, but gave place to the introduction of machine cards at the close of the last century. During the

continuation of the business, all the available help of the first family was secured. Even the farmers and teamsters would eagerly catch every spare opportunity to assist in the setting of the card teeth.

All the family were very much interested in the work, and their mornings and evenings and even the few minutes while waiting for their meals were utilized in this employment.

Through this means there was a surprising amount of labor performed and the return for this was so much needed in the Community home. In 1815 a man by the name of Whitmore invented a machine which made the teeth all at one process, which soon rendered the hand work of the Believers quite unprofitable.

Wire drawing for the use of the teeth of cards became a necessary branch of business. At this date there was a great scarcity of wire in this country, and most of it must be obtained from England. When the war broke out between England and the United States in 1812, the Society was induced again to manufacture their own wire, but the attending difficulties and the cheapness of the machine cards caused the business to be wholly laid aside.

(TO BE CONTINUED.)

WITNESSES.

ALONZO G. HOLLISTER.

"He that hath ears to hear, let him hear."

LA SALLE, in a recent number of THE WORLD'S ADVANCE THOUGHT, says "Years ago it was communicated

to me by High Intelligences, that perfect chastity in thought and act was an absolute requirement to those who would overcome earth conditions; that the physical sex relations were of the generative plane, and belonged to lower conditions of consciousness. There is a higher, purer sex relation for those who can live above the physical sex plane.

"The higher law is affinity of mind and soul, which has nothing to do with physical sex, but has to do with qualities of mind, and may unite two men or two women, or any number of men and women, in a common purpose for the good of others. Only when cured of the love of carnal pleasures, can we realize what true happiness is." Physical, worldly sense pleasures are as husks that are food for swine, but never can satisfy the soul.

Many witnesses are rising up in different parts of the world, among advanced minds, who testify both in precept and practice that virgin chastity and continence is the only path to the perfect and cheeriest life. This discloses the "narrow way" of Jesus' teaching, both to occult wisdom and to immortality. A way too narrow to admit selfishness and sensuality, but leading through straitness into spaciousness and unbounded freedom—a freedom which is to that of the sensualist, as the freedom of earth and sky is to a treadmill. A freedom to possess and enjoy the truest and grandest things in earth and heaven—to soar among the stars of intellectual and spiritual light, and gather the rarest jewels and richest fruits pro-

duced by every race and every clime, impossible to corrupt or decay. A freedom to dispense all good things to the needy and appreciating, as fast as they will clear themselves of sensual mud, and make place to receive and retain them.

Because few are willing to be undeceived by the experience of others, mankind mostly feed on illusions, and must try every conceivable way, and invent every possible device to shun the "narrow door" and grasp the coveted prize of eternal peace and rest, without parting from their delusions, and without divesting themselves of the environing protoplasmic mud which imprisons and enslaves while it gratifies their love of pleasure.

Immortality means deathlessness. It is not a product of nature nor of evolution, but is the life from above, proclaimed by Jesus and his Apostles, and which it is the mission of all true disciples of his to communicate. They teach the "secret doctrine" openly, together with the moralities, to all who will listen—to a mixed multitude of any and every degree of perception, and of understanding, well knowing that only those prepared and "drawn by the Father" and Mother of spirits, having eyes and ears to perceive, and hearts to understand the truths of the perfect life, will be thereby induced to exchange an earthly for a heavenly inheritance and eternal abode. Such will be drawn inward and upward to one primal center.

They teach that God is light, and in Him is no darkness, and that direct light is life. Consequently, all who would come to Him, must come

into the light, works and all, that is focussed in his messengers in whom He dwells. For there is nothing covered that shall not be uncovered, neither hid, that shall not be known and come abroad. That which is spoken in darkness, shall be heard in the light, and that which ye have spoken in the ear in the inner chamber, shall be published on the house-tops. This with reference to the hypocrisy of men in professing great outward sanctity before the world, while within, they are full of extortion, excess, and all manner of uncleanness.

“For every idle word that men shall speak, they shall give account thereof in a day of judgment.” “And this is the Judgment, [Gr. *krisis*, turning point, separation,] that light has come into the world. And men loved darkness rather than light, because their works are evil. Every one doing vile things, hates the light, neither comes to the light, lest his works be reproved. He that doeth the truth, comes to the light that his works may be made manifest that they are wrought in God.”

Here is shown the affinity between evil works and darkness, and their inhering antagonism to light, the presence of which, produces separation between precious and vile, evil and good, falsehood and truth.

Jesus speaks of a harvest at the end of the age, when the tares will be separated from the wheat. He will send forth messengers, and they will gather out of his kingdom all scandals and them that do lawlessness; then shall the righteous shine forth as the Sun in the kingdom of their Father.

The kingdom of Christ, is in the hearts of his people, the same who, before they hear the gospel, constitute the world, or field of the householder, in which the good seed was sown, and afterward, the tares. “The tares are the children of evil.”

No one can reasonably deny that the sins which men commit, such as lying, thieving, adultery, fornication, murder, slander, fraud, lasciviousness, also, evil dispositions, such as, lust, envy, malice, lawlessness and revenge, and all false doctrines taught for true, are tares of the enemy, that have come from an evil source. These are gathered out in the harvest, which is the *krisis*, or turning point and period or “separation” from all that mars or hurts—from all that is rudimental, tentative and provisional, including the matrix of matter into which spirit is cast for a time, to gain experience and discipline and develop its powers. This is the season of judgment which comes in due time to every spirit that has matured its fruits in the psychic or astral body, and ultimately to nations, and the world composed of individuals.

“The reapers are the messengers.” The aonian gospel is preached in the season of judgment, to every nation, kindred, tongue and people dwelling on the earth, by messengers that go forth from the midst of the one hundred and forty-four thousand who stand with the Lamb on Mount Zion. Rev. xiv., 7. This gospel of the harvest exemplified in the character of the “redeemed from among men,” is for all who hear it, the rule of the perfect life about to become theirs, and

the criterion by which all are judged, both dead and living. "For this cause the gospel was preached to the dead, that they might be judged truly according to men in flesh, but live according to God in spirit." (Peter.) And all who thus live, write their names in "another book, which is of the life" that abides forever.

This judgment and preaching the gospel is on the programme of a thousand years, or day of the Lord, for the conversion of the kingdoms of the world to One Lord and his Anointed, as announced in Rev. xx., 4, and chap. xi., 15, where "the end is declared from a beginning." This is particularly affirmed to be the first resurrection. Blessed are they who have part in it. "Over these the second death has no power."

Let Christianity be expounded by those who have entered "the narrow door" and walked in the strait way of the judgment that removes the tares, and it will be found that only the moralities which constitute but the merest rudiments thereof, can be received or understood by those who continue the life and practices of the world. No matter how subtile their reasonings, how expansive their intellects, how soaring their imaginations, how versatile their talents, nor how fine their perceptions, they cannot rise above their chosen element or state, only as they make room for a higher to enter and elevate them. Whatever doctrinal matter they absorb for nutrition, will be either transmuted or translated so as to conform it to the life they are living, or it will be extruded and rejected as intractable, for

this is the law of all living organisms.

Hence the necessity of fixing our thoughts on the higher, endless and perfect life, and rejecting the lower with all its feeders, if we would escape its limitations and irritations, its immoralities and disappointments, its losses, fatigues and disease, and rise to that pure, emancipated state to which the whole truth in Christ, is the way.

It is something more than a veneer and outside polish, or a set of rules for conduct that leaves the core of rebellion in the heart untouched, to "accuse before God day and night" his would-be servants of sin and unfaithfulness. It is a remedy which if truly applied, penetrates to the most secret cause of evil, turns the light upon every dark corner, discloses every hidden transaction and the motives thereof, and floods the mind with the light of the new and endless life.

After the covering is voluntarily removed by honest confession before a witness, a true messenger of Christ, and the cross of daily self-denial, which is the yoke of Christ, has been assumed, the Divine uplifting life thenceforth ever flowing from the inmost sanctuary within, like a spring of clear water pouring forth, carries all corruption, and soil and stain before it, purifying desire and cleansing the heart from carnal taint.

Hence the Apostle testifies, "If any be in Christ, he is a new creature. All old things [old loves, old desires, selfish motives, old social order and relations,] have passed away, and all have become new, and all of God."

Mt. Lebanon, N. Y.

"HE LEADETH ME."

ADA S. CUMMINGS.

WHERE Thou ledest, I will follow,
 'Neath the shadow of thy love
 I would linger, while I journey
 To that land, a home above.
 I will follow where Thou ledest
 Even in the vale of tears,
 Where the smile, the joy and sorrow
 Mingle with the hopes and fears.

Where Thou ledest, I will follow,
 Though the path may tangled be;
 I will travel in Thy footsteps,
 Where Thou ever ledest me.
 Though temptation may assail me,
 Fellow travelers are but few;
 Yet with courage I'll press forward,
 Keeping Thee my guide in view.

Though Thou ledest me at even,
 Through the dark'ning shades of night;
 I'll not let my heart grow weaker,
 But with Thee await the light;
 For the sun of truth and gladness
 Shining from Thy face divine
 Will illumine the darksome valley,
 As the rays of morning shine.

If Thou ledest on the mountain,
 Where the winds are cold and drear;
 'Tis within Thy path of safety,
 I will go without a fear;
 Knowing that Thy steps are leading
 Where the purest waters flow,
 Still my voice in accents echo:—
 "Where Thou ledest I will go!"

Trusting in Thy saving guidance,
 I shall safely anchored be;
 Where no wind, no storm, nor tempest
 Can default my faith in Thee,
 Thee I'll follow ever, ever,
 Till I've reached the shining goal,
 Till I've found the port called Heaven,
 Home immortal of the soul.

Sabbathday Lake, Me.

The exigencies of a party spirit cause those interested in partisanship to be criticising everything said or done, also everything left undone, that does not favor their party, be it right or wrong.

STILL SMALL VOICE.

NANCY G. DANFORTH.

"AND, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice." 1 Kings, xix., 11, 12.

Have we not as a nation experienced all of these? The wind, the earthquake, and the fire, yea and floods also? Shall we say the Lord was in none of these? "The Lord passed by." He was near yet suffered these things to be, that the attention of the people might be enlisted to note that which should follow.

While in this attitude of rapt attention they would more readily perceive the whisperings of the "still small voice," which manifests itself not in an audible sound to the outward senses, but in upheavals and changes in the realm of thought and mind. All old systems of science and theology are being overturned by this inward voice; new degrees of light are springing up in every department of life.

This silent voice is even now teaching many truths of the "resurrection order" and spreading the knowledge of the true way of life and salvation. It teaches that this way is only found by following Him who was meek and lowly in spirit, who never builded with natural selfish ties,

but taught both by precept and example that these must all be surrendered, and even the life forsaken also, by those who would be his disciples.

While these things are so apparent, let not Zion be slack or indifferent, but rise and put on the beautiful garments with which she has been wont to be clothed in the days that are past. Let not the desire for worldly gain dim or mar her glory; but may her light continue to shine more and more unto the perfect day, when all nations shall hear the glad tidings of eternal salvation. A salvation which actually saves from all wrong in action, word or thought. God speed the glorious day!

Canterbury, N. H.

[Contributed by Ernest Pick.]

VEGETARIANISM and the MILLENNIUM.

AMONG the evidences of an approaching millennium which are active at the close of this nineteenth century is this mighty wave of spiritual thought which, rising like the fabled phoenix from the very ashes of decaying empires, even back to the dim mists of eastern antiquity, but now freely breathing through the spirit of civil and religious liberty, sweeps majestically across our western republic, bringing new inspirations and aspirations to hundreds and thousands. This wave of living thought finds expression through the principles of Vegetarianism, Christianity, Temperance, Theosophy and Hygiene, as well as other true reforms and elevating movements which if you please, are like so many beauti-

ful rivers, each from a seemingly different source, yet all bearing their draughts of intellectual refreshment toward the one infinite ocean of unity and truth.

Dark and sad is the blot on this fair western civilization of the horrible cruelty and suffering inflicted in slaughter-house and stock-pen, upon the lower, but sentient creatures, and it reflects its debasing influences upon the inner natures of those engaged in performing the degrading details of revolting work.

Is not this carnage for a needless purpose, when nature so lavishly repays the labor bestowed on her peaceful gardens with fruits, grains and vegetables, as the most harmonious blending of her four great elementals, earth, air, sun and water, the highest expressions on the plane of the vegetable kingdom, and the perfect food of man?

The Infinite often furnishes the means with the opportunity to shape all human ends, and noble, thinking men and women are awakening to these truths all over our broad land from Maine to California, and from Canada to Florida and Texas. I believe that, co-existent with the development of the finer sensibilities, there is an almost unconscious loss of the desire for flesh foods; and many are almost vegetarians without knowing it. This may account for the popularity of those excellent dairy-restaurants in large cities. All is ready for this new form of truth! Who will sow the seed by precept and example? for as goes the West, so goes America; and as America goes, so goes the future world. Let us for a moment glance backward far across the mystical bridge of time, and behold man in his ideal home, the Garden of Eden; for reli-

gion, tradition and philosophy will agree that the primitive home of man was in a garden,—certainly not the slaughter-house. Standing upon the apex of creation he was then, as now, the medium between the celestial and earthly, with the attributes of an angel, and the tendencies of a brute, holding the temporary balance of individual to evolve in either direction. Disobeying the divine injunction which whispered to his psychic conscience, he was not content to subsist on fruits and grains (simple and primitive fare which nature offered unsullied by blood) but slew fowl and brute to minister to his perverted appetite, as if to destroy the ladder of life by which he attained his superiority as lord of creation, entailing thereby misery on posterity, and being himself eventually driven from his beautiful garden home. This allegorical, yet truthful picture of man's first conditions affords a beautiful lesson, for as the first and natural home at the beginning of the cycle was in the garden of Eden we do not believe this vast cycle of human life can ever reach perfection, until, moving westward during long ages with the course of empire, the circumference of the planet is at last completed, and man comes back to his first and dear old home in the east, the ideal Garden of Paradise, a veritable heaven on earth. Is not Vegetarianism one of the means at least by which this millennium is to be attained?—*From the "Esoteric."*

EVERY step taken by those who are struggling to purify mankind and fit them for the kingdom of Heaven, will be criticised and condemned, by those who are not prepared, and willing to sacrifice themselves, to become "New Creatures" for the Kingdom of God.

EVANSVILLE, IND., JUNE 9, 1890.

HENRY C. BLINN, DEAR BROTHER :—
Your welcome and kind letter came to hand in due time, for which please accept many thanks. I only wish I was able to furnish every "Public Reading Room" in the land with the **MANIFESTO** so that those who would read may learn more of the true faith for which all Christian men and women should earnestly contend, as was once delivered unto the saints

To do this is to manifest a love for all that is good, as all good comes from the same and only fountain head, from which comes all our blessings. God is Love and his children who dwell in his kingdom should be of love and light to those in darkness. We can never gain those who do not see as we do by heaping abuse upon them because they cannot or do not see as we do. It is evident to me that the first true followers that Mother Ann and the Elders gathered with her into this blessed gospel, were such Christian men and women as there are still tens of thousands in the land seeking for the same blessed gospel. But if we abuse such light as they may have and yet are not giving them any that is better, we will not be able to gain them to the true light, as human nature to-day is as it was then. We must teach them in love that the "meek only shall inherit the earth," and "those who do hunger and thirst after righteousness shall be filled," and that "the merciful shall obtain mercy," and that "the pure in heart only shall see God."

We may learn a lesson from what John said to the Master,—“We saw one casting out devils in thy name and we forbade him, because he followed not with us.” To which Jesus said ; “For-

bid him not for he that is not against us is for us."

Again we learn that on another occasion Jesus said, "other sheep I have which are not of this fold; them also I must bring and they shall hear my voice, and they shall be one fold and one shepherd." The sheep of that other fold are in the churches and are the ones to reach after. They should be taught the new and living way, and we should give unto them the Mother,—Christ's gospel in love and meekness. We should not make light of nor abuse what they may have. We must know there is much corruption and depravity of morals in and out of the churches of the land. So there is some good and many noble principles of charity. Let us see more of the good and thank God for it and labor to help them to promote the same. And as good Samaritans having compassion on fallen humanity, stoop down to lift up the blind and weary and weak, sin-sick soul.

Let us have compassion on our fellow laborers in other portions of the Master's vineyard. They are of that other fold. And Jesus said;—"I am the good Shepherd and I know my sheep and they follow me. And I give unto them eternal life, and they shall never perish neither shall any man pluck them out of my hand."

Respectfully,
DR. CARL SEMELROTH.

DEPARTURE.

'Tis only well to be prepared,
We all must soon depart;
But where we are of one accord,
We still are one at heart.—M. Whitcher.

Come good angels, hover round us.

INSTRUMENTAL MUSIC.

—
ANNA WHITE.
—

"MAN is a harp of a thousand strings,
Touch the spiritual chord of his heart,
And lo, with what inspiration he sings,
Unaided by science, unskilled in art,
'Tis the voice of God in his soul that sings
And is more than a harp of a thousand strings."

A question arises among a certain class of unbelievers, Why is it that Shakers object to instrumental music in their religious worship? A query which is very readily answered, and, we think, may be satisfactorily received.

We are called to be a peculiar people, separate and distinct from the world, in dress, in manners, and in language. Instrumental music is *not* peculiar, it is common. With this call comes a peculiar form of worship, given through divine revelation, and, in a measure, retained, which is indicative of the inner workings of the spirit of God upon the individual.

Where there are in operation divers gifts, such as shaking, speaking in tongues, turning, bowing, prophesying, and a variety of gifts, but all of the same spirit, we will find place, though *not* with instrumental music; that would have a direct tendency to check the flow of the spirit.

The Quakers, who were once the chosen people of God, were convinced of this, and were led by the spirit, to reject vocal music, as well as instrumental, with all other forms and ceremonies existing in the orthodox churches. No wonder they despised the steepled houses, with their costly cushioned pews, stained windows, and elaborate ornaments, to attract the worldly minded, when the means for so doing were

wrung out of the hard earnings of the poor laboring man and woman. And not less, the priesthood, learned divines, made fat by their high salaries, whose inspiration is drawn from colleges; and a well paid choir, trained in musical science, who can gracefully touch the notes of the pleasant sounding lyre, the melodion, piano, or the organ, to the delight of their hearers, even though the player were a prostitute.

We may well sympathize with the early friends, in their disgust of all these useless external things, and for the great sacrifices they made for the advancement of the truth, and return "honor to whom honor is due." They were martyrs; their work is measurably done, but the fruits of it remain never to be obliterated! Believers are emanations from the same root, with increased revelation.

While the Quakers sat in the valley of the shadow of death, waiting for the movings of the spirit, and for the guidance of the "inner light," the silence in Heaven "was broken," the Bride emerged from her closet, "in raiment clean and white" and, "with the voice of a great thunder" shook the earthly elements in men and women and revealed the hidden mystery of what, and wherein consisted man's loss from God, and how he might return to native Edenic conditions. Earth could not then produce instruments only in "earthen vessels," that could pour forth the spontaneous soulful strains of music, as did our Mother Ann, and her little company, for their deliverance from the bondage of the flesh! Even could they have afforded it, how insignificant, how absurd, how out of place would any sort of an instrument been to portray their joy!

As we look at it fallen human nature is the same now as then; it is cursed, cursed from the beginning, "above all the beasts of the field." And we cannot rid ourselves of it in any other way than did Mother Ann. "Dust shall be the serpent's meat." We need to find humiliation and mortification to the perverse elements of the world, whereas instrumental music greatly tends to attract and please the serpentine nature, and cause it to lift up its haughty head from the dust, where it needs to be trampled upon until bruised, and that will take a lifetime. In the meanwhile we are exultant, and glory in its death throes. Our thankfulness and joy find utterance in song, corresponding to our manner of worship. Father Joseph realized a fulness of this when in vision, he saw the armies of heaven going forth in worship, attuned to heavenly songs. He saw the order and beauty of the ranks of the redeemed, and rested not, day nor night, until he had learned of them the step and the measure; this he committed as a legacy to his people.

In relinquishing some of the forms of exercise in worship, there is danger lest the pendulum swing too far world-ward, and we adopt customs and fashions that belong more to the old creation, than to the new. In dress, in the furnishing of our houses, in eating and drinking, in address, and especially in worship, let us be as unlike the warring, generative world around us, as possible!

Mother's testimony causes souls to "worship God in spirit and in truth." And we have no more use for a machine to grind out a tune for us, than for a hireling minister to preach to us; the two belong together, let them forever be without the court!

Very many, not included in the fold, who are spiritually illumined, find nothing but dry husks to feed their hungry souls, in the orthodox churches, and, as they express it, "their worship is a dead form, without the spirit; a sham, a hollow mockery! Finely framed speeches, with a million dollar organ," they say, "cannot buy a passport to heaven, nor feed us with the bread of life. Your singing is beautiful, because it is spiritual, there is an inspiration in it, that gives life, and touches the heart. Our fashionable music is so dressed up it does not find its way to the soul." Oh, let us heed the cry of suffering humanity, and retain a worship that will meet the demands of those seeking life that when they call for bread, we may not give them a stone.

Mt. Lebanon, N. Y.

"Give us this day our daily bread."

AMELIA J. CALVER.

"THERE are moments in life no matter what is the attitude of the body, the soul is on its knees.' Thus said Victor Hugo, and thus we all feel, when day after day, some earnest prayer so possesses our minds that wherever we turn, we see it in letters of gold, and with every breath, we feel it emanating from the depths of our souls; and words which before, may have seemed meaningless, now speak volumes.

This is the light in which I place these few words of "Our Lord's Prayer:" "Give us this day our daily bread." It seems to me that the whole of that beautiful prayer radiates, as from a common center from that impressive intercession. Having bread the soul is nurtured, thus

able to fully appreciate the trusting reverence, submission, and the claim on forgiveness and protection, which the prayer contains.

Taking it in a material sense there is no one cry of suffering humanity, which so stirs the world to its foundation, and which produces the commotions and revolutions, as when the famishing multitude clamor for their daily bread; and no entreaty, when misfortune deals out the dreadful pangs of starvation, which is so promptly responded to by those able to give relief. If then as said our Savior, "ye, being evil know how to give good gifts, how much more shall our Father which is in heaven, give good gifts to them that ask Him."

Observe the strength, the breadth, the depth, of that simple prayer. "Give." O the trust. We ask as if expecting to receive. "Give us." No narrow limits bound that generous bounty. It is not "Give me" but "Give us." And we are so different in our needs. How great the variety of demands for natural food. The substantial repast for the travel-worn, and the laborer; the nerve-healing elixir of life for the wasting frame; the acid for the fever burnings, and the bitter for the dissipated.

Is it not thus with the spirit's food? When we ask "Give us," O the variety demanded. And still each kind is essential; for one's needs cannot supply the longing which fills the heart of another. The untiring worker craves the substance, for work wearies and wears. The fainting and discouraged need the all-healing power of love, to permeate the whole soul, regardless of, in their weakened condition, their power to appreciate it; the restless, and

fever-excited by worldly pleasures, are best checked by the acid of silent reproach, while the sin-sick gratefully accept the bitterness of reproof. Aguin: "Give us *this day*." Here is an assurance of a constant renewal; new food, "sufficient for the day." Not a feast, and then a period of hopeless starvation, but we are taught to ask *every day*. And "Give us *this day our daily bread*," teaches us there is for every one an ever ready supply in our Father's storehouse, which all have the right to claim.

O blessed prayer! May we ever treasure this as our hope, our comfort; and whatever our needs, whatever our frailties, may we with a trusting child-like confidence, ask: "Give us *this day our daily bread*," and find our souls supplied with that bread of life, which "Our Father" through the ministration of the gospel can give us.

Mt. Lebanon, N. Y.

SOLILOQUY.

OLIVER C. HAMPTON.

WELL, here I am, and this is the year 1890. What is my standing? For about three score years I have faithfully and strenuously abjured all worldly pleasures. Through much tribulation and strong cries and tears I have so far fully triumphed over all sin and impurity and have lived a self-sacrificing, communistic life. And what of all that? Nothing at all, if I propose to stop there. I have gained a victory over an impatient, irascible and very high temper. But if I am to do no more than that, I might as well never have begun a pilgrimage to Heaven. For how about that sublime charity

"that suffereth long and is kind, that envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth. Beareth all things, hopeth all things, endureth all things?" Surely when I look over this bright constellation of perfections I feel that all boasting is not only utterly excluded, but that I have scarcely commenced to walk in the way of holiness, and the words of the rapt poet fill me with unspeakable solemnity—

"The gospel now salutes mine ear,
Like thunder from the skies;
Bids me commence my journey here,
And to perfection rise." Nevertheless,
"This bright, this pure, this holy way,
For ages hid from mortal eye,
I'm thankful I can walk this day
With saints of the Most High.
For prophets, Kings, and Holy men,
Did long to reach this light,
Yet lingered out their days in pain,
And died without the sight."

In view of all this what remains to me but the most profound humility? Surely nothing. So let me now set out to be a follower of Christ and Mother, commencing the present year to fill up that amazing hyatus between myself and that glorious state required by the Holy Savior (viz.) "to be perfect even as our Heavenly Father is perfect." So long as any motions of self remain I am far from having filled up the sufferings and discipline in Christ which are yet behind, and which when completed will enable the spirit to say as Jesus did, "I and the Father are one." So long as any injury, neglect or unjust estimate by others, has the least tendency to afflict me, I am far

enough from a heavenly state of at-onement with God. So long as the least mite of unforgiveness remains in me, I lack just so much of being forgiven of God or my own conscience and cannot be in a state of at-onement with Him. So long as I fail to recognize the lowest scullion in creation just as worthy as myself of salvation and peace, I am still "in the Gall of bitterness." Because Jesus came eating and drinking they said "he had a Devil" and so he had, but he subdued and overcame it, "being tempted in all points as we are and yet without sin" and "who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, was heard in that he feared."

So I solemnly and sacredly resolve, this new year to re-commence the work of self-abnegation and devotion to the good of others more faithfully than ever before "forgetting the things which are behind and pressing on to the prize of my high calling," in God's service and all human weal; remembering for my consolation that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." P., cxxvi., 6.

Union Village, Ohio.

THE NEW SONG.

JOHN G. WHITTIER.

SOUD over all waters, reach out from all lands,
The chorus of voices, the clasping of hands;
Sing hymns that were sung by the stars of the morn;

Sing songs that were sung when Jesus was born;

With glad jubilations

Bringing hope to the nations.

The dark night is ending and dawn has begun;

Rise, hope of the ages, arise like the sun;

All speech flow as music all hearts beat as one.

Sing the bridal of nations with chorals of love.

Sing out the war vulture and sing in the dove.

Till the heart of the people keep time in accord,

And the voice of the world is the voice of the Lord.

Clasp hands of the nations

In strong gratulations,

The dark night is ending and dawn has begun;

Rise, hope of the ages, arise like the sun;

All speech flow to music all hearts beat as one.

Blow, bugles of battle, the marches of peace;

East, West, North and South, let the long quarrel cease;

Sing the song of great joy that the angels began;

Sing of glory to God and of good-will to man.

Hark! joining in chorus,

The heavens bend o'er us;

The dark night is ending and dawn has begun;

Rise, hope of the ages, arise like the sun;

All speech flow to music all hearts beat as one.

Selected.

CONSIDERATION.

THOUGH friends may err and stumble long

It is not mine to chide,

'Tis not enough to see the wrong

But learn the cause beside.

While over and above the whole,

Let charity abound,

Though every grace possess my soul,

Without thee, nought I'm found.

M. Whitcher.

KIND WORDS.

THE soul cheering messages contained in our MANIFESTO are truly inspiring. My sincere thanks to those who bear the burden for the benefit of all. My best wishes for its success.

Marion Patrick.

THE MANIFESTO. AUGUST, 1890.

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,
EAST CANTERBURY, MER. CO., N. H.

TERMS.

One copy per year, postage paid,	.75
" " six months, " "	.40
Send for sample copy, free.	

ENTERED at the Post Office at East Canterbury, N. H., as second-class matter.

Editorial.

It would be quite unreasonable for us to sit in mourning and whine away the precious hours of our life, because we were not in Jerusalem with Jesus, and privileged to hear and enjoy the loving words which he gave to his disciples. And yet, some people will fret away many hours of their precious lives over some things quite as foreign from the duties of the present hour.

They have the idea, "If I had lived, if I had seen, if I had heard," and a score or more ifs, they would have been just right and not the unwilling and unhappy resident of the earth in these last days when men are lovers of their own selves, covet-

ous, blasphemous, unthankful and unholy. The apostle could have no hesitancy in saying that such a state of Society should exist in the latter days, for the days in which he lived were designated as the latter days, and the apostles had informed the church that anti-christ had already made his appearance.

From the days of Cain, men had been disobedient to parents, covetous and blasphemous. These states seem to have exercised a predominant influence in the crude, selfish man, and even at this late date, there are strong indications that such a state will exist for some time to come. Better conditions can be formed, only by a better discipline over our own selfish, worldly lives. If the kingdom of heaven is like the sower who went forth to sow some seed, then for us to be in harmony with that kingdom, as children of light we must be in active service, and engaged in the same occupation. While the sowing of seed is a matter of such special importance to those who look forward for an anticipated harvest, it might be advisable to give careful attention to the kind and quality of seed we are sowing. Not all who are apparent heirs of salvation and include themselves among the children of light are so discriminating as to be positive of the seed they sow even in this vital, Christian work. The two disciples in their zeal for the teacher were led to ask that fire might come down

from heaven, as it came down in the days of Elijah, and destroy those men who were healing the sick, simply because they were not engaged in the name of their little church. And yet these two disciples were children of the light, heirs of the promise of salvation. They were evidently good men and zealous in good works, but in this instance they were sowing some of their old seed of selfishness and ignorance.

Jesus palliated their error as well as he could, and then gave them a consistent rule for their future guidance. It may be very much to our advantage that our race takes the precedence of all others in the creation of our God. We glory in having progressive and inventive minds. We can determine what may be and what should be. Although we have accepted a standard by which to act there is often a strong inclination to interweave something that bears a close resemblance to our own individuality.

If we carry with us the good seed of the kingdom, the spirit power of God, it will be that of the pure in heart, of the meek, of the merciful and of the peace-maker. In our labors for God and his kingdom much of this may fall on stony ground or among those who are absorbed in the interests of this world, and fail to return anything that may prove valuable in the time of harvest.

But that which may chance to fall

on good soil and, indeed much of it must, will bear an abundant harvest of good and precious fruit. There can be no failure to-day of the promises of God, any more than there has been in the past if we work in his love and in his spirit.

The encouraging gift of inspiration which the prophet received, is well worth our attention. There was a blessing for the man that kept his hand from doing any evil and for those who should honor the Lord, "not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."

Although this was not particularly acceptable to the people of that day, any more than it would be to the present generation, the prophet, in order to confirm them in the spirit value of his advice, added these emphatic words:—"Behold the Lord's hand is not shortened that it cannot save; neither his ear heavy, that it cannot hear."

The difficulty was not on the side of God and his promises, and indeed, it never can be. If our union with that which is pure and holy is by walking uprightly before God and man, then our separation from that which is pure must be by our departure from an upright life. In this there is no mystery, for the gospel of Christ is a savor of life unto life, to all who abide in it.

Is it not a sin to discourage any branch of God's work by crying out that it is a failure, and that its aim will never be accomplished?

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

North Family.

July 10. 1890.

THE JULY MANIFESTO came smiling along, bright and early, and renewing our interest at home and abroad.

Mother's counsel was very wise, to do everything in its season; to heed this we have no time to lose. The seasons roll round so close one after another that it requires constant diligence to keep up with them. We no sooner get through with seed-time, than we have to commence harvesting. To have every set of tools all in readiness for the season, is arming ourselves beforehand; and saves a great deal of fret and worry. The best way, we find, is, at the close of each season to put the machines and tools all in working order before they are stored away. We shall attend to this, or try to, in the future better than we have sometimes in the past.

Old Time is everlastingly working away, taking the polish off, and using the influence of the elements to bring all man-made things down to one general level. A few years ago we painted and fixed up till we thought we were pretty nice; but now when we come to look round we find we are getting quite dingy. So with the help of angel Sisters we have started to polish up again. Are now engaged painting our buildings; righting up chimneys, fences and things in general.

This necessitates the hiring of extra help; which always brings additional burden. We are trying the plan of hiring by the day, and have them board themselves. It may cost a little more one way, but I think we gain it in another. It pays well to look after the interest of our sisterhood. They can then the better look after the interest of the brotherhood. Are now in hay harvest; which is excellent where the land is rich. Potato bugs, and weeds call, and have to be attended to. Br. Charles Greave's fertilizer machine is a grand affair for putting plaster with paris green, on potatoes.

I wish we were situated as are our good friends at Alfred, down in Maine; that is be

able to do our own work. And I also wish that every man had land of his own to work upon. Our forefathers in the gospel were very zealous in their day, and wanted to do all in their power to redeem the earth; thinking that all the land Believers owned was being redeemed by consecration, they tried to buy all that joined them, as far as possible, and consecrate it to the Lord. But alas, in many cases it has become a burden grievous to be borne.

We have recently had the privilege of seeing the beloved Ministry from Maine and some of our gospel friends from Groveland. I wish we could see more of them from near and afar. Who can tell the great amount of good that is imparted and received by the visiting of gospel relation one with another? I can tell of much good I have received, and I know many who have been blest in this way. If we have really forsaken the natural, according to the example of Jesus and the founders of our order, we have a right to cultivate the spiritual; and is it not our duty so to do?

It was said of Jesus "for the joy set before him he endured the cross." For the joy with his heavenly Father, and sweet communion with angels did he forsake his earthly kindreds and relationships; so with us; if we have no joy set before us of our Heavenly Mother, and communion with the household of faith, will there not be some danger of our turning earthward.

"We'll waft a waft of love thro' Zion,

To our kindred everywhere.

We'll shout a shout of gospel blessing,

That angels on their wings will bear.

Over mountain over valley,

Over plain and flowing rill,

We'll extend the gift of union,

Till our kindred it doth fill."

In kindest love, Daniel Offord.

Center Family.

BELOVED ELDER HENRY:—Our cherry crop which is nearly all gathered proved better than we expected and prices were exceptionally good selling at fifteen cents per quart, as there are very few in the market beside what Shaker Village produced. Brethren expect to finish haying (weather being good) to-morrow, the crop is very heavy and of good quality.

Our Society Meeting commenced the second Sabbath in June and was opened to the public for the first time this season last Sunday. We had a select audience who were very respectful and attentive and why should they not be?

Health of family and Society quite good, the weather is warm and dry. Potatoes are suffering for want of rain and will be a light crop unless we get some pretty soon.

Fraternally yours,

T. Rayson.

South Family.

DEAR EDITOR:—Time is money just now, but we must boil down a few lines for you, or the blessed MANIFESTO. Since writing before, our people have painted two hundred windows so will not have that bill to pay but have not finished yet. Last week good brother Henry Mantle and two of our Sisters returned from Watervliet with a great deal of love and were very much refreshed; well tried Elder Alexander Work, and two Sisters from Groveland were there at the time which made it very pleasant all around.

The MANIFESTO reminds me of a good dinner it takes longer to prepare it than to devour it but we get hungry and want more.

We at Mt. Lebanon do not know how to be thankful enough for the large supply of water we have had, since hearing Elder Alexander tell of the scarcity at Groveland. They came here to take the Census last week, and they wanted more than we could give. We are picking cherries, but have a small crop.

S. A. C.

Hancock, Mass.

July, 1890.

BELoved ELDER HENRY:—The rain is falling, thunder rolling, and lightning flashing! I have often heard of its "raining pitchforks" and think it comes as near being true this afternoon as it ever will; at all events I am glad to be sheltered from the fury of the storm that is raging without.

I sent to your address in June a letter and some Bible Class papers; also answers to Bible question No. 8, but they must have gone astray or been mislaid, as our Society

was not mentioned in the answers. But I do not mean to be discouraged, you perceive, but "try, try again."

Bible question No. 9, requires much thought and research, but several have prepared answers which I enclose. We thank you for providing this nice plan, inciting to the study of the Scriptures. The young people all feel an interest in it, and look for the column devoted to the Bible Class as soon as the MANIFESTO is received. The Ministry from Alfred, Me., arrived here early in the afternoon of June 25th. and remained with us till near the close of the next day, when they crossed the mountain to beautiful Mt. Lebanon. Their stay, though so short, was greatly enjoyed by us. The next day we were pleased to welcome Sisters Ella Winship and Elizabeth Sidle with whom we spent two very pleasant days. I wish I could tell you something more interesting, but one day is much like another, as mine are spent in the school-room, which is—oh, so warm these summer days. Sometimes of an afternoon, when we can endure it no longer, we take our books and sit for an hour in the grove near by. The children learn quite as good lessons and enjoy it very much. Our first term of school will close in two weeks. Br. Ira is having an addition built on the East end of the Office barn, thirty-six ft. long and twenty-four ft. wide and three stories high. It is now nearly completed. It is the intention, I think, to lay a bridge over the brook opposite the barn which will prevent the necessity of passing before the office with loads of hay, etc.

I will send three Bible Class papers in another envelope. Please accept an abundance of love from all Hancock friends for yourself and as far as you wish to extend.

E. B.

Enfield, Conn.

THE season is fruitful materially, and we hope spiritually, in a substantial soul travel Godward. Contentment is our lot, and thankfulness to God for all his goodness.

Warm weather has come in earnest, the nights have been cold until the past two weeks. Strawberries have been very abundant, we have secured nearly seven hundred

quarts from a plot 3x7 rods. Early pease thirty-five bushels from a plot 4x15 rods. The Champions are just coming on now to pick. The early pea-vines are cleared off and cucumbers planted. In June from twenty cows 'without grain' we made 3720 spaces of cream, divided by 6 gives the lbs. of butter—who hends this? Haying in active progress. Our new implements enable us to put in our hay at the rate of twenty tons per day; we feel confident that with a little more experience we can put in thirty tons a day. Potatoes give an unusual promise, if we can judge by the growth of the vines. Abundant blessings are showered upon us. Would that many more of earth's inhabitants might be awakened by the power of conviction, and the fire of divine truth so as to be the happy sharers in the bounties of our Heavenly Parents. M. Witham.

We should try to make the best of everything, and not be cast down by frequent trials and burdens. A beautiful rule to govern our lives is to look only on the bright side of life. Many of life's sorrows are just as dark as we make them, and no darker.

A good way is to do no more than we can do well. It is the best work that pays best in the end. Weeds rob us of the results of our work and the fertilizer we have used to help the crop that we want, and farming is a struggle against them. We must not weary in well doing, but keep courage to fight them to the end. Plant food costs too much to let it go to waste. Spare the weeds and spoil the crop. Our field of ten acres of cabbage looks well, and there will be some cabbage to sell. The Rubicon carrot is well worthy of cultivation. Our Eureka mower, with six feet cutter bar, does good work.

Coal ashes sifted in the hen-house makes a good disinfectant, keeping down the odors and making the house easy to clean. Dust is fatal to lice. Rather than bear it they oftentimes move out. Fowls should have all the water they want to drink during the summer months. Is it necessary to say, put in the shade? D. Orcutt.

Canterbury, N. H.

BELOVED ELDER HENRY:—WHAT a great blessing is health, and still greater is the

assurance that our editor, composers and we trust all in the household, are now among the blessed in this respect.

We are admonished by the non-appearance of our notes about home written for July, to be on time, always ready by living to the maxim, "Never put off till to-morrow what should be done to-day." What a line of thought is awakened by these few words! Who really lives up to the injunction? We do not understand the counsel to mean literally that one must do all he sees to be done each day, as this would be an impossibility, but to make the proper selection of duties each day which shall exclude indolence and procrastination will be satisfactory. We spoke in our last of too much of a good thing referring to rain. We would to-day be glad of a little more, as we are just now verging upon a dry season. We have full experience of "making hay while the sun shines," and the work is being prosecuted with vigor—a large crop of grass on the dear old Granite Hills.

Between flood and drought, our gardens are doing well. We had new pease and potatoes July 1 and 3, and while our Plum and Cherry trees are being destroyed by the Black Knot, (Has any one found a remedy?) other blessings give us sufficient cause for thanksgiving.

Kind love to our dear friends, from Central Ministry to the least child. Let every heart be glad and upon the 6th of August let us all sing:

God's love is at the helm, We shall out-ride the storm;

Whose life is in the light, Can fear no earthly harm.

Our friends of the North Family are painting some very needy houses, or buildings which need paint sadly, and we at the South Family are pushing repairs which employ both carpenters and plumbers. O these perishable walls, how they lead our minds to lay up treasures in the "house not made with hands, eternal in the heavens!"

Here let us ask the Sisters who read the **MANIFESTO** if they have tried the nice way of saving rhubarb for the early season of 1891? Before the stalks have grown to form an objectionable skin, cut the flesh in small, say inch pieces, and place in perfect

self-sealing cans, filling them to the brim with ice-cold water. Screw the tops down immediately and you will find at the close of a twelve month, if your experience is like ours, that you have a nice article which you may stew and sweeten for the table, as though fresh from the garden.

Among the singing birds that visited Central N. H., this season, we had one family of the Purple Grosbeak, *Carpodacus purpureus*. In some localities this is known as the Purple Linnet. Its sweet song and beautiful plumage, would make it a great favorite, among those who are interested in the study of birds. During the month of June the morning notes of all our Bird visitors could be heard in full chorus, at 3 o'clock A. M. while at the present date they do not begin till 3-30.

Enfield, N. H.

July, 13, 1890.

BELoved ELDER HENRY:—We thought the July Editorial, unusually fraught with valuable instruction, making clear to any thoughtful mind, that the Communistic principle, consequently the celibate life, (as the "my and mine" element could not exist there,) must be the foundation of the true Christ life. These vital points are discussed too little, and we suggest that the basic, essential principles upon which our faith is founded be concisely formulated, and make a standard article in the MANIFESTO every month, as it is constantly passing into new hands. We have admired the Universalists' plan in thus doing and why should not our Church do likewise? It is true, people who cannot execute their plans, should be slow in suggesting, yet, we are always pleased when any one attacks a principle, and elucidates for the benefit of our young people, as well as strangers to our Order.

Our Society enjoyed a pleasant and profitable open air meeting on July 4th. Remembering that Jesus very aptly said on an appropriate occasion, "Render unto Caesar the things that are Caesar's," we tried to render unto the Fathers and Mothers of this great free country, the honor due them, and it proved very interesting. The children gave extracts from History relative to the

struggle for freedom with music and singing interspersed, and they, no doubt, received a lasting impression, that liberty of conscience was bought with a price, and that through this Declaration of Independence, and separation of Church and State, it was made possible for the founders of the Shaker church to obey their convictions of duty. Supper was served under the trees, after which we sang America and adjourned, with the firm conviction, that notwithstanding it costs something to arrange for such a gathering, in discipline and change of thought *it pays*.
E. B.

Alfred, Me.

June, 1890.

FRUIT, large and small, promises to be abundant. Even the peach trees, of which we have learned to expect so little, this year are doing their best.

As it seems to be the fashion, (and a good one too) to speak of improvements introduced into Society, it may be proper to mention the introducing to our dairy, of a Roper Hot Air Engine, and a Delavall Separator, both of which are giving good satisfaction.
J. B. V.

Groveland, N. Y.

We have just finished preserving a choice selection of strawberries and cherries, have washed and set aside our preserving kettle preparatory for another day's service. Now that we are fortunate enough to come into possession of a few quiet moments unmolested by calls or callers we will devote a portion of the flying seconds to Note collecting, one of our favorite diversions.

Last evening we rambled out on a fresh air excursion, the vanishing sun was receding beneath the western summit and the late breezes chimed out their Æolian harp-like music; we ceased our strolling for an instant so enchanting was the scene and scenery above us, before us and surrounding us; we listened with rapt attention to the myriads of air and earth musicians singing their last notes to the parting day, rendering a lively accompaniment to the songs of other songsters whose voices were blending harmoniously with the deep tones of a Beethoven

Organ, and in the distance came the sound of more merry voices, owned by the happy children engaged in ball throwing and catching, kite flying, hoop trundling, rope skipping, swinging and various other games ever productive of life and health to childhood and youth. On our homeward way we were leisurely surveying the beauties of air and earth when the exquisite notes of a Mocking bird on a neighboring tree thrilled us with delight and we said, sing away joyous bird sing on, your notes are ever in due time, even now in the falling dew, then for the first time in all this blessed July we remembered that our Notes were falling due.

A party of three, viz., Elder Alexander L. Work, Ella E. Winship, and Elizabeth Sidle left home Thursday morning the nineteenth ult. for pilgrimage through distant dominions. Their chief Ports of Entry are Counties, Berkshire Mass., Albany and Columbia N. Y. Elder Alexander arrived home Saturday noon of the twenty-eighth ult. leaving our absent E's (absentees) to "Hail Columbia," the last heard from them they were enjoying present ease on the hills of rocky Columbia.

Since the deposit of our last Notes we have heard of storms and rumors of storms, storms of ill report and storms of good report and storms of electric report. A high storm of the aforesaid character passed by this way on a June night, snuffing out the life of an old and reliable cherry tree of nineteenth century fame. After completing its mission of destruction the storm thundered on its way with lightning rapidity and soon we were ushered into the music of silence that immediately followed.

We are again encountering another fruit famine year. It is now evident that our apple produce will prove a universal failure. A few bushels may be procured, may be not that, and may be again a little more.

Yet all seem blighted, turning brown
And falling daily to the ground.
With peach and plum and pear the same
All follow in the falling train.

The reverend bird fancier from the State of Conn., Br. Daniel Orcutt gives us some new and useful information, concerning chicken culture, how their food and clothing

should be cared for and the best methods for accumulating the greatest profits from hen enterprise. We know just a little about their peculiar requirements of diet, etc., etc. so will tell it to some one interested in the good work. Hens and chickens should always be allowed plenty of shell material, if they are left to go without shell substance the flock will soon shell out, and then there will be none left to tell the story of their shell-less life and death. Oyster and clam shells pulverized coarsely of course, with broken china and earthen-ware prepared in the same way, and all egg-shells boiled or unboiled when dried thoroughly are great helps in forming new coverings for the forth coming supply. Milk, sweet, sour, loppered or butter milk is consumed by them with an ever increasing relish and is a healthful food for the rising generation of chicks. But in no case give them cream not even the appearance of such, as it may prove injurious to the dairy.

Our Home daily resembles a bee-hive.

Here are garments to make, some to mend

And stitches to place here and there,

Sweeping and dusting daily to do,

'Tis the work of constant repair. G. D. G.

Pleasant Hill, Ky.

July 13, 1890.

WE can report that we have had extremely hot weather up to the present date. Such weather is seldom experienced here in June. Mercury ranging from 85 to 104 degrees.

We often sing of "showers of blessing" and surely have they not been descending upon us of late? From the 21st. to the 24th. ult. we enjoyed a rich feast of good things with our beloved gospel kindred of Mt. Lebanon, Br. Benjamin Gates, Eldress Augusta Stone, Sister Mary Hazard. As the beautiful angels of olden time heralded the glad news of peace and good-will to man, so likewise did our white winged angel visitors proclaim their lifelong mission. Unity seemed to be the leading spirit with all, and the joys emanating therefrom were truly realized by successive manifestations of the Holy Spirit.

In our services on the 22nd. these impromptu lines were deeply impressed on the mind of the writer.

It is heaven's choicest blessing,
To meet with kindred dear,
To feel the heavenly unction,
Of hearts true and sincere.

We have abundant proof of their true loyal hearts, and,

"Dear loving friends our hearts will be with you,
We are bound by the ties of true friendship and love,
Tho' distance and time on earth separate us,
We'll meet in bright mansions above.

On the Fourth our S. S. attended a S. S. convention held at Mt. Zion church. Many able speeches, bearing on S. S. work, and the importance of the day, were addressed to a large audience. Elder Napoleon Brown was on the list of speakers, and many of the audience were deeply impressed as he told of his travel "Out of darkness into light." Also some choice recitations were spoken by the children and Br. J. W. Pilkington and children sang some pretty songs. We enjoyed a bountiful lunch spread in a shady grove overlooking the Kentucky river.

In this section there seems to be quite a revival in S. S. work.

Sister Eliza Carpenter and her busy bees are favoring us with a bountiful supply of the best of honey. It is hard to tell which are the busiest, Sister Eliza or the bees. The past week we canned ninety-five gals. of blackberries. As nearly all our other fruits were killed, blackberries will be our dependence in the fruit line; and of these we have any amount. M. Johnston.

Harvard, Mass.

July 12.

DEAR ELDER HENRY:—The present month finds us busy in the hay field. We started this year in good earnest and in good time. If the weather continues as good the remainder of the week as thus far we will have secured a hundred tons of good hay which will tell the hay story for this year.

Our crops are looking beautifully. Potatoes never looked better. The sister-hood are engaged in their annual duties.—Picking over the herbs preparatory to pressing and papering which takes all hands with the exception of kitchen sisters.

Our Laundry which was the last memento of our good and worthy Elder Elijah is the

model of neatness, which we lay heavily to the charge of the sister-hood.

We have just bid a parting farewell to a company of gospel friends from Mt. Lebanon from whom we received much good. We found them wide awake in gospel truths and ever ready to minister them to the hungry, needy soul. May good angels attend them throughout their Eastern journey.

Your dear, good paper is ever welcome to our home. We hail the tidings from each Society as a union feast. A. Barrett.

White Water, O.

North Family.

July 10, 1890.

We are having very hot weather here. We have just finished harvesting forty-five acres of wheat and started to harvest our clover of which we have about fifty acres.

The Center family are putting an addition to the dwelling for a bake-room. They also harvested fifty acres of clover hay last week without a drop of rain on it. The threshing season has commenced. Grain is not as good as was expected.

The Ministry have been with us for the past week. H. W. Frederick.

South Union, Ky.

June 30, 1890

BELOVED ELDER HENRY:—Our wheat threshing will be over in about ten days. It is now blackberry harvest with us, so that we can have them on our table. Young Irish potatoes are also on the table. Strawberries and cherries are gone. Raspberries are far on the way. Weather extremely hot. Mer. from 75 to 102 in the shade. I have painted the Venetian window blinds on the Ministry's dwelling. It was rather venture-some for a man who has passed his 84th. milestone, especially to take down and replace those on the second story. H. L. E.

THIS AND THAT.

A RECEPTACLE for lemon-skins should be placed near the soap-dish in the kitchen, for rubbing on the hands after working in hot water, suds, etc. The acid will counteract the alkali, keeping the hands smooth and flexible. A lemon-skin is useful in this way as long as there is a taste of acid in it, even though it seems injured by long standing.

The Bible Class.

ANSWERS to Bible Question No. 9. published in July MANIFESTO.

Name a verse in the writings of Paul which in times of trial and temptation would be an anchor of hope.

Number of writers from Mt. Lebanon, N. Y. 21: Union Village, O. 7: Hancock, Mass. 6: Enfield, N. H. 5: and from Pleasant Hill, Ky. 1.

1 Cor. x., 13 has 7.

There hath no temptation taken you but such as is common to man; but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it. Benj. Halford, John C. Dunlavy, F. Esterbrook, Agnes Retzlaff, Lizzie Belden, and one nameless.

Heb. ii., 18, has 7.

For in that he himself hath suffered being tempted, he is able to succor them that are tempted. Ina L. Platt, Susie Thomas, Wesley Platt, Will Carnan, Esther Gill, Nellie E. Carman, Margaret Gill.

Gal. vi., 9, has 4. Edward Langford, Frank Halford, Jennie Winsor, Minerva Reynolds.

Rom. viii., 18. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Eldress Annie Charles.

2 Cor. iv., 17 has 2. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Mary Ann Holland, Emoretta Belden.

Heb. viii., 10. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts and I will be unto them a God, and they shall be to me a people.

O. C. Hampton.

All who sent in answers, made beautiful selections from the New Testament, and if space permitted we should have been pleased to have entered all of them.

BIBLE QUESTION. No. 10.

Name a verse of the Old Testament which prompts to a life of self-sacrifice for others' good.

TEXT.—The Lord is far from the wicked, but he heareth the cry of the righteous.

If we wish to have the Lord with us we will try to do right. It is written, "If ye love me, keep my commandments." How can we think that we love Him if we do not do as he wishes us to do? He gave us all that we have. What can we give Him? I think that love is the best gift we can ever give Him. And if we love Him it will be seen in our life. We shall be kind to all and try hard to do right. If we really want and earnestly ask for help He will give it to us. To do right we must have our hearts free from wrong, so that God's spirit may dwell therein, for God cannot dwell where there is sin.

SARAH MORGAN.

Sanitary.

THAT the rind, or "skin," of all fruit is more or less indigestible is a fact that should not be forgotten. We say *all* fruit, and the statement must be understood to include the pellicle of kernels and nuts of all kinds. The edible part of fruit is peculiarly delicate, and liable to rapid decomposition if exposed to the atmosphere: it is, therefore, a wise provision of nature to place a strong and impervious coating over it, as a protection against accident, and to protect insect enemies from destroying the seed within. The skin of plums is wonderfully strong compared with its thickness, and resists the action of water and many solvents in a remarkable manner. If not thoroughly masticated before taken into the stomach, this skin is rarely, if ever, dissolved by the gastric juice. In some cases, pieces of it adhere to the coats of the stomach as wet paper clings to bodies, causing more or less disturbance or inconvenience. Raisins and dried currants are particularly troublesome in this way, and, if not chopped up before cooking, should be thoroughly chewed before swallowing. If a dried currant passes into the stomach whole, it is never digested at all.—*Popular Science News.*

SOBRY!

WE are sorry, in that we are not able to give our singers, this month, a page of music. For some cause it has been retained in Boston, longer than usual, where it is sent to be stereotyped.

THANKS!

THANKS to the kind, thoughtful, but unknown friend, who sent to our address the little book on punctuation; "Bigelow's Handbook of Punctuation."

We find in it much valuable information not only for writers and readers, in general, but very much of value for the use of the Compositors.

CARE OF THE TEETH.

At a meeting in Berlin, of the German association of American Dentists, the best means of preserving the teeth were discussed, and Dr. Richter, said; "We know that the whole method of correctly caring for the teeth can be expressed in two words—brush, soap.

In these two things we have all that is needful for the preservation of the teeth. All the preparations not containing soap are not to be recommended, and if they contain soap all other ingredients are useless except for the purpose of making their taste agreeable. Among the soaps the white castile soap of the English market is especially to be recommended.

Testing the composition of them, we find that about 90 per cent are not only unsuitable for their purpose, but that the greater part are actually harmful. All the preparations containing salicylic acid are, as the investigations of Fernier have shown, destructive to the teeth. He who will unceasingly preach to his patients to brush their teeth carefully shortly before bedtime, as a cleansing material to use castile soap, as a mouth wash of oil of peppermint in water, and to cleanse the spaces between the teeth by careful use of a silken thread, will help them in preserving their teeth, and will win the gratitude and good words of the public.
—*Scientific American*.

[Contributed by Eldress Sophie Helfrich.]

"THANK YOU."

The Powerful Effect Those Words
Had Upon a Street Urchin.

SEVERAL winters ago, says the Congregationalist, a woman was coming out of a public building when the heavy door swung back and made egress somewhat difficult. A little street urchin sprang to the rescue, and as he held open the door she said, "Thank you," and passed on.

"D'ye hear that?" said the boy to a companion standing near by.

"No; what?"

"Why, that lady in sealskin said 'thank ye' to the likes o' me."

Amused at the conversation, which she could not help overhearing, the lady turned round and said to the boy:

"It always pays to be polite, my boy; remember that."

Years passed away, and last December, when doing her Christmas shopping, this lady received an exceptional courtesy from a clerk in Boston, which caused her to remark to a friend who was with her:

"What a great comfort to be civilly treated once in a while—though I don't know that I blame the store clerks for being rude during the holiday trade."

The young man's quick ear caught the words, and he said:

"Pardon me madam, but you gave me my first lesson in politeness a few years ago."

The lady looked at him in amazement, while he related the little forgotten incident, and told her that the simple "thank you" awakened his first ambition to be something in the world. He went the next morning and applied for a situation as office boy in the establishment where he was now an honored clerk.

Only two words dropped into the treasury of a street conversation, but they yielded returns of a certain kind more satisfactory than investments, stocks and bonds.

Selected.

CALM is the heart that loves,
Willing to live and do;
Earnest the hand that moves
For all that's good and true.—M. W.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, July. Contents. Wm. McKinley, Jr., the member of Congress from Ohio; The Genesis of Humanity, by Rev. John Waugh; Notable People of the Day, with Portraits of Gen. O. O. Howard and B. G. Northrup, L. L. D. Sketches of Phrenological Biography; Practical Phrenology; Child Culture; Science of Health, etc., etc. Fowler and Wells Co., 775 Broadway, N. Y.

HALL'S JOURNAL OF HEALTH, July, Contents. The eyes; Apples as Medicine; What Man is made of; Another Boy Prodigy; Mind Reading; Evil Effects of Catarrh; The Nose; Poison for Arrow Tips; Candles made of White Clay; Cure for Drunkenness; The Potato; Paste for Scrap Books, etc., etc. Office 218 Fulton St., N. Y.

ARE WOMEN CARELESS OF MONEY?

No woman, at least in America, has any such talent as a man has for spending money. She spends for what she believes to be beauty—for raiment, books, jewels, decoration, furniture, pictures, marbles—rarely for what does her serious harm. He spends most for his vices, for the things that hurt him greatly. He is apt to gamble, to speculate, to bring evil to others from his love of pleasure or of gain. He will get rid of more money in a month than she would in years. She would, however ignorant of it be appalled by the sums he dissipates. She is constitutionally conservative; big statements of any sort are likely to alarm her. Unless desperate or frenzied, she invariably stops short of extremes. She trembles and turns pale where he, in the flush of egotism, moves undisturbed.

Nearly all the talk of woman's carelessness of money is really idle. The opinion cannot be sustained. It is mainly the echo of misapprehension. Where she is even partially enlightened on the subject, she is prone to be very cautious in its use. Her temperamental tendency is to the opposite of carelessness.—JUNIOUS HENRI BROWNE, in *Ladies' Home Journal*.

THE CHURCH MILITANT IN AFRICA.

THE good English people who have contributed to the cause of the African missions may be made somewhat uneasy when they learn of the methods to which the missionaries resort to maintain their foothold and push their propaganda, but it appears to have come to be a question of life or death with the mission stations, and few persons would go so far, probably, as to blame them for employing carnal weapons to defend their helpless charges against their slave-hunting adversaries. It does seem a little strange, at first, to read that the missionaries at Lake Tanganyika have built a fort and surrounded it with thorn-bushes and barbed wire, and scattered broken bottles on the ground to make things interesting for hostile savages. That certainly was not one of the objects specified when the funds were raised to send the missionaries to the Dark Continent. But it should be remembered that the missionaries have no one to protect them. England and Germany are too busy just at present trying to outdo each other in trade and politics to give much attention to such impracticable persons. The indignation of the missionaries at finding that the Arab slave-catchers are armed with guns of English manufacture is safely pardonable. This English practice of putting weapons into the hands of the enemy is somewhat akin to the habit our frontier traders had some years ago of furnishing Indian warriors with the latest things out in the way of repeating rifles,—these rifles frequently figuring thereafter in raids and skirmishes to the discomfiture of the soldiers of the Federal army.—*Boston Daily Journal*.

Deaths.

Elias P. Smith at Church Family, Enfield, N. H. June 24, 1890. Age 79 yrs. 9 mo. and 10 days.

His was a simple, truthful life, and we know him to be a happy spirit, gone to swell the number that shall greet us, when here we shall have finished our labors. E. B.

The Manifesto.

VOL. XX.

SEPTEMBER, 1890.

No. 9.

HISTORY OF THE CHURCH OF

MT. LEBANON, N. Y.

No. 15.

BUTTONS.

THE making of buttons for the Brethren's garments was commenced in 1795. These were made of the horns and hoofs of the cattle. They also made button molds of horn which were covered with cloth. Since 1825 a small amount of business has been carried on in the manufacture of bone and ivory buttons, but the pressure of other duties has prevented much from being done in this line.

BROOMS.

The manufacture of brooms was at first, very light. This was at the close of the last century. A small amount of broom corn was raised on our home farm, and from this the brooms were made. The apparatus for tying the corn on the handle was very simple, merely a wheel and shaft. The broom twine was wound around the shaft. The rim of the wheel was arranged with pins, and operated by the feet.

In a few years machines were invented on which a man was able to

make from six to eight dozen brooms per day. These became an important item for sale, and the business has been extensively followed by Believers in the several Societies. Common hand and fancy corn brushes have also been made, but since 1845 the attention has been diverted to other forms of occupation.

OVAL BOXES.

The manufacture of oval boxes began as early as 1800. Although not a very extensive branch of business, it has been a source of small income from year to year. At first the rims were cut from the log in a common saw mill, which did the work very imperfectly. The heads were planed by hand. In 1830 a buzz saw did the work of cutting out the rims, and in 1832 a machine was brought into use, and from this date the rims were also planed by machinery.

HORSEWHIPS.

These have been made in the Society from an early date, for home use and for sale. The horse hides for the lashes were dressed at our tannery, and the lashes cut and braided by the Brethren and boys. The whip stocks

were also made and sold with the lashes.

While the foregoing occupations were being largely conducted by the Brethren, the Sisters were busily engaged in the many domestic duties that fell to their charge. They were also engaged in the carding, spinning and weaving of cotton and woolen cloth. The coloring of the cloth also claimed their attention. For several years the Sisters did all the hatcheling of the flax. The spinning of the cotton and wool was performed by hand on "great wheels" and the flax on "little foot-wheels."

After the establishment of cotton factories in this country, the cloth was largely purchased for the use of the Community and by 1834 the weaving was wholly discontinued. Machines for the carding of wool were introduced into this part of the country about the beginning of this century, and the Brethren had their wool carded into rolls and the spinning done at home. In 1809 a carding machine was built for the Society, with which they did their own carding. In 1812 a spinning-jenny of twenty-four spindles was purchased, and from this date the "great wheels" were laid aside.

Since 1852 the cloth used by the Society has been purchased. For several years the Sisters used a "Pleasant Spinner," on which to spin "worsted."

BASKETS.

In 1813 fancy baskets were made for sale. This business has largely increased, and other articles have been

added, such as palm leaf hats; bonnets; carriage, chair, pin and needle cushions. A great variety of other fancy articles have also been added to the list.

MEDICAL DEPARTMENT.

The Believers who formed the Society at the time of its origin, did not rely much on outward remedies to remove diseases and infirmities, and a physician not of their order was considered very needless and unprofitable in most cases. After several years it was thought best to establish an order of physicians, two of each sex, and to these the Brethren and Sisters were to apply. At first the apparatus, conveniences, books, &c., were very limited and simple; but the accommodations have been enlarged from time to time and medical books have been added to the library, till the advantages offered to the sick are among the best.

Since 1835 there has been but one physician in the order, while the Sisters in attendance have received the title of "nurses."

There has been a great variety of opinion on the system of medical treatment of disease. Some retain a confidence in the use of metallic drugs, while others would use only herbs. Another class prefer what generally passes under the name of "Water Cure." A fourth class encourage the treatment that passes under the name of "Eclectic." Many persons who are unfortunately made sick are again healed by submitting to any of the above treatments, and it is quite likely they would have been healed if they had consulted no one.

THE GATHERING OF HERBS.

This has been practiced from the first of the organization for the use of the physicians at home. Very few were sold except for the purpose of purchasing medicine to be used instead of the herbs.

In 1820 the Believers began to prepare roots and herbs for sale. These were dried and pressed and then put up in a nice compact form and a demand was soon created for a more extended business. Up to this date the wild herbs only had been gathered, but the cultivation of medicinal herbs was now accepted as a branch of business in order to meet the yearly demand.

The making of extracts was also added to the trade and in 1832 a large building was demanded. As the trade increased, a larger number of persons were appointed to assist in the business. To show the increase of this work, we will state that in 1837 about 4000 lbs. of roots and herbs were sent to the market. In 1836, it had increased to 6000 lbs. and in 1849 to 16,500 lbs.

In 1850 large additions were made to the buildings and to the machinery. A steam boiler and a vacuum pan, with various apparatus connected. The amount of herbs pressed in 1850 was not less than 21,000 lbs. and about 7000 lbs. of extract. In 1852 a new steam engine was purchased of twelve horse power, and also additional machinery.

In 1853 the amount of roots, herbs and barks that were pressed amounted to 42,000 lbs. while the extracts

reached to 7500 lbs. The business now requires, regularly, the labor of six Brethren and about as many Sisters. A large number of persons were also hired to assist in the work. Other help was, at times, demanded to take the goods to and from the Society, and to make sales and then to collect the bills.

(TO BE CONTINUED.)

RESURRECTION.

F. W. EVANS.

OF late, I have thought much of the resurrection order and sphere of humanity. Darwin speaks of rudiments that indicate faculties once existing, no longer needed, they being supplanted by higher powers and faculties, developed under the law of evolution. Is it not thus when the soul rises from the generative order into the resurrection? "I am the resurrection." What an expression to be made by a man two thousand years ago! Is it a wonder that it is said of him, "He trod the wine-press alone, and of the people there was not one with him?" Any physical faculty or limb disused diminishes in power, be it an arm, or leg, or muscle; is it not the same with the mental and spiritual powers? The hidden, wonderful power that enables a human being to die to the generative life of the natural man or woman, is a "mystery of godliness" that is made known only by revelation. The mere natural, animal man or woman—even when intellectually unfolded—discerneth not the *resurrection*, it is foolishness to them. The gift of faith alone revealeth it. The prophets and prophetesses, and Bibles

of all races and peoples continually refer to a resurrection state, as being attainable, possible; but they do it only "in part," and as "through a glass, darkly;" yet it is there. All men, consciously, or unconsciously, are pressing—growing—towards the resurrection order. The generative is a rudimentary phase on the journey, through which all men and women will pass on their way to the Christ Heavens—the Heaven of Heavens.

I am under the impression, from my knowledge of history, that there are single nations and races who have passed through all the degrees of progress, which, now, the whole human race—all nations, races, kindreds, tongues, and peoples—are making a united and tremendous effort to attain unto.

Jesus, as an individual, became, as a unit, a resurrected man. As such, he was a pattern of what other men could attain unto. "Follow me. Be of good courage, for I have overcome the world"—the lust of generation, the lust of private property possession; and the pride of rule, with the ambition of seeing who should be the greatest. The Son of Man comes to minister, not to be ministered unto, to serve, not to be served by others; to work for the Brotherhood and Sisterhood; to love God supremely, and the Society more than self. He taught, disciplined, rebuked, and loved his twelve disciples; taught them to be as he was, resurrected souls. And we have no record of any one of them, not even Judas, ever having been drawn down to earth by the tail of the dragon, the lust of generation; they all put their feet upon that head of the serpent of sensuality—lust.

Again, the twelve were to the primi-

tive church what Jesus was to them—a pattern. The principle was expanded. For three hundred years, the primitive Christian church labored to be a resurrected church, in the midst of a corrupt Roman war government, and its social system. Everything, within and without, worked against the high standard of purity that the church was striving to maintain. The civil government looked upon it as inimical to its own power and existence. Its celibacy would destroy population; its non-resistance would make Rome the prey of any petty nation practicing the war power, and as Rome had taken the sword against all nations, unless she defended herself by the sword, the least of them would come and take away her place and power. True Christianity, then, as exhibited in Jesus, who did not render evil for evil, and his disciples, whom Jesus told to put up their swords, otherwise they would perish in using them, and in the primitive church, which, not being of this world, would not marry nor fight, was regarded by the Romans as destructive of all civil government by extermination of the population. And by the testimony of Jesus against war, and they treated it accordingly. It was assailed by outward persecution, martyrdom, and by inward temptations, false doctrines and corrupt leaders, until the fifteenth bishop of Jerusalem was a Gentile and a married man. It was this corrupted, perverted, adulterated Christianity that spread over the great Roman empire. The emperor, Constantine, became a Gentile Christian. He introduced both marriage and war into the Gentile Christian churches, and there they remain to this day. Great churches, hundreds of sects, hate-

ful and hating one another, but all giving their power and adhesion to church and state religion, that includes marriage, private property and war.

They are all "turned to blood." They begin with the blood of Jesus, as being God, and end with war and the inquisition, with becoming drunk with the blood of saints and martyrs, and being authors of all the blood shed upon earth. Anti-Christianity, Babylon the Great, the mother of harlot denominations, is a cruel, bloody system that destroys the earth and deforms the heavens. "Let the saints of the Most High render unto her double; according as she has lived deliciously and comforted herself, so much sorrow and torment give her,"—the pen and tongue are mightier than swords.

When the powers of evil were concentrated upon Jesus, to his physical destruction, with vehement personal hatred crying "Crucify him, crucify him," it excited in Jesus a clear hatred and keen indignation, not against the persons, but against the principle of war. "Do not I hate them that hate thee? I hate them with a perfect hatred—with a hatred free from personality; that is a perfect hatred." Hence, in the Christ spirit, Jesus could denounce the evil, and pray to his Father in heaven, to forgive them personally, as not understanding what they were doing.

When the whole race of mankind come into the new earth and the new heavens—the Millennium—the resurrection, "war will cease to the ends of the earth," and men will cease to do evil and learn to do well, as natural men and women, and Christians—Shakers—will say, "I am the resurrection and the

life." The generative life and power of physical procreation will be resurrected into a spiritual sexual relation, above the animal, propagative plane. The back brain will go up into the intellectual, and the intellectual will go up into the spiritual brain region. Private property acquisitiveness will be raised into pure communion, where each one can seek anothers wealth and not their own, without becoming a "prey" to a wolfish pack of self-seekers. And the war force and power will be "turned, as the battle to the gate" against war itself, on the selfish plane; where all are hateful and hating one another. It will be resurrected into a "war in heaven, where Michael and his angels fought and the dragon and his angels, until no place was found for them." As Jesus said, "The prince of this world cometh and hath no part in me," no personality. Hating the flesh, was a perfect hatred, that killed and made alive, and the re-proved becomes the friend of whoso punishes the evil and spares the individual, as a man spareth his own son, he saves him by correcting him. Thus, "whom the Lord loveth he chasteneth, and scourgeth whomsoever he receiveth," making even his enemies to be at peace with him and to eventually become his friends.

Mt. Lebanon, N. Y.

[Contributed by Mary Johnston.]

THE HOURS.

THE hours are viewless angels,
That still go flitting by,
And bear each minute's record up
To Him who sits on high.
And we who walk among them,
Shall one by one depart,

See not that they are hovering,
Forever round our hearts.

Like summer bees they hover,
Among the idle flowers,
And gather every act and thought;
Those viewless angel hours.
The poison or the nectar,
The heart's deep flower cup yields
A sample still, they gather swift,
And leave us in the fields.

And some flit by on pinions
Of joyous gold and blue,
And some sag on with drooping wings
Of sorrow's darkest hue.
But still they steal the record,
And bear it far away,
Their mission flight by day or night
No magic power can stay.

And as we spend each minute,
That God to us has given,
The deeds are known before his throne
The tale is told in heaven.
The bee-like hours we see not
Nor hear their noiseless wings,
We only feel, too oft when flown,
That they have left their sting.

So teach me heavenly Father,
To meet each flying hour,
That as they go they may not show
My heart a poison flower.
So when death brings its shadows,
The hours that linger last,
May bear my hopes on angel wings,
Unfettered by the past.
Selected.

MILTON, UMATILLA CO., OREGON.

JULY 6, 1890.

MUCH BELOVED ELDER HENRY:—
The MANIFESTO reaches me each month, laden with heavenly manna for each soul who is thirsting after righteousness. Yea, to my soul it is food and drink indeed. May it prosper and be a guiding star to many who are yet in darkness and ultimately lead them into the light of Christ's and

Mother's gospel is my earnest prayer. In last number of MANIFESTO in the article "Whither are we Drifting?" is a call for a reply from some one. The subject under consideration is one that requires deep thought and is of intense interest to all who desire the prosperity of Zion. Consecrated property of Believers never should be desecrated by the deadly and poisonous influences of worldly-minded people. The employing as hirelings those of the world, brings into our midst death and destruction to the mind of the novitiate, and to the youth of our Societies an ignominious blight to their young and plastic minds. Jesus says "I have called you out of the world" which emphatically means away from all of its influences. Are we separated from the world when we hire them among us. While I had the glorious privilege of being among Believers (but through the force of circumstances compelled to mingle with the world) I saw much and heard much, which convinced me that the seeds of iniquity were constantly being sown in our midst by those employed who are of the world. Each one of us carry with us an influence for good or evil, and from us this will radiate in magnetic currents and thoroughly permeate all within its reach. This being the case, what can we expect from those who live in sin and are the daily victims of ungovernable lust. Often have I heard the expression "The Shakers are dying out, and it will not be long before their property will pass into other hands." God forbid! for I know it to be his work and cannot fail, yet we must do our duty, if we

expect his blessing. "Hands to work and hearts to God" being our motto, let each rally to the work, that Zion may become free of all that defileth.

Thine fraternally,

WM. W. BELLMIRE.

WASHINGTONVILLE, PA.

MARINDA M. KENISTON:—I have just finished reading your piece in July No. of the MANIFESTO "Whither are we drifting?"

I kindly thank you for having exercised your gift in this direction feeling as I do, though an outsider, that Zion's prosperity is humanity's gain.

It is quite encouraging to realize that there are still those among Believers who are exercised concerning the perpetuity of this Divine Institution.

F. H.

ARE WE DRIFTING?

HAMILTON DE GRAW.

Thoughts suggested by reviewing the article in July No. of "Manifesto" by Sister Marinda M. Keniston.

I WOULD again ask the question, Are we drifting? To admit the fact would imply that the gospel ship that so many had sailed in so long and had carried so many cargoes of human souls safely to that haven of rest, where away from the turmoil and strife of earth they can unite with the poet and exclaim:

"My weary heart hath found a resting place,

My feet no longer need to roam;
For in the blessedness of perfect love
I've a home, sweet home."

Had lost its helm, parted with its

anchor, and been bereft of its sails, and become a derelict.

God forbid. Nay dear sister, we are not drifting. Though our gallant craft has weathered many a gale and at present is passing through a storm period, yet,

"Courage! Brother, Sister, do not falter,
Tho' thy path seem dark as night;
There's a guide to lead us onward,
Trust in God and do the right."

To admit that we are subject to circumstances over which we have no power of control may in a limited measure be true but only limited.

Wage slavery is only one step removed from chattel slavery and some of the extenuating circumstances in regard to the latter cannot be argued for the former. It is a curse, a blight upon the spiritual growth of individuals and communities, and with that former relic of a barbaric age it must be banished from the realm of social and economic life through a higher conception of life, and the duty we owe to the cause.

I quote from a letter from Br. Daniel Offord "that to be an industrial slave holder has a mighty tendency to destroy the spiritual brother and make him unfit to labor with Brethren."

Individually we can say, thanks to the sisterhood for holding the fort against the encroachments of that insidious foe, wage slavery, and keeping it out from the realm of social life among them.

Let it be the rallying point among us, working for a new dispensation, and a more perfect realization of the principles of Communistic life, where it can be said of each and every one, "Ye are not servants but Brethren and Sisters."

Sonyea, N. Y.

BE COURTEOUS.

ANNIE R. STEPHENS.

THE aggregate of life is made up of little things ; the words we utter, and our daily thoughts and actions, do much towards forming our characters ; therefore how diligently we should strive to so cultivate our hearts, and curb the impetuosity of our dispositions, that our exterior deportment shall prove the refinement of our spirits. -

"Our life is centered in the sphere of common duties,"—how true this is. Then why not adorn our daily lives, with the best things our hearts possess, and make our homes attractive with the sunshine of kindness and gentleness of manner.

While we admire integrity, and that sterling worth of character that makes a true man and woman, and are assiduously engaged in maintaining these admirable qualities in our own lives, yet I think there are some things that truly belong to the Christian faith that we are quite negligent of ; that is, the common courtesies of life.

We would not countenance superfluities and meaningless forms of politeness, that are naught but vanity and empty show ; true politeness never springs from these, it has its source in an entire forgetfulness of self, and a tender regard for the feelings of others.

Upon meeting a stranger or a dear friend, it appears to require no effort to assume the apparel of politeness, to be affable in our manners and extend our heartfelt affections, but those who are truly dearest to our hearts,

those with whom we are called to live and labor, to enjoy the blessings of life, and bear its trials and burdens ; when brought in close contact with one another, how apt we are to grow indifferent to their tender feelings, and frequently speak and act in an uncourteous way.

"Life and death are in the power of the tongue ;"—how careful we should be to guard that member, that we utter nothing that wounds. There is a very common habit I fear many of us possess ; that is, saying unkind words one of another. We would not be guilty of defaming another's character, yet so natural is it to let some careless remark pass our lips, that we would be quite ashamed for the person spoken of to hear ; how much better if we cannot find anything good to say, to speak not at all. I have heard of a society called the Speak-no-Evil Society. Its members are required before speaking evil of any one to ask themselves three questions ;—Is it true ? Is it kind ? Is it necessary ? Before speaking against another, if we should stop and consider these things, how seldom we should find it in our hearts to speak of evil ; I think it would be well for us all to form ourselves members of this association.

The Scriptures commend those who are of a meek and quiet spirit. Well cultivated persons will be gentle in all their movements, and upon entering a room, will open and close the door quietly, and will never speak in a rude noisy manner ; in conversation they will not be obtrusive and usurp all the time in talking as though they were superior and wished to be heard, but

will be considerate of others and give them their just privileges. There are many things we might mention, such as manners at the table, a willingness to wait upon others; a greedy disposition and an over anxiousness to begin before our superiors is very unbecoming; but it is to be hoped that none of us have been so neglected that we will commit any gross mistakes. So liable are we to grow indifferent to our deportment, that it requires constant, effort and frequently persistent energy to smooth down the angular corners of our characters.

None of us admire a blunt manner or tone of utterance; even if our own decorum is not perfect, our sensibilities are always wounded by such. The courteous address; the pleasant good morning, that sends a thrill of joy through our hearts, and gives us courage to perform the duties of the day; the sweet good night breathed from loving lips that seems to place us beneath the angels' care through the hours of slumber; the tender smile, the gentle manner, the word of kindness and the obliging spirit; can these spring from any other fountain but a good heart? we think not: therefore let us cultivate these more and more.

We see in nature that everything is improved by culture; and what is the rough block of marble without the sculptor's art upon it? how he chisels and works until it presents the beauty and symmetry of a perfect form; and what is the diamond taken from its rocky bed, covered with dirt; what is it compared with the polished stone, flashing with brilliancy? we can all draw illustrations from these.

Just here I am reminded of an incident related of George Herbert the distinguished poet of England:—in one of his walks to join a musical society, he saw a poor man with a poorer horse, that had fallen beneath his load. Putting off his canonical coat he helped him to unload, and afterward to load his horse; and so like the good Samaritan was he, that he also gave him money by which to refresh himself. So coming to his musical friends they began to wonder why George Herbert should appear in their company so soiled and discomposed. But he told them the reason; and one of them said he had disgraced himself by so mean an employment. His answer was; he thought that what he had done would prove music to him at midnight, and that the omission of it, would have made discords in his conscience whenever he should pass by that place.

We all have it in our power to perform little kindnesses, let us seek to help others in the true spirit of Christian courtesy; let us tune the hearts we come in contact with to the music of love, then will no harsh discords of ill-will sadden our lives.

We find ourselves placed in this world with surroundings that not only affect ourselves, but those with whom we are associated; not only our outward actions, but our interior thoughts have sounds that vibrate on the electric currents of feeling, and wing their way from heart to heart; therefore, let us admire all that is good, and fill our souls with the same; then will refinement of heart glow in our countenances and our deportment will be Christ-like and courteous.

Mt. Lebanon, N. Y.

Sacred to the Memory of ELDER MATTHEW B. CARTER, who deceased July 21, 1890. Aged 61 yrs. 4 mo. 6 days.

—
OLIVER C. HAMPTON.
—

From time to time and one by one,
We bid this world a last farewell,
And what we have or have not done,
When this brief race we all have run
In future life must tell.

Must weigh our works for good or ill,
Must yield us joy or grief and pain,
For we our destiny fulfill,
In movements of our own free will,
And our own fate ordain.

Our loving Brother, Elder, Friend,
And Minister of Good
To all who for the truth contend,
And even to foe as well as friend,
In charity hath stood.

In paths of purity and peace,
He calmly walked from early youth,
With yearly harvest of increase
In Holiness without surcease,
He rose in grace and truth.

Pure as the lily of the vale,
His life was wholly free from guile,
He faced temptation's stormy gale,
But did in innocence prevail,
And stemmed its fearful tide.

The Inspired word exhorts us all,
To mark the pure and perfect man,
The upright in their holy call,
Serene 'mid trials great and small,
And free from blight or ban.

Peace is the glorious end of these,
Eternal rest their priceless boon,
Who not themselves, but God to please.
"Have flung their banner to the breeze"
And to the line have hewn.

Savior of men, O let me die
The death of these the righteous few,
O let me seek that home on high,
Eternal life's unclouded sky,
Its holiest heights to view.

O Heavenly Father lend thy power,
Thy presence in this lonely vale.
For darkness veils this midnight hour,

And threat'ning clouds of sorrow lower,
And fiercely drives the gale.

Within thy Love O let us rest,
In resignation's holy peace,
With strength and consolation blest,
Until we reach the higher rest,
And all earth's sorrows cease.

Union Village, Ohio.

—♦—
LUTHER AND THE PRAYER CURE — We can see in Luther the beautiful steppings of medical philosophy. He was taken quite sick. The custom of the time was to let out blood until the most of the fever and poison had run away in the red stream. Luther was a man of prayer. In this particular he perhaps equaled any of the moderns. But he was also a wonderful student of human facts and nature's facts, and he came to the conclusion that cutting off food for a few days would lessen the quantity of blood active and pure; so when the sixteenth century physician came with lancet and basin Luther sent him back unused as being less effective than fasting and long walks.

Luther says: "I went without food and took long walks and got well." Thus science cured Luther. When over with the attack no doubt the grand man thanked the Heavenly Father for such simple and beautiful laws of health. In our day the prayer of thousands should indeed be offered in the incipient stages of illness, but the burden of that prayer should be for grace and sense enough to be temperate in food and take a Lutheran walk every day.—*Prof. D. Swing.*

—♦—
"Grain by grain the treasure's won,
Step by step the race is run."

—
M. J. TATTERTON.
—

It is one of the mistakes of frail humanity to seek for immediate results without observing the steps which are needful for their attainment. In secular or spiritual pursuits it is by the patient climbing, so to speak, that

the coveted goal is reached. As the poet has clearly defined,
 "Heaven is not reached by a single bound,
 But we build the ladder by which we rise,
 From the lowly earth to the vaulted
 skies,
 And we mount to its summit round by
 round."

Our Savior declared that he who would be greatest must begin by being the servant of all. Before honor is humility; and he who fails to be humble will also fail to possess true honor. It is those who are faithful over a few things who are willing to learn the initiatory lessons, that are made rulers over many things;—or in other words heirs of the spiritual kingdom.

Canterbury, N. H.

THE CITY OF GOLD.

And the City was pure Gold.

O, WHAT is our hope and our joy and our crown,
 When life's fleeting pleasures are o'er;
 When the saints with their Lord on his throne shall sit down,
 When the troubles of earth come no more?

CHORUS.

There the sun never sets and the leaves never fade,
 In that beautiful city of God.

The souls that each saint to the Savior hath led,
 His crown of rejoicing shall be;
 When honors have faded and treasures have fled,
 Like the bubbles that float on the sea.

Farewell then to pleasure, to wealth, to renown,
 The honors that pass in a day;
 We seek for lost sinners, our joy and our crown,
 Which shall shine when the heavens pass away.

The worldling may sneer and our labor despise,

But winners of souls by the Lord counted wise,
 Shall rejoice when he cometh again.

There sickness and sorrow and death are unknown,

There glories on glories unfold;

There the Lamb is the light in the midst of the throne,

In that beautiful city of God.—*Selected.*

ENFIELD, CONN., 1890.

DEAR CHILDREN:—"Buy the truth and sell it not." The power to be true and faithful is only gained by waging unceasing warfare against wrong; by resolutely turning from all deceit; by always being and doing just as near what you know to be right as possible. Every deviation from truth makes the possibility of a greater deviation easier. Every lapse from the path of right is at a cost of precious principles not one of you can afford. Truth is best. The ornaments of truth and virtue will last in eternity. It is by self-denying struggles that you form upright characters. Follow the path of duty through good and evil report, when you make a promise keep it firm as a rock. Love the truth and shun the wrong, then you will be pure and strong. Grow in spiritual things. You are growing in goodness or sin, as you weave the web of life weave truth within. Guard against sin as you would guard against a pestilence. If you seek for sinful pleasure you will find it, but the finding will bring you to grief. Oh! the misery and woe of an untrue life. Be governed by the strong power of principle. "Lay aside every weight." Strive for the one thing needful. Live right each day. Obey the spirit of truth and see how happy you feel. Life is beautiful and noble only as you make it so. Make your last day on earth a fit introduction to your first in heaven.

Your Brother,
 Daniel Orcutt.

Cultivation is as essential to the mind, as food to the body.

[Contributed by Wm. L. Lincoln.]

THE LADY HILDEGARDE.

"Twas at the bleak time of winter,
And a drought lay on the land,
And bread was scarce and cries of want
Were heard on every hand—
When a beggar roamed through the village,
Meanly, but cleanly clad;
Her back was bent 'neath the burden of age,
And her face was pale and sad.
"Give me of your bread, kind stranger.
Give me of your bread" cried she,
"That I'm hungry and cold and ragged and
old,
You all must plainly see."
With many a look of anger,
They drove her from the door;
Or if food they gave, 'twas a mouldy crust
Or a bone and nothing more.
At last at a little cottage,
And humbler than any there
Where a poor old man and his feeble wife
Dwelt long with want and care,
She paused—that wretched wanderer—
And asked awhile to rest
On the steps, but the man with a kindly
smile
Urged in his ragged guest,
And gave her a seat at the fireside;
While his good wife in a trice,
From the fresh baked loaf of barley bread
Cut off an ample slice;
And this with a cup of water.
They set before their guest.
'Twas all they had they smiling said,
But the food upon her prest.
"May the good Lord ne'er forgive us,
Nor e'er bestow us more,
If ever the hungry we turn away
Unfed from our humble door,
The little we have to offer
Is God's, not ours, eat pray."
And the beggar ate of the barley bread,
And thankful went her way.
The Lady Hildegard up at the castle,
The castle stately and grand,
Invited the villagers to a feast
To be given by her hand;
And smiling they went to the castle,
And smiling they entered the hall
Where a chair was set for every one

And a plate was laid for all.
Said the Hildegard, smiling sweetly,
"Come friends sit up and eat."
And they gathered around the ample board,
With glad and willing feet,
Then their eyes oped wide with wonder,
For they saw—Oh! sore dismayed!—
A mouldy cake, or a mouldier crust,
Beside each platter laid
With scraps of cold potatoes
Which the swine would scarcely eat,
And tainted fish, and rinds of cheese,
And broken bits of meat.
While up in a place of honor.
A table was set for two
Groaning beneath its weight of food,
And dainties both sweet and new.
Then up spoke the noble Hildegard,
And sternly thus she said,
"I was the beggar that roamed your streets
Yesterday and asked for bread;
I did it to test you people,
So anxious was I to know
How kind ye were to the hungry and poor
Amid the season of woe.
And these were what you gave me
As ye spurned me from your door;
These cold scraps and these mouldy crusts,
But these and nothing more;
Not one in this whole village,
Save him with yon hoary head,
And his dear old wife that asked me in
And gave me of their bread:
For them is yon table waiting,
With richest viands stored;
Go, sit ye down, dear servants of Christ,
And feast ye at my board;
And want shall be thine no longer,
For a home I've given to thee,
Where every comfort of life shall be thine
Till life shall cease to be.
And ye, go home, ye people,
Each with your mouldy crust,
And bow your heads in very shame,
Aye, even to the dust.
And back to my noble castle
Oh, never come again,
Till ye learn, with what measure ye mete,
It shall be measured to you again
—Our Dumb Animals.

◆

The true golden rule will prevail.

[Contributed by M. Witham.]

LIFE IS WHAT WE MAKE IT.

LIFE is, in a great degree, what we make it. And how shall we succeed if we pass by heedlessly life's precious opportunities? Little opportunities of doing good, little lessons that may at present seem unimportant, help materially to lay the foundation for a great and useful life. Our faculties for exercising an influence over others are so many and so great that it is difficult to conceive how two persons may sit and converse together without exerting a mutual influence; and every one who critically examines himself, his intellectual and moral state, will observe that however short his interview with another person may be, it has had an effect upon him, and this influence is usually exerted when we think little about it; but we have left impressions which will never be erased. This influence and constancy has often great power. A single instance of advice, reproof, caution or encouragement may decide the question as to man's respectability, usefulness and happiness for a life-time. How important then that we improve every opportunity to make our life a blessing to others.

—*Zion's Herald.*

Sanitary.

THE HOT-WATER CURE.

RELATIVE to hot water as a remedial agent, *Hall's Journal of Health* publishes some interesting hints. It says:

"A strip of flannel or a napkin folded lengthwise and dipped into hot water, and wrung out and then applied around the neck of a child that has the croup, will usually bring relief in ten minutes.

A towel folded several times and dipped in hot water and quickly wrung and applied over the seat of the pain in toothache and neuralgia, will generally afford prompt relief. This treatment in colic works almost like magic. I have seen cases that have resisted other treatment for hours, yield to this in ten minutes. There is nothing that will

so promptly cut short a congestion of the lungs, sore throat, or rheumatism as hot water when applied promptly and thoroughly.

Pieces of cotton batting dipped in hot water and kept applied to old sores, or new cuts, bruises and sprains, is the treatment now generally adopted in hospitals. I have seen a sprained ankle cured in an hour by showering it with hot water poured from a height of three feet.

Headache almost always yields to the simultaneous application of hot water to the feet and back of the neck.

A goblet of hot water, hot as one can drink it, taken half an hour before bedtime or twenty minutes before breakfast, or both, is the best of cathartics in the case of constipation, while it has the most soothing effect on the stomach and bowels. This treatment continued for a few months, with proper attention to diet, will cure any curable case of dyspepsia, and it will give relief almost from the first glass. Try it and you will never regret having done so.

TUBERCULAR animals are frequently killed for food,* their flesh sometimes containing the germs—"Tubercle Vaccilus," and if not thoroughly cooked, it is capable of transmitting the disease. [Consumption.]

DR. DURGIN chairman of the Board of Health of Boston, says,—"*Diphtheria*, like small pox, is a contagious disease, and will spread from person to person, and from things which have become infected by the sick person.—*Sanitary Volunteer.*

CUTTING corns with any sharp instrument is a pernicious practice, and should never be indulged; for while it may give temporary relief, it perpetuates the evil.—*Sanitary Volunteer.*

IN rooms where dust is apt to accumulate, movable rugs are, on the whole, preferable to large carpets, which, indeed they have begun to supersede in the model parlors of many sanitary establishments.—*F. L. Oswald., M. D.*

Each hour brings victory.

THE MANIFESTO. SEPTEMBER, 1890.

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,
EAST CANTERBURY, MER. CO., N. H.

TERMS.

One copy per year, postage paid,	.75
" " six months, " "	.40
Send for sample copy, free.	

ENTERED at the Post Office at East Canterbury, N. H., as second class matter.

Editorial..

THE spirit of the MANIFESTO, in all its simplicity, cannot speak otherwise, than peace on earth and good-will to all mankind. As a messenger to herald these glad tidings, it will ever help to fulfill the beautiful prophecy, when the knowledge of the Lord will cover the land. It is this knowledge of God, this reign of peace, this season of universal rejoicing to which all are looking forward with an anxious hope. That it will come: that it is now coming to those who have eyes to see and ears to hear; and that it has already come to many precious souls who have denied themselves of all

ungodliness, are spiritual truths of which multitudes of Christian witnesses love to speak.

To the worldly-wise and ignorant, like many other things, it is quite beyond their full conception, and they put the day of God's power into the distant future. It may be after the great judgment day; it may be when Christ shall come in the clouds of heaven. To them, as to the priests of Baal, there may be no God to hear.

One class, however, have the precious promise of seeing God and that at as early a date as they may choose to be ready for his coming. This becomes the special privilege of "the pure in heart," and on this race every one can enter his name, and by faithful perseverance, certainly, win the prize.

Those who anticipate the millennium of God's love on the earth, must be actively engaged in the preparatory stages, or the fulness can never be realized. So long as there is confusion and strife, so long there will be slavery and cruelty. So long as nations shall war against nations, and in their mad career destroy even the bread that should feed the poor, the gospel testimony of God's witness, so prophetic of the "last days," will be heard only faintly and be received with many misgivings. However strange this may be, the history of the ages teaches us that divine truth makes but slow progress in the minds of those who are so

fully absorbed in the life of this world.

The blessings of a United Inheritance which dwell in a Christian Community, will close out the narrow, selfish relations of the children of this world, and open an avenue to a more blissful abode. It was a high conception of spiritual truth that filled the soul of Jesus when he prayed,—“Thy kingdom come,” God’s heavenly kingdom in which all would become peacemakers, and as anxiously seek to forgive others, as they would wish to be forgiven.

If we believe in the testimony of Christ and enter in at the strait gate, all this is to be realized while we live on the earth. It is in the Christian Community in God’s kingdom of Fathers and Mothers, Brothers and Sisters. A people who are learning to do the will of God, in its new revelation to their souls.

The ideal of a Christian home has always been in a Community where “God’s people shall dwell in peaceable habitations, and in sure dwellings, and in quiet resting places.” Jesus anticipated this spiritual home where “Brethren and Sisters could dwell together in unity,” and faithfully devoted his life to its fulfillment. He prayed for God’s home to come upon the earth, as it was already in the heavens.

All who had the least idea of a spiritual relation, believed that God’s children would be gathered to a habitation where there would be no rich

nor poor; where all who were led by the spirit of God, would become the Sons and Daughters of God, and share, alike, the blessings of the heavenly kingdom on earth.

The first lessons to be impressed upon the minds of the disciples was that of the common brotherhood in which God was to be the Father of all who accepted this new ministration. The selfish relations in which they had lived were to give place to something better, and make of them a spiritual family, in which God’s will, instead of man’s will would be done as it was done in heaven. “Except a man forsake all that he hath he cannot be my disciple.” This decisive word was placed before every one who wished to enter the brotherhood with Jesus.

That some who were wealthy should turn away, sorrowfully, as did the young man, or question the propriety of forsaking all to follow Christ, as did Peter, is not at all surprising, for the same trial still exists among men. Blinded by the god of this world, they are led into his selfish relations without the least resistance, and to that extent that the Revelator exclaims, “The whole world wondered after the Beast!”

Jesus and his disciples gave the first lessons for the peace and prosperity of a Christian Community. The Church must be consecrated to God and his people; a part cannot be reserved for self and selfish purposes. Peter’s admonition to Ana-

nias may be timely for all who enter the Church of Christ. "Why hath Satan filled thine heart to lie unto the Holy Spirit, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? Thou hast not lied unto men, but unto God." These burning words, and those in the 5th chap. of Matt. represent the permanent basis upon which Jesus established his church.

"Other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. iii., 11. That can secure to any one the reward of the Christian in this life, or assure him of eternal life in the world to come. This Christian Community was to be separate from the selfish and grasping life of the world, and its people were expected to love righteousness and truth above all things. In this was to be found a new life, spiritual, even as the angels of God in heaven.

A Christian Community, even at this late date needs an inspirational care of consecrated souls, to raise it above the elements of a worldly life. Much has yet to be learned to secure a growing prosperity, which must make of our home the kingdom of God upon the earth, wherein righteousness shall be the ruling spirit, and where nothing shall harm or hurt in all God's holy mountain.

I sing the joy of sins forgiven.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

North Family.

"O what beauty there is in thee
Zion, lovely Zion;

May thy strength and honor be
Of an untold weight from heaven."

Our visiting company are all at home, having enjoyed a very profitable season with gospel kindred in seven different Societies. We could but notice that in every Society and family they had something different from every other. A peculiar manifestation of the beautiful spirit of love; a special spiritual gift and ministration; and when these meet together in the spirit and testimony of Mother's gospel we have the music of the spheres.

One feature of our journey was specially interesting to me; and that was the graveyards; they show real progress of spirit, and a gradual growth of understanding. This may not have come about from our designing, but it has come.

The disposing of the mortal remains of our loved ones, has in times past, and is now, calling forth a good deal of exercise of mind. In passing by our burying places, and also many which did not belong to our order, I felt as though we might make the institution called death very interesting and profitable to the living. Instead of costly attire, expensive caskets and monuments of stone; or wooden marks and tall weeds and briars, neither of which have a savory effect upon the living or upon the departed loved ones, I would like to set apart a room in which to place the shadow of the person who has just passed through the veil, with name and age, when they came among Believers, and any points of their history that would be of interest to the rising generations. Take, for instance, the aged saint, Elder Timothy Randlett, sitting in his chair, patiently waiting the boatman's call; his countenance full of goodness and love; what pleasant thoughts and feelings it would excite to go into a room adorned with such shadows. A grave-yard is to me a place of sadness, and if the graves were opened, it would be a place of horror and disgust.

Bury the body decently and in a place where it will do good and no harm, level the ground and keep a record and plan of the same, but do not put up costly marble slabs, or anything else. The angels set us an example in the disposing of the body of Jesus. Let us follow it.

The hay and grain harvest about completed which has been very good. We have cut over 300 tons of hay, and some 50 acres of grain. Rye and wheat were excellent; oats generally light. If our machines and tools are all put away in good order, it will save time and vexation when we need to use them again. Potatoes very nice; and though there are some things rather scarce, we have enough to fill every reasonable heart with gratitude and thankfulness, and to exercise ourselves in kindly Christian love towards everybody.

D. Offord.

South Family.

DEAR EDITOR:—Not long since we told how many potatoes we had planted; now we must tell how wonderfully they have yielded. We do not find any nicer ones in market. We got fifteen very large ones in one hill, and if other crops have failed us, the potatoes have not. I think we have gathered two bushels of blueberries while we usually have three times two bushels. We will be twice glad to resort to the New Hampshire syrup this year as that was not a failure. Since our last shower we have not been too warm.

Those who have trouble with table salt should try putting in one cup of corn starch, in eight cups of salt. The people of Mt. Lebanon have proved it and like the way as the moisture is done away with.

We have not been obliged to stay at home one Sabbath day this season on account of the rain. We are quite fortunate, as all meetings are together one day in seven which seems like the proper thing to do, some of the speaking and singing is excellent as it tends to union; "we must dwell together in unity."

S. A. C.

Hancock, Mass.

August 12, 1890.

We always hail with gladness the arrival of the precious messenger, which comes to

us usually so punctually, and so neatly appareled. Mentally we exclaim, God bless its able Editor and worthy contributors. Long may it live to herald God's truths. We think each successive number of the MANIFESTO surpasses in excellence the preceding one. The Editorials in each number are most valuable and instructive.

The August No. contains several most interesting articles. Letter from Dr. Carl, Instrumental Music, and the beautiful sentences in "Our Lord's Prayer" so ably treated, are, in our opinion, super-excellent. Notes about home we find very pleasant reading and always turn with avidity to them, for we are anxious to know how the dear friends in other portions of God's vineyard are prospering.

Observing the absence of notes from our beautiful home in June and July numbers, and knowing that vacations were in order in these days of excessive heat we fancied that our note-collector might be enjoying a vacation. But lo! on receiving Aug. No. we were agreeably surprised to find that one writer at least, still remained at home.

Produce from our vegetable garden is abundant. Green peas and new Irish potatoes headed the list of esculents that covered our dinner table on the first of July; which is something unusual in this section of country.

Elder Louis must have engaged the services of tact, skill and perseverance to have been so successful. He was wonderfully prospered in raising a large flock of chickens until they became quite sizable, when a large number of them disappeared, having been destroyed by some rapacious animal.

Most kinds of fruit are unpromising this season. Pears are a total failure. Apples few. Plum trees altogether fruitless. Small fruits not plenty excepting the blackberry which seems to yield well. Looking from our window we can see busy hands engaged in gathering this variety of berry from a nice little briar patch that was planted two years ago last spring by our venerable father, Elder Albert, and has been mostly cared for by him since.

Should he live until the coming October he will have been eighty years an inhabitant

of this earth sphere. He is a model of industry, frugality and temperance and is, in the true sense of the word, a Christian.

A colony of busy workers have quietly come, as it seems, with the intention of making a permanent settlement. They belong to the class that a son of Erin once described as having a hot fut, (foot.) At present they appear inoffensive and if left undisturbed, will, we trust, remain quite peaceable. They have reared quite a structure for themselves and we think are well satisfied with their location. They may have emigrated from Norway as they have selected a Norway Spruce in which to build their residence. Is this an omen, and if so, is it for good or ill? can you tell us? Before closing our note we must tell you how displeased we are with your change of position, for we greatly fear that duty will not call you in the direction of our home as frequently as heretofore, and we well know that home duties will not be neglected by you for pleasure seeking. We all sincerely wish that you might give us a call, we think you would find that Old Berkshire maintained well her reputation for beautiful scenery and healthful climate.

J. L. Sweet.

Enfield, Conn.

"To everything there is a season, and a time for every purpose under the heavens," so the Bible tells us. We cannot find a more truthful saying, yet there are many people who live as though they believed it not, and never find out how true it is. Still, it takes most of us a good many years to learn the "time to every purpose," and the "season for everything." The sooner we learn to apply this God-given principle in our daily lives, and make it our rule to be systematic in our daily occupations, the better it will be for all concerned.

Our crop of hay is large and of good quality. Ensilage corn is doing well. Japanese buckwheat looks strong and vigorous. Jumbo strawberries were large and good, vines healthy.

Tobacco dust when used liberally in hen's nests will free them from vermin. Nests that are moveable are convenient and quickly cleaned. Nothing is better for moulting

fowls than ground oats, meat and bran mixed with milk. Wheat is excellent and helps to form muscle, something needed during the weakening process. Cool shade is essential while hens are moulting. It costs more to keep a poor old hen than a good young one, while the profits from the latter are three times those of the former. D. Orcutt.

ELDER John Whiteley of Harvard, Mass., and Elder Robert Aitken of Enfield, Conn., sailed on the 8th of August, for England, and will be absent about two months.

Harvard, Mass.

Aug. 10, 1890.

We begin to realize our loss by the long drought. For seven long weeks through the hay season and before, the blessing of rain was withheld from mother earth, and right in the time our potato crop needed it the most. We shall realize from our late potatoes a reasonable crop. But early ones are very small. Apples are scarce. Corn is looking beautiful and the largest crop planted for many years. The hay crop was harvested without a drop of rain which makes it of excellent quality. Garden vegetables are good. Onions will be an excellent crop. This sums up the temporalities.

Our dear Elder John Whiteley started for England, the home of his boyhood, on Saturday the 9th of August. He is to be gone two months and we pray he may have a happy time. Our prayers shall be many and fervent for him that he may find some noble minds who will come, and like him live out the principles of self-denial.

Health of Society quite good, none on the sick list.

One more effort to beautify our home. The twelve acres of land lying between the Church and South Family which had grown up to bushes and was spoiled even for pasture is now being cleared and the intention is to make it into a meadow equal to any which lies aside of it.

We felt a little of the cyclone which commenced in Harvard and did such damage in South Lawrence. What protection we are under! For almost one hundred years this Society has not met with any serious calamity.

ty by flood, wind or fire. Why should we not sing hymns of thanksgiving? This morning many spoke of the protecting power which has been so liberally extended to us.

Our meeting is filled with good gifts, and our songs ring out the spirit of thankfulness.

A. Barrett.

Canterbury, N. H.

BELoved ELDER HENRY:—The not too much of a good thing, which it has been our fortune to enjoy since we wrote you last, is the visit of Brothers Daniel Offord and Charles Greaves, with four sister companions from the North Family at Mt. Lebanon, who were at Canterbury from July 29 to August 5. It was only too good to last, as the children say, and so at the latter date they left us for a brief tarry at Shaker Station, as they journeyed homeward. It was not hard in their presence to believe that "the pure in heart see God." We blessed each other, as only the loyal who know the worth of loyalty can bless. How sweet the comfort of spiritual gifts and how blest the interchange. Bro. Daniel Offord spoke to us on the Sabbath, as a brother speaks to his friends where no cloaks are worn. One of our Brethren said in appreciation that he had heard many persons strike each side of the nail and in fact all around it, but never so squarely on the head as Bro. Daniel had done or did, upon the subject of "Our United Inheritance." Shall we send inquiry for Bro. Alonzo Hollister, who we hear is to journey this way? Rain fell nearly all day on Sat. July 26. On Thurs. July 31, took place the thunder shower and wind squall which did so much damage north of us. Two slight rainfalls only within the last two months.

Hay is of extraordinary quality and stored in the barns in excellent condition. Corn is growing fast; sweet corn already ripe and White Rice pop corn eight feet tall. The pear and apple crops are light. Bro. George Clark speaks of "a full crop of peaches" which we hope to realize. Blackberries plentiful and gatherers busy.

We have little cause for complaint at any season, and are only desirous to forget earthly selfish interests and send out our

sympathies in kindly solicitude for the relief of those who suffer and for the welfare of all mankind. We are thinking especially just now of the "blessings in disguise" attending our dear western friends at Union Vill ge, Ohio. In the death of one of their ablest leaders, we remember them in more than words, but whether we sorrow or rejoice, let us often sing

"To-day, though the vintage may fail,
And answer to prayer seem to wait,
Still let thy faith cheer thee to-day,
God's blessings can never be late."

Two of our Sisters attended the Universalist camp meeting at the Weirs N. H., and responded to the kind invitation to take an active part.

Enfield, N. H.

Aug. 12.

As the question presents itself, what can we say for this month, (and the months march on with greater rapidity, than before we engaged in this enterprise,) the answer comes, Write, or rather attempt to write our thanks, to the good people of Mt. Lebanon, for sparing from their ranks, the lovely souls who have recently sojourned with us.

So we formally, but sincerely tender our thanks to the household that sent out these ministers of blessing, as added burden must have been borne by other willing hands in their absence.

Words can never tell the amount of good such angel visits accomplish, and everytime we are thus blessed, we question afresh, why must they be so "few and far between?"

On Aug 1st. we had the nearest approach to a cyclone, which the people in this vicinity ever witnessed, and although pea vines, which our faithful brother Simeon Childs, had spread before the kitchen piazza to dry, were the only things that were lifted bodily, we were perfectly satisfied, *not* to experience a full blown one; clouds of dust filled the air at intervals before the rain fall which came in torrents at first, but subsided into a refreshing summer shower, that brightened the face of nature wonderfully.

Br. Thomas Stedman who ought to be authority in the hay line, reports the harvest one third less than usual in quantity, but superior in quality. Cereals a failure.

On Aug. 6th. the Anniversary of our Mother's landing on American soil, the sisterhood of our Society enjoyed a profitable meeting, indeed, the spirit of these gatherings, can never be placed upon paper, but the pure, hallowed influence realized therefrom, is a power for good, and we believe every effort to bear the standard high, is recorded by angel messengers. We sang "God's Love is at the Helm," in unison with our dear sisters elsewhere. thanks to the author of this suggestion. E. B.

Groveland, N. Y.

It is decidedly uncomfortable to-day with the mercury climbing above one hundred.

It's too hot to work, too hot to write,
So we're inclined some plans to slight.

A very unreliable form of weather prevails out this way. During the spring and early summer rain storms visited here daily, the most prominent feature of the mornings was rain, noons were the same, and nights were a repetition of both.

But those rainy days, those rainy days,
Have now all disappeared;
A scorching sun with withered grass,
Predicts a drouth 'tis feared.

The five past weeks have been noted for excessive heat and dryness, only a few light showers and those but a trifle more than a sprinkle found their way here. Perhaps the rain-clouds that covered the sky for the first half of the year have sailed across the Continent to give the inhabitants there a spray from the mighty sea above. Now if some of them would return and favor us with a dashing and splashing once or twice each week, we would thankfully send our thanks skyward.

The harvesting of hay and grain is the daily occupation of farmers, and is proving a successful success. The song of the reaper and mower is heard from morn till eve, making music pleasing to hear, giving evidence that industry and enterprise reigns, and that the

Earth with its fullness of fruitage,
Declareth God's wondrous skill,
His goodness forever surrounds us
And ever, forever it will.

The delegation that left here on a bright June morning returned on the ninth ult.

glad and happy to reach home and friends, (their Ark of safety.)

Peaches have not proved an entire failure as some foretold. A few bushels have been secured and preserved for winter comfort, while occasionally a breakfast or dinner has been decorated with the delicious fruit which is ever healthful and refreshing. Raspberries and currants have grown luxuriantly, but the

English sparrows too well know
Where the best of all fruits grow;
Plucking first the ripened cherries,
Then to currants and to berries,
So their wicked bills we see
Stamped on every bush and tree.

Last Tuesday morning the twenty-ninth ult., Sister Ann Work awakened into Spirit life or embarked for the region far away, (but always near,) happy in the freedom from earth and earthly things. Wednesday the following day her funeral was attended in the family Hall, some of the family accompanied the remains to their final rest where,

Dust to dust and earth to earth,
To her soul means life and mirth.

G. D. G.

Union Village, Ohio.

August 1890.

Our harvest is ended. Crop fair. Weather dry. Corn suffering for rain.

Separateness, or want of oneness with God, is the bane of all existence. At-onement with God is the sum of all bliss, all peace, all contentment.

Our school district numbers thirty pupils.
O. C. H.

Union Village, Ohio.

Aug. 1890.

BELOVED ELDERESS DOROTHY:—We took the cars at Albany, N. Y., at 1-45 P. M. and reached Union Village, at 11 A. M., the next day. There are many who mourn the loss of Beloved Elder Matthew, and yet they bear their burdens quite manfully. Elder Napoleon B., Elder James R. and Elderess Jane C. have been on a visit to this place, but will return to their homes in Ky. on the 11th inst.

It is very hot and dry. No rain has fallen since June. Wheat and oats are a medium

crop. Corn and potatoes will be light on account of the drought. The apple crop will also be light.

Although my time is well filled with the many calls of the hour, yet I always look to your dear home with great pleasure and send kindest regards to all the friends at Canterbury. May God bless you now and forever.

Accept kindest love from the Elders, and also from the writer. Your Sister in the gospel.

ELIZABETH CANTRELL.

White Water, O.

North Family.

Aug. 1890.

WELL here I am again for the month of August I must have something to write about our home, must say we are shining up pretty well here. We have been white-washing the fence along the highway and painting the gates some a bright red and others a light blue. I have been painting our laundry engine, so it looks like a new one again. We have had our cistern fixed in the front yard, it had caved in last spring, so we are getting things fixed pretty nicely.

We have started in the sheep business again, with a start of twelve head of very fine sheep all young from one to four years.

The weather has been very hot for the past week. We are selling off some of our cows and investing the money in the sheep. We are taking care of the cows ourselves now, we used to pay a man \$18. per month. We have but one hired man at this family. We are also working our road tax and have about four days to work.

Our home begins to look very nice. We also put up forty-four rods of combination fence. We will have very short crops of corn here if it does not rain soon. It is very dry. The center family have been taking sugar melons to market. They get from \$2.50 to \$3 and \$3.50 per bushel for them.

They have also been in the rabbit business for the past year, they have what they call the german or scotch hares, they have some that would weigh about eight or ten pounds. They have about fifteen young ones and five old ones. They are a fine sight to see, every body admires them. People in this section

are plowing for wheat. The center family bought a new creamery with a crank to raise all of the cans at one time out of the box.

Their herdsman has been fixing the cow-barn floor he is taking out the board floor and putting in stone and gravel floor.

H. W. Frederick.

South Union, Ky.

August 1890.

BELOVED ELDER HENRY:—The August MANIFESTO was a very interesting number. Eldress Anna White hit the nail square on the head. Elder O. C. Hampton's "Soliloquy" was good. The Editorial, and in fact I might name them all, are good. From a wheat field that was fertilized they obtained 19 bushels per acre, while from one without this extra care they obtained 8 bu. pr. acre and from another 10 bushels, so the fertilizing paid well. This has been a great fly year and a fruitful year for rabbits. In the evening the rabbits are running around the yards almost as tame as cats. H. L. E.

The Bible Class.

Answers to Bible Question No. 10. published in July MANIFESTO.

Name a verse in the Old Testament which prompts to a life of self-sacrifice for others' good.

Number of writers from Mt. Lebanon. N. Y. 20; Canterbury, N. H. 2.

Ecdl. ii., 1 has 21.

Cast thy bread upon the waters, for thou shalt find it after many days.

1 Sam. xliii., 4 has 1.

BIBLE QUESTIONS, Nos. 11 & 12.

What virtue is most highly commended in Proverbs?

What kind of food was first given to man? and what may be said in its favor?

TRUE religion is based upon love to God; manifested in our love and kindness to man made in the image of God. M. J. T.

Keep thy garments pure.

MINISTERING ANGELS.

MT. LEBANON, N. Y.

1. Who can tell what count-less an - gels, Thro' our path - way here be -
 2. When our feet are worn with climb-ing, And in flow-ry paths we
 3. At the morning's dawn they're o'er us, Thro' the noon-tide's heat and
 4. Oft our eyes are closed in blind-ness, And our ears are deaf to

low; Who can tell what cares they light - en, On their
 stray, Choos-ing oft to lin - ger long - er In fair
 care; And when shades of twi - light deep - en, They are
 hear; Still like doves they hov - er o'er us, When we

mis - sion to and fro; Sent of God, these ho - ly
 pleas - ure's sun - ny way; Then in tones of sweet re -
 near to heed our prayer; Thought too vast for com - pre
 think not they are near. Let us list their gen - tle

MINISTERING ANGELS.

watch-ers, Ev - er hov - er round our hearts; Cheer us
 prov - ing, Whis - per they of hope and love; Tho' the
 hend - ing, That the friends we've loved of yore, We can
 foot - falls, Let us heed their voice of love; For their

when our life seems drear - y, With the strength their love im - parts.
 mount of life is rug - ged, There is sun - shine up a - bove.
 know and feel their pres - ence, Clasp them to us as be - fore.
 pur - pose is to guide us To their heavenly home a - bove.

REFRAIN.

Cheer us when our life seems drear - y, With the strength their love im - parts.
 Tho' the mount of life is rug - ged, There is sun - shine up a - bove.
 We can know and feel their presence, Clasp them to us as be - fore.
 For their pur - pose is to guide us To their heavenly home a - bove.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Aug. Contents. Simeon P. Cheney; A leaf of Personal History; Abdul Hamid,—The Sultan of Turkey; Sketches of Phrenological Biography; Practical Phrenology; Child Culture; Science of Health; etc., etc. Fowler & Wells Co., 775 Broadway, N. Y.

HALL'S JOURNAL OF HEALTH for August. Contents. Mesmerism; Torpid Liver; The Occult Powers; Tea and Coffee; An Athlete's Diet; Quinine Intoxication; Extracting foreign bodies from the Stomach; Poisoning from tinned Fruits; Kindness to Animals, etc., etc. Office 218 Fulton St., N. Y.

REMOVING A CINDER FROM THE EYE.

THE proper way to get a cinder out of the eye, is to draw the upper lid down over the lower, utilizing the lashes of the lower as a broom, that it may sweep the surface of the former and thus get rid of the intruder. Or, gently drawing the lid away from the globe, pass a clean camel's-hair brush—or fold of a soft silk handkerchief—two or three times between them. This procedure will, in nearly all cases, suffice; when it does not, the services of a physician are necessary. It is a remarkable fact that a very minute body will give rise to intense pain, and even after it has been extracted, the sensation remains for an hour or more. After the intruder is out, gently bathe the lids every fifteen minutes in iced-water till the feeling subsides.—*Ladies Home Journal*.

WE have received the Aug. number of THE OLD HOMESTEAD, a southern magazine published at Savannah, Ga., and devoted to literary, musical, fashion, and domestic matters. It is the only publication of its character in the south, and is filled with the choicest original stories, poems, essays, etc. A glance at its varied and interesting contents will convince one that it is one of the purest, cleanest, and most refined magazines in the country.

Its object is to encourage the literary tastes of the people of the south, and already many of the most brilliant writers of that section are enrolled among its contributors. THE OLD HOMESTEAD has no political or sectarian affiliations, but has one object solely in view, and that is to elevate and refine. It is a publication of forty pages 11x15, with subscription price \$1 a year. Send for sample copy, free, to Davis Bros., publishers and proprietors, Savannah, Ga.

[Contributed by Rosetta Cummings.]

It is a poor relief from sorrow to fly to the distractions of the world; as well might a lost and wearied bird, suspended over the abyss of the tempestuous ocean seek a resting place on its topmost wave, as the child of sorrow seeks a place of repose amid the bustling cares and intoxicating pleasures of earth and time.—*Dr. Spring, in Christian Union*.

MAKE the best of every trial,

Make the heart of all your woe

By the power of self-denial

We are blessed in all we do.—*M. W.*

Benths.

Lydia Cooney, at Center Family, Pleasant Hill, Ky. July 21, 1890. Age 84 yrs. 5 mo., and 6 days.

Nancy Harris, at Center Family, Pleasant Hill, Ky., July 21, 1890. Age 84 yrs., 9 mo., and 1 day.

These Sisters have left a record of faithfulness, and have now gone to receive their crowns of glory. N. D. B.

Elder Matthew B. Carter, at Union Village, O. July 24, 1890. Aged 64 yrs. 4 mo. 6 days.

Ann Work, at Sonyea, N. Y. July 29, 1890. Age 87 yrs.

Sister Ann has been a member of the Society some forty years, and has always stood for the honor of Believers. E. W.

The Manifesto.

VOL. XX.

OCTOBER, 1890.

No. 10.

HISTORY OF THE CHURCH OF MT. LEBANON, N. Y. No. 16.

THE DINING HALL.

THE usual and regular times for the taking of our meals were at 6-30 for breakfast, 12 for dinner and 6 o'clock for supper. The tables are about twenty-eight inches high and three feet wide. Four persons form a square, and three squares are seated at one table.

The people are called to their meals by a signal from the large bell and subsequently to the table by the ringing of a smaller bell. All remain standing in their respective places, till quietness is restored, when a few moments are spent in silent prayer, while in a kneeling posture. The same order of prayer also follows at the close of each meal. All the varieties of food were served that were known to be acceptable at the time, and especially those that could be provided by the Community. In the infancy of the Society, the kinds of food were very few and the manner of preparation of the simplest kind. This however, has increased from year to year, till at the

present time, (1850) our table is bountifully spread.

So early as 1789 bean porridge was one of the principal articles of food, and this with potatoes and bread would serve for a meal. At a later date new biscuits were eaten for breakfast, with fresh pork and potatoes, accompanied with pie or sauce and tea or coffee.

Pewter plates were quite universally used at the beginning of this century, and in some families they were retained as late as 1823. Porcelain plates were next introduced, from which to eat, but the wooden plates were retained for several years longer on which to serve the bread. The most of a departure from the plain, simple fare of the week was made for the supper on Sabbath evening when the best flesh, fish or fowl was presented, accompanied with various kinds of pie, cake and preserves. This plan was also followed on Christmas and Thanksgiving days, as it was a general custom observed by most of the people in this section of the country.

In 1841 a great change was made in our mode of living. Swine's flesh was wholly removed from the articles of diet, and all kinds of meat and fish were dispensed with on the Sabbath.

Cider, which had been used at the table till this date, was wholly removed, and tea, coffee or water was accepted.

TEA.

At first, the Society used but a small amount of foreign tea, but in place of this used Sage, Red-root, Aven's-root and Liberty tea. In a few years the tea from China was accepted and used with milk and sugar, particularly for breakfast.

In 1808 tea was used, largely, without sweetening, and this continued for several years. In 1840 all foreign tea was removed from the table and used only by direction of the physicians. Domestic tea was now used by the family. Some preferred to drink milk while others accepted milk and water.

Foreign tea and coffee were again introduced in 1855 and Believers have been more or less effected by the prevailing sentiment around them. Several persons accepted the reform views of Sylvester Graham, and abstained from the use of tea and coffee, and from the eating of meat, and all animal fats. The vegetable diet had found some earnest advocates, who believed that all food should be prepared in a simple and healthful manner.

BOOKS AND PERIODICALS.

There is perhaps no subject in the history of the Community which has been more varied than the one now under consideration. In the warfare which engaged the attention of the Believers, they only thought of the world, as the one thing from which to be free, and their literary studies,

shared the same fate as every other temptation toward a worldly life. The laying of a foundation in the temporal and spiritual interests of the Church was of the first importance, and for several years the reading of books and papers claimed but a very small part of the time.

After the gathering of a second class into the order, it was found necessary to give more attention to the education of the children and youth, and especially after the publication of our faith, in 1808. A public school was instituted in 1817 and the number of books increased quite rapidly. Soon after this it was thought best to open a library, and for this purpose all the books were collected and arranged in order for use by the family.

In 1833, one hundred and twenty volumes including works on History, Biography, Morality, Mechanics, &c., formed the library, and to these additions were constantly being made.

As late as the year 1812 but little time was used for either the reading of Books or papers. In 1858 some ten or twelve periodicals were regularly received into the family. Two agricultural papers and the Scientific American were also received. The physicians subscribed for two papers, the teachers of the school for one, while several were taken at the Office.

A journal of passing events has always been kept by the Church, and in this could be found an account of our business transactions; our struggles with the state legislature; our troubles and expenses with opponents in law, and our afflictions with apostates.

(TO BE CONTINUED.)

FISHING.

ALONZO G. HOLLISTER.

JESUS compared the reign of the heavens to a net cast into the sea. Men do a great deal of fishing in the sea, and all the fish they take out of the sea, are rendered incapable of propagating their kind afterward. Do those who argue that the world will be depopulated if the gospel of Christ prevail, which is the gospel of virgin purity and continence, also object to fishing in the sea for the same reason? Do they have any fears that the sea will become depopulated, by all that men can do, or that the fish thereof will not fulfill the purpose of their creation? If not, then is the fear that the gospel of virgin Brotherhood and Sisterhood will run the world out proved a selfish fear, and objections based thereon have not the least foundation in principle.

Jesus said he would make his disciples "fishers of men." All the fish which his fishermen take and prepare as subjects for the heaven of eternal life, can no more propagate a carnal, worldly offspring, for they have become eunuchs, spiritually speaking, "by means of the kingdom of heaven." Will the earth therefore cease to be peopled? It will if God so designs, and men cannot prevent it. If such is not the design of the Author of the gospel, no more fish will be inclosed by the net than are required for the Lord's use, and there is no more danger that the earth will become depopulated thereby, than that the sea will be deprived of all its fish by fishing.

A net allows little fish enough to

keep the sea stocked, to pass through. It is the animal or psychic man that propagates animal life, and while employed thus, he can receive only a rudimental knowledge of spiritual laws and principles. Not till he is ready to seek and practice the truths of the higher, spiritual uses of life, will these rudimental knowledges germinate as seeds and grow into a preparation for the gospel net. Until such is the case, he is not wanted.

Mt. Lebanon, N. Y.

Religious Services held at Canterbury, N. H., Sept. 14, 1890, Commencing at 10 o'clock, closing at 11-40.

SCRIPTURE READING from Ephesians vi., 11-18. Opening Hymn, "Raise the Standard." Introductory remarks by Elder Henry C. Blinn, who called the attention of the Brethren and Sisters to the additional blessing realized by the presence of beloved gospel friends from two of our sister Societies, viz. Enfield, Conn. and Gloucester, Me. Br. Daniel Oreutt, Sisters, Elizabeth Copley and Maria Lyman of Enfield in return for the kind welcome extended, communicated love from Gospel friends at their home, accompanied by expressions of loyalty and confidence in God's work.

Br. Samuel Kendrick, and Sisters, Sarah Fletcher, Amanda Stickney, Prudie Stickney and Ada Cummings of Gloucester, were next introduced. Br. Samuel, whose age numbers some eighty years, spoke as one who has found immortal youth in the spiritual life which he has led from early childhood; having had more than seventy

years experience with Believers. He stated, "I have found peace and satisfaction in obeying the principles of the gospel as taught by Mother Ann Lee. I believe the highest light is found among this people. If there is a higher light, I am willing to investigate and accept it." The Sisters accompanying Br. Samuel sang a beautiful piece commencing, "I will take down my harp from the willow," &c., after singing, each gave satisfactory testimony of the goodness of God and of the hundred fold relation they had found among his people, expressing unchanging determination to bear the cross of Christ.

The piece entitled "Inasmuch" was next sung; and immediately followed by a request from Elder Nicholas Briggs that the beautiful piece which originated at Mt. Lebanon, "We shall meet," should also be sung. After the singing, Elder Nicholas referred to a dream of the previous night in which he found himself enjoying a beautiful meeting with those who possessed the brightness and whiteness to which the sentiment of the piece referred. "The dream," said he, "caused me to spend an hour in soul reverie, in consideration of the relation which Believers sustain to each other individually. Is the life actually lived which ensures a place with those whose garments are clean, made spotless white? If the past, viewed in the light of the present is unsatisfactory, the latter affords an opportunity for amendment. If we have sown weakness where we should have sown strength, let us not repine, but with greater earnestness and better efforts seek to attain unto

the perfection of spiritual purity which we profess to maintain."

These remarks were followed by the singing of the spirited piece, "Lion hearted brave and true." Some of the Sisters spoke appreciatingly of the blessing of a correspondence held with Brethren and Sisters in the several Societies, it being a stimulus to good works. With many, a correspondence commenced in youth with gospel friends has proved of life-long benefit.

Words may not be able to portray the spirit of the choice testimonies of the beloved Ministry and Elders, but their united call to raise higher the standard of Christian excellence is written in the hearts of the people to whom it was addressed. Many worshipers feelingly responded to the promptings of the divine influence.

One young Brother said, "I will be brave in the battle, that I may know the joy of victory." Another added, "When I made my choice to serve God I did not confer with flesh and blood. The loss of companionship cannot change the pledge of consecration then made, standing face to face with a truth received. I resolved to obey the same without even a thought whether I should find companions or realize the loss of them in attempting to follow the perfect pattern. No one can feel alone who can truly sing, 'I have feet with God they're walking.' The Lord our God will sustain his people and in his service is eternal joy." These remarks were subsequently followed by Br. William Briggs who said, "John the revelator wrote, 'I heard a voice from Heaven as the voice of many waters.' My

soul has heard that voice to-day in the testimonies of Brethren and Sisters. It is impossible, as has already been stated, to hold the world in one hand and the gospel in the other. We cannot serve two masters, if we support the relations of the world, although none of our Brethren or Sisters may be conscious of it, we are not giving our strength to the cause which we profess to support. We would not prove recreant to our call, nor forsake the spiritual interests of a home that has sheltered us from early childhood to the present age. Let us renew ourselves in obedience to our faith and a closer walk with conscience."

"Christ of the Ages" was then sung followed by more speaking and singing. One Brother who with his companion and children, has recently united their interests with our Society, spoke of the higher aspiration after the divine life of the Master which continually filled his soul, and testified his appreciation of the spiritual life which he found practically illustrated by Brethren and Sisters.

One of the last speakers added, "The import of all the good words spoken in worship this morning may be found in the Apostles injunction to put on the whole armor of God. It is the whole armor that is needed, not merely a part of it, to make us able to withstand all evil. Whoever possesses the full armor does not shine with light that is the reflected goodness of another, but with that which is the result of personal endeavor and self-sacrifice."

At the close of the services Elder Henry called the attention of the as-

sembly to the subject of the MANIFESTO; stating, "It is one of the avenues through which the light of truth can be published to the world; and Brethren and Sisters who have the ability to speak, will find themselves equally able to write the same thoughts which they express so clearly in the time of worship. I would request all to regard the MANIFESTO as one of the essentials of our life; to mention it in conversation with friends and conscientiously do what we can for its support."

At the close of the services, we thought that the worshipers might well feel that they had tasted of the good things of the Heavenly kingdom. It was one of many seasons where the soul feels what language cannot portray.

"GATHER UP THE FRAGMENTS."

ERNEST PICK.

I.

THOUGH Christ a thousand times in Bethlehem be born
But not within thyself, thy soul will be forlorn,
The Cross of Golgotha thou lookest to in vain,
Unless within thyself it be set up again.
Sheffler.

II.

The proper way to resist evil is to absolutely refuse to do evil either for one's self or for others.

III.

It is by those who have suffered, not by those who have inflicted sufferings, that the world has been advanced.

IV.

It is the curse of every evil deed
To be of many others the ever fertile seed.

V.

To tell the truth, to advocate liberty and equal rights regardless of time, place or audience is throwing pearls before swine.

VI.

In adversity keep up
In prosperity keep down :
Will lighten the heft of the cross
Remove all thorns of the crown.

VII.

No roses without thorns, many thorns without roses.

VIII.

You never will please each and all, yet be of good comfort and cheer—vanity is all.

IX.

Good advice? When you need it, you don't get it, if you get it, you (think you) need it not, but mind the best advice comes on crutches—always behind.

X.

Of all kinds of shame, the worst, surely is the being ashamed of frugality or poverty.

Livy.

XI.

Love all, trust few, do wrong to none.

XII.

I am strongly impressed with the necessity of urging the moral side of non-flesh-eating. I am thoroughly convinced of the impossibility of the emancipation of the race from all disease, cruelty, tyranny and lust, until men cease to mingle the "blood and life of beasts" with their own moral and physical nature.
—*Julia Darting in "Food."*

Mr. Lebanon, N. Y.

TOIL.

WE cannot toil in vain,
Labor is strength and power,
Equal the gift, is gain
Through every working hour;
While sloth brings fetters down
Upon the limb and mind,
But industry doth crown
With health to all mankind.

M. Whitcher.

Show love and kindness unto all.

[As Br. Samuel did not intend the following for publication, we have only to say that we retained it for all the readers of the *MANIFESTO*, as it is well worthy of a general circulation. Br. Samuel is seventy-nine years of age, and yet quite active in all the duties of life. His early gospel home was in this Society, but in 1859 he removed to the Society in Gloucester, Me., where he at present resides, loved and respected by all who know him.—ED.]

EAST CANTERBURY, N. H.

9—17—1890.

BELOVED ELDERESS HARRIET:—I have received two good letters from home since coming here, one from Laura and one from Aurelia, and instead of answering each or writing to others as requested, I thought I would address my letter to you.

I have much I could write that I think would interest you and them, as well, but I shall have to desist for the reason that I find so much to see, to learn and to admire, that I do not feel that I can do justice to the season in such a letter as I shall be able to write, in the short time allotted for this purpose. Therefore, I will confine myself to a simple statement of facts as they exist.

I am here and enjoying the company of the blest. We arrived at the time appointed. Were met at Laconia by our kind friends, according to agreement. Have been well received by Ministry, Elders and all. Have had several good meetings, where we gained much love and have been greatly strengthened and encouraged. The continuous rain has not diminished our enjoyment so far as visiting is concerned, but I have felt very sorrowful at every recollection of the situation of

our crops at home, and at Alfred, as well as at this place.

On account of much weariness I have kept my room most of to-day. I have felt a sort of "all goneness," if I may be allowed the expression. I think my case may be like the person who applied to an M. D. for advice and was told that rest was all that was needed; but says the patient,

"Please look at my tongue."

After doing so the Doctor remarked, "That needs rest also."

But I must admit that my pen has no reason to complain of overwork, and as it will not go of its own accord I think I will place it in the rack as an unprofitable servant, while

"I to my cabin repair."

Adieu in much love,

SAMUEL KENDRICK.

TO THE MANIFESTO.

AMANDA TIFFANY.

As my old-timed friend the MANIFESTO for which I so anxiously wait is handed me I am reminded how swiftly time flies, as ever it comes laden with many beautiful truths and testimonies, offerings of sincere, devotedly consecrated souls to the service of God and the uplifting of humanity.

It is ever a source of encouragement to me to read of soul battles valiantly fought and victories won. I was forcibly impressed while reading in the August MANIFESTO, "Soliloquy," by Oliver C. Hampton, the truths it contained and the necessity of frequent self-examinations. It stirred within my soul latent forces and nerved me for greater action. I always love to read the good

teachings of my older Brethren and Sisters. From good Brother Daniel Orcutt's instructions, I have received much good. The MANIFESTO is a power, a blessing and I would say, speed on thou swift-winged messenger of truth, flood all the land with light and love, never cease till peace shall bear the sway and right shall triumph over wrong.

Mt. Lebanon, N. Y.

[Translated from the French by Louis Basting.]

THE RAT HOLE.

AT the corner of an ancient mansion built in a style half gothic and half Roman, a large breviary—the daily prayer-book of the Roman Catholic Church—richly adorned with illuminations, may be observed. It is protected from the rain by a little pent-house, and from thieves by an iron grating, which however permits the turning of the leaves. By the side of the book is a narrow arched skylight, crossed by two iron bars, which is the only opening that permits the entrance of a little light and air into a small cell located within the wall of the building. The quietness which reigns there is the more profound and the silence the more gloomy since the noise and the crowd of one of the most popular squares of Paris surrounds it on every side.

This cell had been famous for centuries. Madame Roland, who mourned deeply the loss of her father who had perished in the crusades, had caused it to be excavated in the wall of her own mansion, in order to confine herself within it forever, retaining nothing of all her possessions but this poor lodging, whose door was walled up and whose skylight was open to winter and summer alike, giving everything else to the poor and to God.

The desolate woman awaited death in this anticipated tomb for twenty years, praying night and day for her father's soul, sleeping in ashes, having not even a stone for a pillow, clad in a black sack, living only upon the bread and water which the pity of some passer-by deposited upon the little shelf in

front of the opening; thus receiving charity after having been charitable herself. At her death, when about to pass into the other and final sepulchre, she bequeathed her cell in perpetuity to such afflicted women as had great cause to pray much for others or for themselves, and who choose to be buried alive on account of great grief or great penitence. The poor of her time buried her with tears and benedictions; but to their great regret the pious daughter failed of canonization on account of lack of influential friends. Those among them who were somewhat bold in their opinions expressed the conviction that that matter would be more easily accomplished in paradise than at Rome; but the greater part were content to hold Madame Roland's memory sacred and to venerate the tattered remains of her garment as relics. The city on its part, according to the intention of the lady, provided and maintained a public breviary by the side of the cell, not so much for the purpose of inciting to prayer as to draw attention to the poor inmates who had become heirs to Madame Roland's cell, and to prevent their dying from hunger and neglect. This sort of tomb was not at all rare in the middle ages. One met them in the most frequented streets, in the very middle of the noisiest markets, under the feet of the horses and under the wheels of the carriages, a cave, a pit, a walled-up hovel, with iron gratings, where a human being prayed night and day, voluntarily devoted to some eternal lamentation, to some great expiation. And all the reflections which so strange a spectacle awakens in us to-day; that horrible cell, a sort of an abode between a dwelling and a grave, between a city and a cemetery; this living cut off from human companionship, being regarded outside of it, numbered among the dead; that lamp consuming its last drop of oil in the shadow; those remains of life flickering in a ditch; that sigh, that voice, that prayer eternal in a box of stone; that face forever turned towards the other world; that eye already illumined by another sun; that ear pillowed upon the wall of the grave; that soul prisoner in that body, that body prisoner in that dungeon, and under that double prison of flesh and granite,

the moaning of that soul in pain: nothing of all that was perceived by the crowd. The piety of those times was not very rational nor very delicate and did not regard an act of religion from so many points of view. It accepted the fact unquestioning, honored and venerated the sacrifice, but did not attempt to analyze the sufferings and commiserated them but indifferently. It carried occasionally some pittance of food to the miserable penitent, looked into the hole to see if he were still alive, ignorant of his name, hardly knowing how many years had passed since he commenced to die, and the stranger who inquired of the neighbors regarding the living skeleton he saw in the cave was simply answered: "It is the recluse."

It was on a winter's day of the year 1482 when some charitable women who had remembered the poor inmate of the cell situated on the Place de Greve approached it with some food and drink. The populace had named the poor woman living there *La Sachette* on account of the sack she wore, and they called her abode *le trou aux rats*—the rat hole: probably a very realistic appellation. It was a sorrowful sight that presented itself to the women as they peered through the grated opening into the interior. Upon the bare stone floor of the narrow cell crouched the figure of a woman. Her chin rested upon her knees, her arms were folded before her. Clothed in a brown sack which covered the entire form in long folds, the long gray hair falling even to the feet, it was a strange spectacle to see. It was like a spectre one sees in a dream, pale, immovable, sinister. Hardly could one discern in the dark twilight the severe lines of a pale emaciated countenance; hardly could one perceive a bare foot upon the frozen, rigid floor of stone. The little one could see of the human form clothed in that robe of mourning, made one shudder. That figure crouched upon the flags appeared to have neither movement, thought nor breath. Under that thin robe of linen, in January, lying upon that bare floor of granite, without fire, in the shadow of the dungeon, where the sunlight never entered, she did not appear to suffer, nor even to feel. One could have said that she was stone with the dr of

geon, ice with the winter. The hands folded, the eyes fixed. At the first glance one took it to be a spectre, at the second for a statue. But from time to time those blue lips half opened for a sigh, and from those mournful eyes went forth a look ineffable, profound, lugubrious, imperturbable. Such was the creature inhabiting *le trou aux rats*.

When the spectators at the window perceived this immovable attitude they said to each other in low whispers, "Let us not trouble her; she is in her ecstasy; she is praying." But when they finally decided to make their presence known, they called many times: "Sister! Sister!" before the slightest motion gave evidence that death indeed had not overtaken the miserable woman. Then a long shivering fit seemed to run through her body from head to foot, her teeth rattled, she took her feet in her hands and said: "Oh, they're terrible cold!"

"Poor woman! do you wish a little fire?" She shook her head.

"Well, then take this flask of spiced wine; it will give you some warmth."

Again she shook her head and said, "Water!"

"No, Sister! that is no drink for you in January: take this wine and eat this cake we have bought for you."

She pushed back the proffered cake and said: "Black bread!"

Then one took off her warm woollen cloak and endeavored to have her accept it, but met with the same refusal. At last she said: "Give me some water: I have had none for two days, the world has forgotten me, and why should it not?"

[These acts of severe and unreasonable self-mortification, whether practiced by Christians or Hindoos, have their origin in the religious instinct which seems to be more or less common to all mankind. It is the doctrine of works pushed to the extreme. The reaction against that system culminated in Calvin's dictum: "Only believe!" Both systems, carried to the radical ultimate, are absurdly unreasonable. If faith without good works is dead, then are

works that of themselves are not good, also dead, though they are done in the name of faith. A simple, peaceful life of virtue and usefulness is the best evidence of repentance, the only atonement sanctioned by revealed religion and by common sense; it is the highest act of human devotion possible. To live that life requires more of self-denial than *La Sachette* was ever called upon to practice.]

TICKETS TO HEAVEN.

ACCORDING to a correspondent of the *Pittsburg Dispatch*, the Swiss federal authorities have just been calling to account the abbot and monks of a celebrated monastery for driving a thriving trade in "Tickets to Heaven." Since the first of the year, 45,000 tickets have been sold, which indicates an immense amount of gullability in those parts. But really these tickets are better in their conditions, and cheaper withal (being only 15 cents apiece,) than those that are distributed among their credulous crowds by some of our American revivalistic scalpers. These Swiss tickets are ornamented on the face with the coat of arms of the monastery, and have on the back the following:—

While traveling, take roots of faith, green leaves of hope, roses of love, violets of humility, absinthe of repentance, myrrh of mortification, and some wood of the cross. Bind the whole together with the thread of resignation, place it on the vessel of prayer, and let it boil over the flower of love with the mineral water of moderation, closing with the cover of silence, expose during the night to the light of meditation. Take one cupful morning and night, and all life long you will enjoy perfect health. Toll-booth and entrance into heaven. In order that your baggage may pass the barrier of the celestial

toil-booth, place humility at the bottom of your valise, over that put obedience, and on top a prayer of contemplation, roll up the parcel in the wide folds of the cloak of zeal for the salvation of the soul, take the umbrella of love and go straight to the station of the house of God.

A curious mixture that, of sense and superstition, sincerity and knavery, benevolence and cupidity, but deducting all the superstition, knavery and cupidity, there is surely the worth of 70 centimes left in the recipe; and many times the worth of some of the revival recipes current over here.—*Christian Standard*.

[The above writer seems to place the Catholic Monks and the Protestant Revivalists in the scales, and wonders which will tip the beam. The monks certainly should be commended for getting up a very nice religious recipe, and if the purchasers are careful to follow the prescription, we think they will become pretty good pilgrims. It must be a very dull Catholic or Protestant that could not be benefited, to the value of fifteen cents, by the perusal of an article so novel and quaint.—ED.]

THE CRUSADES OR HOLY WARS.

AMELIA J. CALVER.

THE first Crusade, i. e., a war carried on by the Christians of the middle ages for the recovery of Palestine from the Mohammedans, was resolved on in 1095 by Pope Urban II. But through the enthusiasm of Peter the Hermit, the people could not wait for regular proceedings, and four bands of unorganized crusades started. The first 20,000 headed by Walter the Penniless; the second 40,000 by Peter the Hermit, and the third consisting of 15,000 Germans, and an immense mob of 200,000 from England, France, Flanders and Lorraine. These

were either destroyed before reaching Palestine, or routed in the engagement there.

It was only now that the true crusaders entered upon the scene. Six armies, embracing all the chivalry of Europe, headed respectfully by Godfrey of Boullion, Hugh the Great, Robert Curthroses, Count Robert of Flanders, Prince Bohemond of Tarentum, and Count Raymond of Toulouse started for Jerusalem. Uniting their forces, the first conquest was the capture of Nice, in June 1097. The sultan Soliman was next defeated and the principality of Edessa taken. Antioch was captured after a siege of seven months, mid reverses, and they at last saw the way open to Jerusalem. The city was taken on the 15th of July 1098, and Godfrey of Boullion crowned king of Jerusalem.

But such a victory was easier gained than held. The Christians of Jerusalem, surrounded as they were by countries of hostile Mohammedans, frequently lost the city; and seven other crusades were called out between the years of 1147 and 1270, all of which failed in the object for which they started, the entire subjugation of Palestine. But such energy in what they deemed a righteous cause, was not destined to be counted an entire failure: for it led to results more beneficial than the crusaders' wildest dream.

Western Europe became acquainted with two civilizations, more advanced than its own, the Greek and Saracenic. Thus a powerful impetus was given to the literature and commerce of Europe, breaking the spell of the dark ages. Richard the Lion-hearted of England, was a leader in the third crusade, and Prince Edward, afterward Edward I. of England, a leader of the eighth and last.

The Children's crusade, one of the strangest events of history, started in 1212, consisting of three armies of French and German children, numbering in all 70,000. They thought that miracles would be performed for them and by their means the Moslems become converted. Some were discouraged and returned home, some stopped by the way, but most of them perished on the march, or were sold into slavery.

Mt. Lebanon, N. Y.

(From the Philadelphia Press.)

CHRISTIANS SHOULD NOT MARRY.

Count Leon Tolstoi Declares That Marriage Was Not Instituted By Christ.

The Author of "Kreutzer Sonata" Advances a Startling Theory That Celibacy Is Right and Marriage Wrong.

[Translated from Count Tolstoi's Manuscript.]

I HAVE received and still continue to receive, numbers of letters from persons who are perfect strangers to me, asking me to state in plain and simple language my own views on the subject handled in the story entitled "The Kreutzer Sonata." With this request I shall now endeavor to comply.

My views on the question may be succinctly stated as follows: Without entering into details it will be generally admitted that I am accurate in saying that many people condone in young men a course of conduct with the other sex which is incompatible with strict morality, and that this dissoluteness is pardoned generally. Both parents and the Government, in consequence of this view, may be said to wink at profligacy and even in the last resort to encourage its practice. I am of the opinion that it is not right.

It is not possible that the health of one class should necessitate the ruin of another, and, in consequence, it is our first duty to turn a deaf ear to such an essentially immoral doctrine, no matter how strongly society may have established or law protected it. Moreover, it needs to be fully recognized that men are rightly to be held responsible for the consequences of their acts, and that these are no longer to be visited upon the women alone. It follows from this that it is the duty of men who do not wish to live a life of infamy to practice such continence in respect to all women as they would were the female society in which they move made up exclusively of their own mothers and sisters.

A more rational mode of life should be adopted, which would include the abstinence from alcoholic drinks, from excess in eating and from flesh meat, on the one hand, and recourse to physical labor on the other. I

am not speaking of gymnastics, or of any of those occupations which may be fitly described as playing at work; I mean the genuine toil that fatigues. No one need go far in search of proof that this kind of abstemious living is not merely possible, but far less hurtful to health than excess. Hundreds of instances are known to every one. This is my first contention.

CUPID TO BE SHUNNED.

In the second place, I think that of late years, through various reasons into which I need not enter, but among which the above mentioned laxity in opinion in society and the frequent idealization of the subject in current literature and painting may be mentioned, conjugal infidelity has become more common and is considered less reprehensible. I am of opinion that this is not right. The origin of this evil is twofold. It is due, in the first place, to a natural instinct and in the second to the elevation of this instinct to a place to which it does not rightly belong. This being so, the evil can only be remedied by effecting a change in the views now in vogue about "falling in love" and all that this term implies by educating men and women at home through family influence and example, and abroad by means of healthy public opinion, to practice that abstinence which morality and Christianity alike enjoin. This is my second contention.

In the third place, I am of opinion that another consequence of the false light in which "falling in love" and what it leads to are viewed in our society is that the birth of children has lost its pristine significance, and that modern marriages are conceived less and less from the point of view of the family. I am of opinion that this is not right. This is my third contention.

CHILDREN OVERFED AND SPOILED.

In the fourth place, I am of opinion that the children (who in our society are either an obstacle to enjoyment—an unlucky accident as it were) are educated not with a view to the problem which they will be one day called on to face and to solve, but solely with an eye to the pleasure which they may be made to yield to their parents. The consequence is that the children of human be-

ings are brought up for all the world like the young of animals, the chief care of their parents being not to train them to such work as is worthy of men and women, but to increase their weight, to add a cubit to their stature, to make them spruce, sleek, well-fed and comely. They rig them out in all manner of fantastic costumes, wash them, overfeed them, and refuse to make them work. If the children of the lower orders differ in this last respect from those of the well-to-do class, the difference is merely formal; they work from sheer necessity, and not because their parents recognize work as a duty. And in over-fed children as in over-fed animals, sensuality is engendered unnaturally early.

Fashionable dress to-day, the course of reading, plays, music, dances, luscious food—all the elements of our modern life, in a word, from the pictures on the little boxes of sweetmeats up to the novel, the tale and the poem—contribute to fan this sensuality into a strong, consuming flame, with the result that sexual vices and diseases have come to be the normal conditions of the period of tender youth, and often continue into the riper age of full-blown manhood. And I am of the opinion that this is not right.

It is high time it ceased. The children of human beings should not be brought up as if they were animals, and we should set up as the object and strive to obtain as the result of our labors something better and nobler than a well-dressed body. This is my fourth contention.

LOVE OVERRATED.

In the fifth place, I am of the opinion that owing to the exaggerated and erroneous significance attributed by our society to love and to the idealized states that accompany and succeed it, the best energies of our men and women are drawn forth and exhausted during the most promising period of life; those of the men in the work of looking for, choosing and winning the most desirable objects of love, for which purpose lying and fraud are held to be quite excusable; those of the women and girls in alluring men and decoying them into liaisons or marriage by the most questionable means conceivable, as an instance of which the present fashions in

evening dress may be cited. I am of opinion that this is not right.

The truth is that the whole affair has been exalted by poets and romancers to an undue importance, and that love in its various developments is not a fitting object to consume the best energies of men. People set it before them and strive after it, because their view of life is as vulgar and brutish as is that other conception frequently met with in the lower stages of development, which sees in luscious and abundant food an end worthy of man's best efforts. Now, this is not right, and should not be done. And, in order to avoid doing it, it is only needful to realize the fact that whatever truly deserves to be held up as a worthy object of man's striving and working, whether it be the service of humanity, of one's country, of science, of art, not to speak of the service of God, is far above and beyond the sphere of personal enjoyment. Hence it follows that not only to form a liaison, but even to contract marriage is, from a Christian point of view, not a progress, but a fall. Love and all the states that accompany and follow it, however we may try in prose and verse to prove the contrary, never do and never can facilitate the attainment of an aim worthy of men, but always makes it more difficult. This is my fifth contention.

How about the human race? If we admit that celibacy is better and nobler than marriage, evidently the human race will come to an end. But if the logical conclusion of the argument is that the human race will become extinct, the whole reasoning is wrong. To that I reply that the argument is not mine; I did not invent it. That it is incumbent on mankind so to strive and that celibacy is preferable to marriage are truths revealed by Christ nineteen hundred years ago, set forth in our catechisms and professed by us as followers of Christ.

MAN NATURALLY CHASTE.

The same truth is confirmed by our reason, which tells us that the only solution not repugnant to the sentiment of humanity of the problem of overpopulation is afforded by the systematic striving after chastity, which though distasteful to animals, is natural to man.

It is a most extraordinary thing when you come to think of it; Malthusian theories can be broached and propagated; millions of children may be allowed to die every year of hunger and want; millions upon millions of human beings may be butchered in war; the State may strain every nerve to increase and perfect the means of killing the people and look upon this as the main aim and object of its existence—all these things may be done under our eyes without striking us as in any way dangerous to humanity, but let some one hint at the necessity of celibacy, and immediately the cry is raised that the human race is in danger.

When a person asks you his way to a place there are two methods of directing him. You may either point to a distant tree and tell him to make straight for that, thence on to the village, and from the village along the river bank till he comes to the hill, &c., or else you may give him the general direction, telling him to walk due eastward and to let the inaccessible sun and stars serve him as finger-posts. The former of these methods is that of transitory religions with their detailed prescriptions and instructions; the latter is that of the inner consciousness of eternal, incorruptible truth. In the former case certain actions are described as having to be performed or avoided, in the latter the goal only is pointed out—a goal which, though forever unattainable, is recognized by our inner consciousness as the true one, and communicates the right direction to our life work. Keep holy the Sabbath day, perform the rite of circumcision, drink no spirituous liquors, do not steal, give a tithe of your goods to the poor, do not commit adultery, make the sign of the cross, receive the sacrament of communion, &c. Such are the formal precepts of Brahminism, Buddhism, Israelitism, Mohammedanism and the ecclesiasticism called Christianity.

TO BE CONTINUED.

ON A RICH MAN'S TABLE.

THERE sat two glasses filled to the brim
On a rich man's table, rim to rim.
One was ruddy, and red as blood.
And one was clear as the crystal flood.
Said the glass of wine to the paler brother,

Let us tell the tales of the past to each other;
I can tell of banquet and revel and mirth,
And the proudest and grandest souls on earth
Fell under my touch as though struck by
blight,

Where I was king, for I ruled in might.

From the heads of kings I have torn the
crown,
From the height of fame I have hurled men
down;

I have blasted many an honored name,
I have taken virtue and given shame;
I have tempted the youth with a sip, a taste,
That has made his future a barren waste.

Far greater than king am I,
Or than any army beneath the sky.

I have made the arm of the driver fail,
And sent the train from the iron rail;
I have made good ships go down at sea,
And the shrieks of the lost were sweet to me;
For they said: "Behold, how great you be!
Fame, strength, wealth, genius before you
fall,

And your might and power are over all."

Ho! ho! pale brother, laughed the wine,

"Can you boast of deeds as great as mine?"

Said the water glass: "I cannot boast

Of a king dethroned or a murdered host;

But I can tell of a heart once sad

By my crystal drops made light and glad;

Of thirsts I've quenched and brows I've laved;

Of hands I have cooled and souls I have
saved;

I have leaped through the valley, dashed
down the mountain,

I lowed in the river and played in the foun-
tain,

Slept in the sunshine and dropped from the
sky,

And everywhere gladdened the landscape
and eye.

I have eased the hot forehead of fever and
pain,

I have made the parched meadows grow fer-
tile with grain;

I can tell of the powerful wheel of the mill,
That ground out the flour and turned at my
will;

I can tell of manhood debased by you,

That I have lifted and crowned anew.

I cheer, I help, I strengthen and aid;

I gladden the heart of man and maid;

I set the chained wine-captive free,

And all are better for knowing me."

These are the tales they told each other,

The glass of wine and paler brother,

As they sat together filled to the brim,

On the rich man's table, rim to rim.

Selected.

HABIT.

HABITS formed are hard to break,

Let us watch with care

That the good are ours to make,

Of the ill beware.—*M. Whitcher.*

THE MANIFESTO. OCTOBER, 1890.

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,
EAST CANTERBURY, MER. CO., N. H.

TERMS.

One copy per year, postage paid,	.75
" " six months, " "	.40
Send for sample copy, free.	

ENTERED at the Post Office at East Canterbury, N. H., as second-class matter.

Editorial.

WHATEVER may be for the advancement or the stability of our Community, which has become our religious home, should claim the special attention of every member who may be interested in its prosperity. The basis upon which this home is established, its Covenant, its order and its religious obligations, are so diametrically opposite from that of the little, selfish communities of the world, including as they do, the very relations we ignore, that we must, in our system of management, follow that order which makes peace in our secular and religious life, and which will lead to the Kingdom of God.

A community which rests upon Christian principles, as enunciated in the testimony of Jesus, and has within itself the power of remoulding the life of its members and of establishing in them the peaceable fruits of righteousness as it supplants the life of the world, must rest under the Divine care of an overruling Providence.

The beautiful promises which Jesus so kindly proffered to his disciples will be claimed as compensatory, and indeed, they will flow into the Christian's path as naturally as the rivulets and rivers flow into the great sea. The religious work of the Community must always be in close correspondence with the work of the divine Teacher which the sacred Record informs us was to do good to suffering humanity. That valuable lesson of the good Samaritan which Jesus so carefully illustrated for the benefit of his disciples, will ever find a resting-place in the hearts of those who accept the beautiful mission of Christian kindness, and assist them in their earnest efforts to do God's will on the earth as it is done in heaven. We then can ask in all confidence, "Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us."

It is the spiritual life of the Community that develops the relation of Brethren and Sisters, and which gives it a position above the selfish and unhallowed relations of the

world. For its greater prosperity, the Community must accept what the experience of a century has so thoroughly taught. "Order is heaven's first law." It is the harbinger of peace and a crowning glory of a gospel home. It then follows that those who would wish to enter into the new and heavenly relation, while upon the earth, must become the subjects of a good and protective system of order.

That rule which governs the natural man in his relations with the world, may not be calculated to protect him in the spiritual relations which he is expected to maintain with his Brethren and Sisters. The good apostle fully realized this fact as he grew to be a disciple in Christ, and was led to make this remark, "I glory in the cross of Christ, by which I am crucified to the world, and the world to me."

It is, indeed, a crucifixion of the selfish nature of man to enter a Community that urges the necessity of living a life in harmony with the life of Christ. It needs no creed to fetter the mind, and needs no elaborate ceremony to demand recognition; it only needs that the life shall be changed from wrong to right, that the path of the Lord shall be made strait, and that all ungodliness and every worldly lust shall be crucified that a new, spiritual life may be developed in the soul.

By zeal and earnest labors of many faithful souls who have consecrated

their lives to God, our Communities were carefully organized and maintained as religious homes for those who are willing to leave the old inheritance of the world and become the followers of Christ.

As we have accepted the new and sacred inheritance the prosperity and perpetuity of these religious homes must devolve upon us. We know the great value they have been to our gospel parents, and also to the present generation, and may well grow anxious in our prayers for the present and future happiness and prosperity of our blessed Zion.

✎ Through the kindness of friends we are able to distribute several copies of the MANIFESTO gratuitously. We will send a copy of the paper, one year, free to any one sending us his or her address.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

So much there is to say of home yet we would not be tedious, nor reiterate an old story.

The Home Notes Corner seems like a family circle, where each instructs as well as learns. Let us hear more of the various improvements peculiar to each Society, that all may be benefited. It gives us a oneness which should mark our organizations. Not a oneness in inert laxity, but a determination to struggle for the perfect life which was the grand plan of our founders.

One of the marked improvements in our Society in the past few years, is the beautifying of our homes by well-kept lawns, and neat paths about our dwellings; and we hope to see the boundary line of care widen each

year until the mudless village path appears. The home care speaks of interest and vitality especially when it is the work of the young; and of an unselfish interest, when it is blest and aided by those whose whitened locks hint of the home "over there."

Tidiness in the home, order in its environs, says to the passer-by "Come;" while long rank weeds and grass out of place reminds one of the pestilent-cursed city where grass grows in the market places and the death knell urges all to pass by rapidly. Our homes are missionaries. What are they teaching of our inner life?

The Census enumerator whose duty called him to our Society in June, felt that he had struck a bonanza. So many names in so brief a time, with no wasted moments over suppressed names, ages or employments. He said he had done better in our village than in any part of his district; and should henceforth refute the idea that the "Shakers were running out."

A. J. C.

Center Family.

Sept. 9.

WE finished our grain harvest on the 8th. ult. and judging from the amount of straw gathered should think we will have a large yield of grain.

The week previous had $6\frac{3}{8}$ inches rain so that the earth was literally soaked and still the rain came and we were almost disposed to worry about it, but to what purpose; it would neither improve the weather nor our spirits, hence the best thing to be done was to bear it patiently.

We wonder what has become of the feathered songsters that used to regale us with their sweet music. Birds are to be seen but they give us no notes of joy. Perhaps the singing ones have taken themselves off to a more genial clime to cheer other of earth's pilgrims with their delightful carols.

This week Monday we put up our first batch of tomatoes of the season, 20 galls. They are much later this season than common in ripening although we spent much time potting the plants, having an idea that by so doing we should get them eight or ten days earlier. Our people think highly of them cut up and served on the table raw.

Elder Daniel and Eldress Ann left their Central home for Watervliet on the 25th. and expected to be joined by Elder Giles and Eldress Harriet during the week. Finished digging and storing potatoes. They are large, the quality is excellent and we have a large crop.

Br. Alonzo Hollister returned yesterday having spent 4 weeks in visiting the Believers at Gloucester, Alfred, Canterbury, Harvard and Shirley. He comes back to us refreshed and invigorated and with renewed energy. He reports having had a delightful time and expresses heartfelt gratitude to God and to all his kind friends who have entertained him. It will long be, he says, as an oasis of happiness to dwell upon in memory.

Sept. 10th. Men commence this morning laying a tile floor in the kitchen department. We hope it will prove a complete success and keep out those pestiferous rodents that inhabit our cellars and gain access to the kitchen to the annoyance of the cooks.

T. Rayson.

South Family.

DEAR EDITOR;—We are great admirers of punctuality, so send Bible answers that you may know we have studied the Sept. MANIFESTO and like it.

We have been busy at work, as usual; but one day last week, (Friday) fourteen persons from our family went down to Lake Quecchey for a change. All enjoyed the day very much as it was the finest one of the season. We were rowing and singing on the lake most of the time. At twelve o'clock we sat down to a good dinner. It was prepared by Sister Mary Jane the day before. She has taken charge of over seven bushels of blackberries the past two weeks that were gathered near home. For every blessing we are thankful.

There are several improvements we want to make before winter sets in, knowing full well that "a stitch in time saves nine," always, neither can we forget the good old maxims, "cleanliness is next to godliness," and "a soft answer turneth away wrath" and "honesty is the best policy" "the hand of the diligent maketh rich," and then, "waste not want not."

Will close by saying that none are sick among us. We cannot always say this.

S. A. C.

North Family.

Sept. 10. 1890.

BELOVED ELDER HENRY :—Your very kind letter of the 8th. inst. reminds me of blessed Mother Ann, and of the marvelous changes that have been wrought in our own order, and in the outside world. It is now one hundred and six years since Mother Ann passed to spirit life.

If changes in spirit life have been effected in Mother and her companions in the same proportion they have here, what glory and beauty there must be unfolded.

I think it very profitable to take a retrospective view of the progress that has been made, it gives hope and courage for the future.

It is thought that moves the world, without it we are as the beasts that perish.

It was thought that brought the steam-engine, the spinning-jenny, the reaper and binder. It is thought that has given us the electric light and motor, the telephone and phonograph. It is thought that is developing the bounties of kind Providence, and it is thought that will bring about a system of justice, under which, everybody will be made happy, and the whole earth turned into joyfulness.

It is evil thought turned to selfish ends and purposes, thoughts of hatred and revenge, of mocking scorn and uncleanness : these form the hells and create all the misery there is in the earth, while every good thought helps to make heaven, and everybody happy.

Within six weeks we have had over one foot of rain. The general cry is, enough. As we come near the apple harvest time, we more fully realize the scarcity. Potatoes all around are rotting, and it is so wet it makes very tedious digging. Winter wheat is up and looks very fine. Rye not yet all sown. Have had nearly three inches of rain this week, but no rain on Sunday, that prevented our meeting together at the meeting-house. The strangers who have met with us, have been exceedingly attentive, and must have received some ideas that set them thinking.

If the amount of good done by Believers through their public meetings, could all be summed up, what a mighty pile there would

be. So we will toil on, and pray on; sow early and sow late; and never forget the assembling of ourselves together.

The brightest spots in my life are the blessed experiences with gospel friends in our spiritual meetings: they are living springs from fountains that never fail.

In kindest love, and a renewal of every good resolution, I close. D. O.

Watervliet, N. Y.

Sept. 2.

THE MANIFESTO for September is at hand with much to encourage and interest us. In looking over the *Notes about Home*, I find nothing from the Valley to inform our Brethren and Sisters in other parts of the vineyard that we are laboring for a full share in the gospel harvest, although as of old the harvest is great and consecrated laborers are few; yet these few are earnest, zealous souls working out their own salvation from sin, and as earnest for the elevation of others who may seek help.

The South Family have harvested a fair crop of hay, rye and oats, and now the farmers are preparing the ground for winter grain. We have commenced canning tomatoes which bid fair to yield a good crop if these cold nights do not bring on the early frosts. We have been moving our canning department to make it more convenient for the Sisters and to economize our time in handling the goods.

A small company went last week on an excursion to our Mohawk valley farm and found the Broom corn and Indian corn looking quite well. The rain came just in time for earing. We had harvested a fine crop of oats and threshed them by steam power while on the field. We obtained 578 bushels.

We are now making some more changes, and have taken down our old dwelling and are building a new dairy near the family dwelling. O. B.

Hancock, Mass.

Sept. 10.

BEAUTIFUL, refreshing and restful are the lovely days that are at present ours to enjoy.

They seem to us like types of the eternal perfect day. Were we always so blest we

could hardly wish to change our present situation for one in the life beyond. But ah! how perishable are the treasures of earth, how transient the joys it offers. Autumn comes to us in her vernal dress, laden with choice and abundant gifts, amply rewarding the husbandman for his arduous labors.

All crops, excepting that of fruit, gave a bountiful yield and are of good quality. Br. Ira tells us that the potato crop is superior to any that has been produced in this section during the past twenty years. Also that oats and corn average well. Hay was stored in fine condition and was considered equal in quantity to that of last year's growth, which was, in the opinion of competent judges, the best that has been grown on the hillsides and valleys of famed old Berkshire in many years. Cutting and drying sweet corn will soon be the business of the day, but will be despatched in a brief space of time, as the quantity raised does not compare with that of former seasons.

The Brethren have added somewhat to their many home cares by preparing a long bed for strawberries, in which two thousand five hundred plants have already been set, and more will be added later in the season. A two inch water-pipe under fifty-five ft. head has been put down, connecting with other pipes for the purpose of irrigating the plants if necessary. Our blackberry patch of nearly four square rods yielded a fraction over eight bushels. They are of the Snyder variety and added much to the delicacies of our table.

In our former note we stated that pears with us were a total failure. Since then our Brethren have found and gathered a small quantity of the choicest varieties. The Bartlett, Duchess de'Angalene &c., for which we feel very grateful, as indeed we do for all blessings. Home improvements for the season have been the erecting of a carriage-house and wagon-shed combined 60x24 ft. Partition made to the Office Barn, 36x24. Newly roofed the family dwelling at second family. They seem to prefer the baptism of fire by the "Holy Spirit" to the more formal but less effective one produced by the sprinkling on of water; particularly when endeavoring to enjoy "Nature's sweet restorer, balmy

sleep." Other buildings have undergone slight repairs. Workmen are now engaged in repairing the brick Tenant house to the Grist mill.

Beef cattle have done finely this season. One car load was sent to New York market early in August and two car loads more will soon be transported thither. The stock here mentioned was under our charge. Dairy profits have been light as our herd of cows is small and of inferior grade.

The article in Sept. MANIFESTO "Be Courteous," is worthy our most careful consideration. It should be thoughtfully read and faithfully practiced by all. Our kindest thanks to the writer. J. L. S.

Enfield, Conn.

SOME people seem to live more in one year than others do in two. They make the most of time. Brief is the time that we journey here, be our endeavor to grow better each year. To live the greatest number of good hours in a day is wisdom. As we go through each day, let us think of coming days, and make provision for their duties, crosses and trials, by doing our very best work at character building. We want to do our whole duty, come life or come death.

A small quantity of onion added to tomatoes when they are put on to stew, improves the flavor, to some tastes.

Japanese buckwheat sown June 25th. is now ripening. It is at least two weeks earlier than the common variety.

Cream-colored eggs often command a better price on account of their richness. Poultry farming, conducted on a proper system and managed in a business-like manner should pay well, the profits being considerably increased by growing food on the farm. We do not feed much corn to fowls, nor fail to provide clean grit to help digest the food. D. Orcutt.

Enfield, N. H.

Sept. 12.

It seems but a few moments comparatively speaking, since we hailed the first signs of an approaching spring; watched the tiny leaves unfold upon the maples in the lane, which really seem like our personal friends, well-tried and true, as we have watched their

growth ever since they presented the appearance of bean poles, waiting for the vines to grow and cover them.

Now we notice as keenly the first tinge of crimson that foretells autumn. Soon the woods, and even our own door-yard, so convenient for the robins, because of the leafy homes it offers them, will be resplendent with colors of every hue. And so the seasons rotate; who could have planned a better world so far as variety is concerned?

Our summer has been far more summerish than was the same period of time last year. We have had a large number of strangers inspecting our premises this season. It seems to be the fashion, just now, to get away from home, even if in the getting away you get into close, inconvenient apartments and wish yourselves back again, as one woman told me was her experience; consequently we have had some intelligent investigators, some well intended pleasure seekers, and more ignorant curiosity seekers than usual. Have they tarried with us for a brief space of time, sufficient to get a dinner, a birds-eye view of the locality, and departed with the antique idea that we sold apple sauce and brooms, did not marry &c? Or have they realized the good influence which should emanate from pure, honest lives, an idea, at least, that here is a Community based upon the radical principles of Christianity, which, with all its defects (not in principles but individuals) is the strait and narrow way, of which, our Savior said, "But few there be who walk therein?"

These are questions that have occupied my mind, as I have beheld the different companies all-absorbing ideas of some description, the effects of which they bear to their respective homes.

Our apple crop, according to the estimate of our Br. John Cumings, who for many years has cared for the harvesting of this much-used esculent, is hardly half its usual amount. We who attended the apple cutting last evening, believe this, if tangible proof is worth anything, for we dressed some of such diminutive proportions, that after dressing, we queried which was the good fruit, and which was to be relegated to the offal barrel, but as we were thereby reminded of

the economizing virtues taught by our good fathers and mothers in this branch of the "Vineyard," it may prove a blessing, making us grateful for "small things." E. B.

Union Village, Ohio.

DEAR ELDER HENRY:—Our long drowth is broken up and we are having nice showers intermingled with bright sunny days. Elder Joseph arrived home from Cleveland yesterday in good health. The potato crop which is now all harvested but an acre or two, though poor will probably be enough for our own use. But we have no fruit. Other crops moderate in yield except grass which was heavy.

We are beginning repairs on a moderate scale and if we can only hold on to Elder Joseph, we think in a few years we shall be able to shine out with something of our ancient splendor not only, but with many moderate improvements superadded. Let us conclude we have deserved about all the severe chastening we have received and that now we have had about all we need and that we are about to enter on a more prosperous career. We can thus "raise a tax on our calamity" and find spiritual sustenance from the same until we can get into better shape.

We are putting into our Laundry a new washmill, new floor and a new rotary wringer.

We have about three hundred swine and two carloads will be ready to ship in about two and one half months. We are also selling off six or seven hundred logs of sugar tree timber to a last factory. We have quite an amount of wheat for sale and that is better than having to buy.

Your correspondent has once more finished his annual cutting of weeds over one and one half miles of road, besides going over the yards two or three times. The grass is very green and beautiful since the showers and those sugar trees I set out around the Laundry about the time you were here are perfectly beautiful, large and of a deep green and makes a perfect paradise of a place.

Here comes the best of all. On the 7th of August our Beloved Ministry from Mt. Lebanon arrived here, and we had a perfectly delightful visit with them. Sister Eliza-

both Cantrell accompanied them and so long as they were our guests we were amazingly blessed and comforted from our sorrows (which were many, just then) and how glad we should be if we could only have an annual visit of this kind. But we can, and do, thank God for this much and will try to wait patiently for more to come.

O. C. Hampton.

South Union, Ky.

BELOVED ELDER HENRY;—Not much to write about this time. Farmers are done fallowing for wheat, but will not sow this month. Center Family have just sold 844 bu. at \$1.00 pr. bushel.

Potatoes, sweet and Irish promise good crops; corn, medium. I would like to see in the **MANIFESTO**, the general "Bill of Fare" in our different locations, but ours being rather scant at this time, I conclude to copy from the Journal kept by a good Sister in the year 1866, soon after the war. She recorded as follows:—As to our fare in general, we have the cream of the earth: plenty of flour, meal, milk and butter. Irish and sweet potatoes, apples and peaches, dried and canned; strawberries, asparagus, lettuce radishes, peas, preserves, honey, molasses, beef, mutton, chickens, eggs; buttered waffles, fritters, doughnuts, baked dumplings, or (toad in the hole,) peach pies, apple pies, pie-plant pies, puddings, sweet cake, milk, tea, coffee and sugar." These and more have furnished the table for some time and with all this less sickness than common. The above was noted by Sister Lucy Shannon.

H. L. E.

Groveland, N. Y.

Sept. 8, 1890.

DEAR absent Editor and friend, Elder BLINN,
We're thinking of you, as our notes we begin;
Thinking how pleasant 't would be, could you come
And collect them yourself, at our own sunny home.
The Community here unite in the same,
And all would rejoice whenever you came.
The months that have passed since you traveled this
* way

We'll not stop to count, though 'tis many a day.
Now if you'll just come when our notes become due,
We'll then have new notes we can tender to you,
The greatest of *strikes* in our town you will hear,
Are the clocks, they all strike each hour of the year.

Among the many **MANIFESTO** notes made

manifest, one we will just now take note of; the reporter from Canterbury testifies to the new and cold method of preserving rhubarb in all its summer freshness and greenness. Happily we at Groveland are among the class known as disciples of the new and better way, advocating best systems of being and doing, thinking and acting, therefore we have tested the cold water plan for rhubarb preservation, and shall hereafter renounce the old way of saving by fire. Other fruits are found to be superior by adopting the water-cure plan: peaches, plums, apricots, quinces and many more varieties preserved in this way will long retain the flavor of newly gathered fruit.

Then when winter winds blow and showers of snow
Go dancing through the air,
You'll have fruits that are fresh your table to bless,
Healthful, delightful and fair.

The sweet corn culture that for many years has been the leading occupation through the fall season, will this autumn be remembered as a venture of the past, with anticipation of its future renewal, but if not practicable to continue in the corn scheme, we hope to develop a substitute of greater revenue. The multiplied and added rain-storms of the spring and planting division of the year, was the principal medium that caused the subtraction from our long-accustomed yearly transaction, (Sweet Corn Drying.)

The weeds of New York State grow as rank and tall, as big and small as those we read about and are made note of by the note perfecter from Enfield, Conn. We remember a suggestion advanced in the long ago by the late Henry Ward Beecher that "constant cultivation of weeds will ultimately eradicate them." If Beecher had been a tiller of the soil instead of an expounder of religious theories, his declaration concerning weed life would have read thus:

What we cultivate will grow,
Weeds or flowers we all well know.

Tuesday noon of the 26th. of the past month we were favored with the arrival of Elder Giles B. Avery, Eldress Harriet Bul-lard and Elizabeth Cantrell of the Mt. Lebanon Society. The following evening the family were most agreeably entertained for nearly two hours with a recital by Elder Giles of their journey through sections of

Ohio and Kentucky, also their visits to the Societies in said States. The account was interesting from beginning to its close, and was listened to by an appreciative audience. Thursday morning the company left here for their own home in the East.

Saturday the 30th. a party of three left home on the 4-30 P. M. train for Rochester to attend the funeral of John Siddons who for many years has been a kind and valued friend of this Society. The company followed the remains to Mount Hope cemetery, witnessing the beautiful and impressive services in honor of the worthy dead

Whose life in this world was ever
One of beneficent deeds,
Whose soul was the Soul of goodness
Uncloaked by forms and creeds:
Whose love, was the love of giving,
Not giving for worldly fame,
But living, giving and doing
All for a righteous name. G. D. G.

The Bible Class.

ANSWERS to Bible Questions Nos. 11 & 12 published in the September MANIFESTO.

1. What virtue is most highly commended in Proverbs?

2. What kind of food was first given to man? and what may be said in its favor?

Number of writers from Mt. Lebanon, 12: Canterbury, 12: Enfield, N. H., 12.

Answers to question No. 11.

Wisdom has 24.

Honesty has 1.

Prudence has 1.

Hope has 1.

Truth has 1.

The words wisdom and wise are mentioned 159 times in the book of Proverbs.

A. R. Grimes.

Answers to question No. 12.

Fruits.

Henry George.

Cereal food.

George Platt.

Apples. Because they are the most healthy.

N. E. Carman.

Fruits.

A. M. Candee.

Fruits. That is the most healthy food and sustains the intellectual as well as the physical man.
W. Platt.

Fruit. It is the most healthy. E. Gill.

" It is the most healthy both for body and mind.
Susie Thomas.

Fruit. It is the most healthy kind of food.

Margaret Gill.

Fruit.

Ina L. Platt.

"

Will A. Carman.

Fruit and vegetables.

Fruit is mentioned as an acceptable article of food in 2 Kings xix., 29. "Sow ye and reap and plant vineyards and eat the fruits thereof."

Vegetables are recommended in Hebrew vi., 17.

Jane Crooker.

Jessie Evans.

Fruit and vegetables.

Fruit is recommended in Numbers xiii., 21-33 as a source of great strength.

Vegetables are spoken of in Heb. vi., 17. "For the earth which drinketh in the rain, that cometh upon it and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God." J. E. Wilson.

Fruit. It is considered a very healthful diet, far superior to animal food. M. E. King.

Fruit. It is more healthful than animal food.

S. A. Reed.

Fruit.

L. Horton.

Fruit. It is a very healthy article of diet, and some writers think that man will return to this diet of his first home in the garden of Eden.

M. M. Clark.

Fruit. Which is preferable to animal food.

R. Hathaway.

Fruit and vegetables.

This kind of food is more healthful than animal food.

E. B. King.

Fruit. It is considered the most natural food for man.

J. L. White.

Fruit: as it is more healthy than animal food.

N. Evans

Fruit, and by this it would seem that God intended man to be a vegetarian. M. Mansir.

Fruit. This is preferable to meat. E. Cook.

BIBLE QUESTIONS, Nos. 13 & 14.

What two preachers used the same words about repentance, as a text?

What kind of food was given to man after the flood? and what may be said in its favor?

TRUST.

AGNES RETZLAFF.

WE should trust God for everything. Trust brings joy and peace and God is with them that trust Him. What a beautiful promise this is and what a comfort to us when we are in trouble, we are safe if we only have trust and faith in God. He cares for us all and loves us more than our earthly parents love us. "Behold the fowls of the air they sow not, neither do they reap, nor gather into barns yet our Heavenly Father feedeth them" we certainly are greater than they. Our kind Father is able and willing to supply our needs if we only ask, then if He thinks best, He will give us what we ask. "His wisdom can make no mistakes." But to have God help us, we must try to do our part, we must obey his commandments and we must praise Him and tell others about Him and if we want God to love us we must love Him, if we do this He will not forsake us even if we do wrong, then we should ask his forgiveness and try to do better. King David did wrong but God forgave him when he asked. Temptation is very strong and we have to keep very close watch of ourselves to keep out of the way of it; even Christ was tempted but he did not yield he had trust in God his Father. It should be our labor to follow his example and then we will have our reward in heaven.

Hancock, Mass.

THE "Kreutzer Sonata," written by the greatest novelist of the age, is forbidden to be circulated in Russia, and they also forbid its circulation through the mails in this country, and the manager of the News Company who placed the work on the market, has been arrested.

The "Kreutzer Sonata" presents a true picture of the sensualism and degradation of

a large portion of society, and those who see themselves so really portrayed are indignant. They do not like to see themselves painted in their real characters. This work was written to convey a much-needed lesson to humanity.—*The World's Advance Thought.*

[While reading the above we thought of the words of the Revelator,—“And all the world wondered after the beast.” Tolstoi has given a vivid picture of the life of this beastly nature, which is so universally worshiped. His publicity of the dark deeds of a Christian nation is not wholly acceptable to those whom he represents as actors in the scene and an attempt is made to suppress the sale of the work.—Ed.]

BELOVED ELDER HENRY:—If you can find a little corner in the MANIFESTO for the enclosed, will you be so kind as to insert it. Some good people are very much mistaken in regard to our friends the sparrows.

They certainly do a hundred-fold more good than harm. D. OFFORD.

THE SPARROW AGAIN.

We are receiving letters from different parts of the country in defence of the sparrow. A New York lady writes of long observation of sparrows *eating in perfect harmony with other birds, in some cases driven away by other birds but never driving other birds away.*

Miss Soule, teacher of the kindergarten school, Gorham, N. H., gives similar testimony. But nothing has come to us more important than the following, which we take from the "*Boston Evening Transcript*" of June 30:—

STRONG EVIDENCE FOR THE SPARROW.
BOSTON, June 30, 1890.

GEORGE T. ANGELL, Esq., President:

My dear Sir,—My boy, Jack H. Bowles, this morning shot, on my grounds in Canton, an English sparrow. I found *five borers* (the worm that destroys our fruit trees) in his mouth. I have opened him and found in his stomach a caterpillar and other worms.

A. G. BOWLES.

Mr. and Mrs. Bowles have brought to my office this morning the sparrow with the *five worms squirming in his mouth.*
GEO. T. ANGELL.

FAINT NOT.

"I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred, forty and four thousand."—Rev. xiv., 1.

ENFIELD, N. H.

With the hun-dred four and for-ty thousand I will stand on Mount Zi-on with

the heav-en-ly Lamb, Bearing the seal of the true ov-er-corn-er, In sac-

ri-fice-render-ing all that I am. Why fear the el-ements surging around me?

I need not faint in the heat of the day; There is an arm that

will sure-ly sus-tain me,—Trust-ing I'll toil. oh, I'll watch and I'll pray.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. September. Contents. Green B. Raun, the Commissioner of Patents; Jules Verne, the French Author; Reminiscences and Reflections; The Illuminated Skulls; Feminine Facts; Sketches of Phrenological Biography; Practical Phrenology; Child Culture; Science of Health, etc., etc. Fowler and Wells Co., 775 Broadway, N. Y.

HALL'S JOURNAL OF HEALTH. Sept. Contents. The Summer Outings; Beer as a Tonic; A Girl's Training; Is Crime Disease; We eat too much; Convulsions; Chemicals for Household Use; Treatment for Sunstroke; Co-operative House-keeping; Proper Clothing; Physical Culture; Sulphur in Sugar; The Ear; Ten Good Things to know, etc., etc. Office 218 Fulton St., N. Y.

HYGIEO-THERAPY. August. Contents. The Relationship of Chemistry to Physiology; Steady Nerves; The Small Economies of Life; Health and Higher Education; Anti-Vaccination Department; Department of Horticulture, etc., etc. Dr. T. V. Gifford & Co. Kokomo, Ind.

Teachers and Gentle Voices.

That "excellent thing in woman"—and in man, also, when in the school-room—the "gentle" voice, though not necessarily "soft" or "low," is a means of grace to teacher and taught alike. Few teachers realize how accurately their gain or loss in influence can be measured by the quality of the tone in which they talk. There is no excuse for the hard, sharp, rasping tone, so common as to be usually reckoned one of the characteristics of a "school-ma'm," even in the noisiest room or among the most unruly children. The law of *similia, similibus curantur* does not hold good in such a case. Screaming and shouting at children is to make demons even of little angels, and they must be angelic, indeed, who can escape such transformation.

The teacher should know how to make distinctness serve in place of force to the end of sparing her own throat and the nerves of her pupils.—CAROLINE B. LEROW, in *Ladies' Home Journal*.

IN a little account of India, Herodotus says that it is the finest of all the countries of the East. He says that, with the exception of the horses, the beasts and birds in India are the largest in the world. He says that the people get their gold by washing it out, while other people have to dig for theirs. And then, as the acme of their lazy prosperity, he says their wool grows on trees. "The trees there, in a state of nature, bear woolly fruit, which in beauty and in strength surpasses the wool from sheep, and the people of India wear clothes made from it."

This is the first allusion to cotton made in western literature. It is a little curious, indeed, that no distinct reference to it is to be found in the Bible, which runs back to much further than Herodotus. The Jews must have seen cotton awnings and probably cotton clothing in Babylon; and there could hardly have been an army from the East on the soil of Palestine but embodied many cotton-clothed soldiers.

Herodotus, it will be seen, cites it by way of gratifying that curious natural wish of the human heart, that things may grow on trees. In all travellers' stories, their accounts of such marvels are the most attractive. Roast chickens, growing on trees, are a part of the bill of fare in Peter Wilkins. In the same category, Herodotus, wishing to commend India to his readers, tells them in brief that there is no need to feed or wash sheep,—none to clip their wool: an end to shepherds and to wolves; no nightly watches; no daily tramp for the recovery of ram or of lamb. All this disappears when he tells his readers that the wool grows on trees.

And, alas, the readers believed him as much and as little as the readers of Peter Wilkins believed him! —From "*Cotton from First to Last*," by Edward E. Hale, D. D. in NEW ENGLAND MAGAZINE for Sept.

KIND WORDS.

MANY thanks to the author of "Be Courteous" in the September No. It contains the panacea for many of the ills of life.

A. J. C.

AH, if you knew what peace there is in an accepted sorrow!—*Madame Guyon*.

The Manifesto.

VOL. XX.

NOVEMBER, 1890.

No. 11.

HISTORY OF THE CHURCH OF

MT. LEBANON, N. Y.

No. 17.

BELIEVERS BEFORE THE LEGISLATURE.

A PETITION was presented to the Legislature about the beginning of the present century by a class who had seceded from the Society. They complained that while they were living in the Community they could not see their relatives.

A committee was chosen to investigate the case, and they reported that if any one was aggrieved they could present their complaint: but there was no farther action.

On the 16th of August 1813 and the 15th of Aug. 1814 several of the Brethren were drafted in the war service. A Declaration was drawn up and presented to the Legislature, which gave a fair statement of our objections to the bill.

As the Brethren had been repeatedly annoyed by the military officers of the town, a memorial was drawn up in 1816 and laid before the Senate. This was the first address ever sent by the Believers to the State Legislature. After a long and tedious attendance

upon the Legislature, an act was passed for the relief of the Shakers, dated, March 29, 1816, which partially exempted them from military duty.

An attempt was made at a later date to repeal the law of 1816 and to pass one which would require every able-bodied Shaker, between the ages of 18 and 45 years, to pay four dollars a year, as a substitute for military purposes.

On the 21st of Apr. 1818 the law was passed and we decided to pay the unjust fines, for the sake of maintaining peace with the state. On June 4, 1820, a law was passed exempting the Believers in the State of New York from all military duties. In 1823 an additional law was passed, that those who were conscientiously scrupulous about doing military duty, should be exempt by paying four dollars a year.

On the 8th of January 1824, twelve Brethren were taken from the Society at Watervliet and put in the jail at Albany, but were liberated the next day. A memorial was presented to the Legislature by the Brethren on which the Committee made a favorable report, but it was not approved and lost.

A memorial was then presented to

Congress. It was read before the House but not acted on. The Brethren having been so cruelly harassed and their property taken for fines, the Society drew up another petition to present to the Legislature. This was reported favorably by the Committee, but being rejected by the House, it failed to produce the desired effect.

In 1830 a motion was made to bring in a bill, that would abridge our rights and it was concluded to address a remonstrance to the Legislature. An article entitled, "A Stepping Stone" was published and also a pamphlet entitled, "A Brief Exposition," and these were laid before the House. But before the matter was fully investigated, our opponents gave it up and concluded to do no more about it, and the storm blew over.

In 1838, a memorial was signed by the Brethren and Sisters to present to the Legislature to obtain an act, authorizing the Trustees to hold property in trust, and at the same time our enemies presented a remonstrance against our memorial. The Committee reported favorably, but the bill was not acted on as the session closed soon after.

In 1839 an effort was made to obtain an act confirming our deeds of Trust, and enabling us to hold deeds of real estate in future, as it was feared that the Revised Statutes which had been published had invalidated our right in this respect; as it was found that some who left the Society, had taken advantage of this supposed deficiency in our trust Deeds. We learned that they had congratulated each other on the present good oppor-

tunity to seize upon the consecrated property and thus dissolve the Society.

April 16, 1839. The bill confirming the right of Trusteeship has now become a law. This act restricted the annual income of our property to five thousand dollars. In 1848 an effort was made by our enemies in the Legislature to get the Trust act repealed, but they were not successful. In 1850 the Senate passed an inconsistent resolve requiring an exact account of all the real and personal property of every branch of our Community in the State of New York. In 1852 the Legislature was more exacting, and the people even in our own town presented a petition against us. The Believers presented a remonstrance signed by one hundred and fifty persons and a paper was signed by many of the citizens of Ludsen in our behalf. The Legislature, instead of granting the petition that was against us, extended our charter to twenty-five thousand dollars instead of five thousand dollars, although the favor was unsolicited. This is the last case we have had in the Legislature to this date, 1858.

[This closes the series of articles having reference to the history of Mount Lebanon. That it has been a subject of deep interest to many of our readers, we are quite well assured. ED.]

On principle we'll stand
Though mighty foes assail,
For God is with the just,
And such will e'er prevail. M. W.

EVERY duty we omit obscures some truth we should have known.—*John Ruskin.*

LIGHT IS LIFE-GIVING.

ALONZO G. HOLLISTER.

THERE are many young and inexperienced among us who need instruction in the fundamental principles of the gospel, that they may have a right understanding and grow up and be strong both in the knowledge and practice of the truth which redeems and purifies from error, and from all cause of inharmony and disquietude. Perhaps all honest people admit that it is proper to confess sins to the person wronged, by the one doing them—because this restores confidence and sympathetic relations which the wrong-doing had destroyed. Moreover this confession is a sort of pledge supported by sympathy, that the wrong will not be repeated.

In this way confession is proved to be remedial, and an aid in overcoming the disposition to commit offenses.

But what of our secret sins, known only to ourselves and the All-seeing Eye, but supposed to be covered from mortal gaze. They are not hid from spirit eyes. And though we may have forgotten them, not until they are taken away by the means God has appointed can we be healed of their effect. They remain in us and deteriorate our spiritual and social qualities, just as a concealed ulcer in the body deteriorates our physical health, and renders us liable to communicate disease to others.

Moreover, concealed maladies are liable at any time to break out into something more serious. Evil deeds are works of darkness, and as like attracts like, while they remain concealed

within, they attract spirits of darkness who thus find a cover under which to work and parry the light, or obstruct the vision, and even persuade to more evil deeds. Good and evil, light and darkness cannot combine healthfully and harmoniously, nor will they abide each other's presence without alternating in the government of the creature.

If evil rules in permanence, good will depart. If good rules in permanence, it will use the means in the gospel provided, to utterly root out the evil, and burn all the tares, by honest confession, repentance, and daily cross bearing.

The good never fears complete and thorough exposure to the light, which is of its own nature, and is a helper. It is the evil disposition which committed the act, that dreads exposure, and is wounded and weakened and finally slain by honest confession and walking ever in the light. For light is ever contrary to evil works, and will subdue all opposition in the final issue.

Mt. Lebanon, N. Y.

Correspondence.

CARLINVILLE, ILL. SEP. 1890.

DEAR ELDER, F. W. EVANS:—Your kind letter of 17th. inst. received. I have not given up the idea of going to Mt. Lebanon, by any means. I long to be there: I crave the spiritual food that can be obtained there only. Nay, Elder, please do not think that I love the world: I am sick of it. I have a partially invalid brother residing here, to whom, my mother at her death, requested me ever to be a friend; he it

is that begs me not to leave him: my heart bleeds at the thought of leaving him. And may not the spirit of my mother hinder me? Was it her that made me sick when I purposed leaving here for Lebanon?

You can now see the difficult situation that I am placed in. It keeps me in constant distress, not knowing what to do and do right. I have prayed often for spiritual guidance in this matter, that I may do what is pleasing to God: and any light or guidance that you may give me will be thankfully received.

I somehow feel that there will be a way opened before long, that I may go to Lebanon.

Yours in love and respect

J. W—

REPLY.

MT. LEBANON, N. Y., SEP. 1890.

MISTAKEN FRIEND:—Yours of 21st. inst. received. “Without faith, it is impossible to please God.” Faith in Jesus, meant, that God had delegated Jesus to act in his stead, in the work of human redemption: all power was given to him. And he said, “As my Father hath sent me into the world, so send I you.” “He that receiveth you, receiveth me, and him that sent me.” “Whose-soever sins ye remit, they are remitted.” “The Son of Man hath power on earth to remit sin.” In the Second Appearing, the same order obtains.

When you say, that “you have prayed for spiritual guidance,” you ignore the order of Christ’s Second Appearing, just as any anti-christian would do: they go to God direct;

and you do the same. You have no *faith* in the Elders as being able to furnish you with “spiritual guidance.” “They that are after the flesh, do mind the things of the flesh.” Those in the world, do mind the things of the world; the natural man sees, feels, and reasons like a natural man. That is just what you are doing, and is just what you did when you were here; and it is just what you will do if you come back; unless you receive more faith than you now show.

One of our Brethren received a letter last night from the West, saying that his brother was likely to die, and wanting him to come there immediately; the letter was written by his brother’s wife. The brother answered that he should not come. That was faith. Your brother wanted nothing of you as a Shaker; but he wants, as a natural man, of a natural man. And if your natural affection is stronger than your spiritual affection, and you love father, or mother, or brother or sister more than you love Christ in your Elders, then *you have no Elders*; but are joined to your idols; and we can “let you alone.”

When Jesus said to his mother, “Woman, what have I to do with thee?”—was it as a *natural man*? Your brother is a natural man; he has brothers who are natural men; let them care for him: what have you, as a Believer, to do with any of them? You are sacrificing your spiritual relation for your natural; and your mother, as a natural woman, inspires you. And when some of your natural, fleshly relations receive faith that lifts them up, by a resurrection power,

above the natural order; perhaps you will be *ministered unto by them*; and they will be your Elders. Another will take your crown—your bishopric.

You count yourself unworthy of eternal life, because of the faith and the cross and the sacrifice and the suffering that it necessarily involves. When Agag came in before Samuel, walking delicately like a king, Samuel ordered him to be hewn in pieces. Agag typified the natural man; Samuel the spiritual man.

"Can you drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?"

Your spiritual friend and brother,
FREDERICK W. EVANS.

UNION VILLAGE, Sept. 25, 1890.

DEAR ELDER HENRY:—I have been reading "Be Courteous" by Sister Annie R. Stephens in Sept. No. of the **MANIFESTO** 1890. I think it a very important subject and well handled. I write to show my appreciation of it and to thank her for writing it. I think if we all would take especial pains to put in practice her suggestions it would make us all happier, would help lift the burdens and improve the health. I have thought much on this subject and wondered that it is esteemed so lightly by some. We cannot overestimate the value and importance of cultivating this spirit of courtesy and kindness and consideration one to another. I think it would be a stimulus with many who come in with us to remain. "The Lord is full of pity and merciful." James v., 11. See also 1 Peter iii., 8. Hos. xi., 4. "Draw them with bands of love." Mic. vi., 8. "To do justly,

and to love mercy." We are often, very often exhorted by writers of the Holy Scriptures, and also well-bred, good principled and real Christian people to a fellow feeling for others; and those who possess the most of it can do others the most good. "By love serve one another." Gal. v., 10. See Job vi., 14. "To him that is afflicted pity should be shown from his friend." xvi., 4. "I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you."

"But I would strengthen you with my mouth and the moving of my lips should assuage your grief." "Remember them that are in bonds, as bound with them; and them which suffer adversity." Heb. xiii., 3.

Civility comes from the heart, and this being right, all will work together for good, peace, love, harmony, heaven. Good nature and intelligence suggests politeness. That which operates most against good manners is an insensibility to or want of regard for the happiness of others, and is not this an evil heart? "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." Rom. xii., 16., also Prov. xi., 17. "The merciful man doeth good to his own soul; but he that is cruel troubleth his own flesh." Knowing how much a pleasing method may do to comfort and reconcile, I do not think I could impeach my worst foe if he treated me with consideration and courtesy. James ii., 13. "For he shall have judgment without mercy, that showed no mercy; and mercy rejoiceth against judgment." If all our study was to so conduct as to solace others

and voluntarily and constantly make the sacrifice needful to insure it we would need little or no disciplining in behavior more than a little trial. We would soon find out how this deed or that wounded or caused distress to our companion and while there was nothing wrong in the act would for the sake of our associate shun it in future. Eph. iv., 32. "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." How sweet to feel the holy influences of the spirit of love and forgiveness. It is balm to the wounded soul which nothing else is equal to; and we may all dwell in love if we will keep our souls pure and clean, and be humble looking to God for it we shall be filled to overflowing.

The MANIFESTO is very interesting and profitable. I love and appreciate it very much. Your article on "Gentle Manners" in the April No. is excellent, also your Editorials. Your quotation from Lytton is true and beautiful. "What a rare gift is manners! better for one to possess them than wealth beauty or talents; they will more than supply all." I love Mother Hannah Kendall's exhortation "to be kind to each other and be very careful not to hurt the oil and the wine. We should reverence God in each other and respect our Brothers and Sisters and treat them with good manners. When we speak of our Brethren and Sisters we should call them Brethren and Sisters. We should leave all profane language, all jesting and speaking unkindly of each other to the children of the world. Our words should be seasoned with grace, that we do not say that which is wrong."

Elder Wm. Leonard's writings are

beautiful; also Br. D. Orcutt's, Str. Mary Whitcher's, Martha J. Auderson's, L. B. Settles on "Little Kindnesses," M. Witham's, Selections from J. G. Whittier, Forgiveness, Maxims contributed by O. N. Haskins, and a great many others too numerous to mention.

Yours Truly,

HARRIET SHEPARD.

SHAKER STATION, HARTFORD CO., CT.

OCT. 1890.

BELOVED ELDER HENRY:—A narration of our visit (Elders, Robert Aitken and John Whiteley) to England and Scotland, may be somewhat interesting to Believers, in general. It was quite a surprise to Elder John to see me on board the ship *Servia*, as he had not learned of my anticipated journey to England. We were fortunate in obtaining one room, and in enjoying the company of each other.

We had a pleasant, smooth passage over, and both Elder John and myself were kept busy answering enquiries about our faith and order of religious life. We made the acquaintance of the President of the Tennessee Immigration and Land Co.—C. D. Sherwood.

Upon our arrival in Liverpool after a voyage of eight days, Elder John went to Huddersfield while I passed on to Manchester. I remained here about one week and then went on to Scotland with Elder John. While in Manchester I visited the Vegetarian Society whose headquarters are at 75 Princess street, and was kindly invited to take tea with the Society which I at once accepted, as I knew I should meet with a superior class of men and women.

The meeting was of a very interesting character, if I am to judge from what was said upon the occasion. By invitation, I spoke of the history and experience of our religious order, and its progress in self-denial, and also in the proper selection of food and drinks ; of the conditions most conducive to the development of a regenerative life, and the power to bear a full cross against every worldly lust.

The Rev. James Clark, who preaches before the first vegetarian church on the earth, was present. His home is in Salford, Manchester, England. He is also president of the society, which is evidently the only one left of the Concordium of which I was a member. Our object was to introduce the Law dispensation on earth, as prompted by the writings of J. P. Greaves. At Kingston I had the pleasure of seeing the widow of William Oldham who was second on the list of members in the present Vegetarian society in England. This society has produced a marked effect in London and has established no less than thirty-six vegetarian Restaurants in this city. I dined in some of them and found them well patronized.

From Manchester I went to Leeds where I met Elder John. We next visit Scotland. We make a short stop at Penrith to visit some friends. I had a most interesting time at the hotel while in conversation with some of the boarders, and have reason to believe that some of the good seed of gospel truth was sown in willing hearts. On the day that we reached Edinburgh we visited the exhibition and saw many things of practical utility. On Saturday I went to Dunfermline, the home

of my birth. I called at the Press Paper office, but unfortunately did not meet the editor. I next visited our very kind friend George L. an uncle of Andrew Carnegie, the great iron master of Pittsburg, Pa., in the United States. He accompanied us to the Library, the generous gift of friend Carnegie. I next visit the old Abbey, where I view the resting place of all that was mortal of King Robert Bruce, the liberator of Scotland. I dine with our good friend George and family, and then enjoy an interesting and profitable conversation on matters pertaining to a religious life.

To-day, the Sabbath, I made a journey of about six miles. It was a long walk, but not wearisome. I attended church, after which I renewed my acquaintance with former friends.

Here I may mention that I crossed the bridge Forth, a structure of vast proportions, and a wonderful victory to the science of bridge building. The Tay bridge is full as long but it could not have been so much of an undertaking as the river was not so deep nor the spans so wide.

The main incident of my visit to Dundee, was to hear the Hon. Andrew Carnegie speak on the superiority of Republican institutions over the Monarchical. His audience was composed of more than two thousand interested listeners. The eagerness with which these Republican ideas were received would indicate that the time was not far distant when England would accept this advanced form of government, and in this open the way for the gospel testimony. I tarried in Dundee only two days and then returned to Dunfermline. Here I was invited into the office of the

Press, where my time in conversation passed very pleasantly. By solicitation I wrote an article, embodying, in brief, my life and experience, and sent the same to the office of the Press.

In this place I had the pleasure of meeting the President of the Vegetarian Society, John Dava, a man of more than ninety years of age. He was a marvel of activity and can look back on a life spent in great usefulness. He was the founder of the first "Vegetarian Society" in this world. My visit proved very interesting and very satisfactory.

On Monday morning I took the cars for Edinburgh, but not finding Elder John I passed on to Huddersfield, and soon learned that he had gone on to London. After enjoying a brief visit with the brother of Elder John I took the cars for Manchester. At noon I left Manchester for London, and arrived at the Eastern Station at 5 P. M. Here I took an omnibus for Waterloo Bridge, and then walked to Essex Street Strand.

Here I found myself again in the great city; one in which my life was so wonderfully developed for good and evil, as to finally laud me among God's people in America.

I did not find Elder John till late in the evening, but took a walk along the embankment of the Thames as far as Blackfriar's Bridge. A great change has taken place since my last visit. At that date the houses were all filled with families, but these are now gone and their places occupied with offices for business purposes. One of the buildings is used as the headquarters of the Salvation Army. On returning to the house I found Elder John. We again crossed Blackfriar's Bridge, and saw much that was of interest to us.

The next morning Elder John went in company with some of his relatives, while I visited the office of the London Vegetarian Society. I was cordially received by the Secretary, and proffered cards of admittance to the meetings of the International Vegetarian Congress, which was to assemble the next day. I was also invited to take breakfast at the Charing Cross Vegetarian restaurant with the delegates to the Congress. I visited the Memorial Hall when the Congress was in session, and soon found myself among interested friends. Among the letters that were read, one was from our Beloved Elder Frederic W. Evans, and one from the Rev. H. S. Clubb, President of the Vegetarian Society in America. I was introduced as a representative of the Shaker Society in America and requested to give information of the progress of vegetarianism in the United States. I told them that the letters which they had heard, had already given a full statement of the progress of the work, and that our order were progressing more and more to adopt a pure diet, purity being that to which we aim in our lives. A vote of sympathy was passed for the vegetarians of the U. S. The meetings which I attended proved to be very interesting and I considered my time very profitably spent. It was with a people who knew what it was to deny the appetite of gross, animal food; and their countenances and actions bespoke the advanced course they had chosen to live. I visited the Kew Gardens, in company with the delegates to the Congress, and although it was a beautiful place, I found increased enjoyment while in conversation on matters pertaining to the order of our gospel home.

On Sabbath morning I took the boat for Kingston, to make a call on some vegetarian friends, whose parents were visitors to the Concordium. At this place I was introduced to the widow of William Oldham. He was the founder of the above order. As I did not reach Kingston till 2-30 P. M., I failed to meet many of the friends who had extended invitations for me to call at their homes. On Monday I visited the Editor of the "Medium and Day Break," James Burns, and I will send you a statement of our meeting when published.

Elder John returned to Huddersfield on the previous Friday and on the 20th. of Sept. we meet again in Liverpool and sail for home in the steamship *Servia*. A strong breeze was blowing as we left the port and in the night I was very sick, as were many of the other passengers. My illness continued during the whole voyage, while Elder John soon recovered and was very busily engaged in conversation. Through the kindness of our dear friend Carnegie I was provided with some choice fruit, which at this time seemed to be deeply appreciated.

Our vessel reached New York on the 28th of Sept. where we were met by beloved Eldress Marion Patrick and Sister Rhoda Strowbridge. We reached home the day following where we were received by a hearty and loving welcome, and Elder John passed on to his home in Shirley, Mass.

WHITE WATER VILLAGE, O.

DEAR EDITOR:—I have thought many times I would contribute a few lines for the *MANIFESTO*, but have hesi-

tated for fear there would not be room. But in looking over the Sept. number I find therein a great deal of useful knowledge and instruction for which I wish to thank the dear Brethren and Sisters, who are so willing to give us those instructions which I know will be a benefit to each and every one of us who are willing to accept them. It is by accepting these good instructions and trying to live up to them to the best of our ability that we shall inherit that beautiful home which our heavenly Father has prepared for all his children.

In looking over the items from the different Societies I find in the one from Harvard where our brother Andrew speaks of the Providence of God in sparing them from any calamity of any kind. We have great reason to be thankful to kind Providence in sparing us these many years from any disaster of any kind. I want to say to my dear Brethren and Sisters that I am thankful that I am classed among those who are trying to live consecrated lives and trying to do the will of their Heavenly Father; and my prayer is that God will bless every soul that will put an effort forward to do his will and try to maintain the cause which our blessed Mother established on earth.

I often repeat the beautiful words which sister Mary Hazard sung here while on a visit:

Oh my Brethren, O my Sisters,
Don't grow weary though the time seems long,—
Pledge yourselves and stand together,
And keep the bonds of union strong.

L. PARKER.

ENFIELD, N. H. Sept. 8, 1890.

TO MY GOSPEL FRIENDS:—Will you please answer through the columns of the *MANIFESTO* the following questions;

Why should not House Keeping and Home Making, be considered occupations for Women and of no less account than Stock Raising or Farming are for Men?

Why should not the home duties usually assigned to Women, tend just as really toward the important duty of earning an honest livelihood, as do those assigned to Men?

Why should a woman, who faithfully devotes herself for the comfort and well being of the home, feel that she is in any degree dependent on another for her support?

Are not her brothers equally as dependent on her, as she is on them?

When there is a proper growth, and a better understanding of the ways of life throughout so-called Christendom, will there not be more enlightenment on the proper duties of both Man and Woman?

Your Sister,
M. M. KENISTON.

BR. BENJAMIN SMITH
made the following well-timed remarks in
Sunday Service.

"ONE of the speakers has very fittingly remarked that she desired to become a pillar in God's house. The thought occurred to my mind, that it was well for one to begin to act upon this resolve very early in life, before the result of a wrong course has left its impression upon the soul.

We may liken the growth of a soul to that of a tree. When it is but a sapling it receives some serious injury, but it continues to grow until the mar is entirely concealed or outgrown: but finally a strong wind or tempest lays it low,

and the broken trunk reveals the defect which it received when young, and rendered it unable to withstand the gale. I would that all of my young Brethren and Sisters would be wise and shun the unprofitable experiences of sin, which leave the soul so marred and scarred that one can never realize the satisfaction of giving unto God the full consecration of both soul and body."

Canterbury, N. H.

(From the Philadelphia Press.)

CHRISTIANS SHOULD NOT MARRY.

Count Leon Tolstoi Declares That Marriage Was Not Instituted By Christ.

The Author of "Kreutzer Sonata" Advances a Startling Theory That Celibacy Is Right and Marriage Wrong.

Continued from October "Manifesto."

[Translated from Count Tolstoi's Manuscript.]

CONSCIENCE THE GUIDE.

"LOVE God with all thy heart, all thy soul, and love thy neighbor as thyself." "As ye would that men should do to you, do ye also to them likewise." "Love your enemy." Such is Christ's doctrine. He gives no definitions of acts; He only points to that imperishable ideal which every man finds in his own heart the moment it is revealed to him. For him who professes the formal doctrine the scrupulous fulfillment of the law is attainment of perfection and puts a stop to all further aspirations. Thus the Pharisee gives God thanks that he has fulfilled the law, and the rich young man is satisfied because he, too, has obeyed it. And it is impossible that they should think or feel differently, for having reached their actual level there is no other height visible toward which they might wend their way; whereas, for him who professes Christ's doctrine the ascent of one summit is but a fresh incitement to climb to one still higher, whence another pinnacle is seen in the distance, and so on without end. The Christian is always in the position of the

publican; ever painfully conscious of his own shortcomings, ever eager to advance as he looks at the long stretch before him that lies between him and his goal. The man who follows the outward, forward law may be aptly likened to one standing in the light of a lantern attached to an immovable post. He cannot see to go further than where he stands. On the other hand, he who hearkens to the promptings of his inner conscience is as one who carries a lantern before him on a long pole: the rays are always dispelling the darkness in advance of him, ever lighting him forward, ever leading him on to new spheres.

Chastity and celibacy, it is urged, cannot constitute the ideal of humanity, because chastity would annihilate the race which strove to realize it, and humanity cannot set up as its ideal its own annihilation. It may be pointed out in reply that only that is a true ideal which, being unattainable, admits of infinite gradation in degrees of proximity. Such is the Christian ideal of the founding of God's kingdom, the union of all living creatures by the bonds of love. The conception of its attainment is incompatible with the conception of the movement of life. What kind of life could subsist if all living creatures were joined together by the bonds of love? None. Our conception of life is inseparably bound up with the conception of a continual striving after an unattainable ideal.

THE RACE DOOMED ANYWAY.

But even if we supposed the Christian ideal of perfect chastity realized, what then? We should merely find ourselves face to face on the one hand with the familiar teaching of religion, one of whose dogmas is that the world will have an end; and on the other, of so-called science, which informs us that the sun is gradually losing its heat, the result of which will in time be the extinction of the human race.

If the lives of us Christians are characterized by such a frightful contradiction between our consciences and reality it is because we fail to understand the doctrine of Christ, which points to an unattainable, imperishable ideal, and in consequence allow ecclesi-

astical prescriptions, wrongly called Christian, to be substituted for the Christian ideal. This has been done in the matter of divine service, of apostleship, of power and of much else. The same thing has been done in respect to marriage. Christ not only never instituted marriage, but if we search the formal precept on the subject we find that he rather disapproved of it than otherwise: ("And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or land for my name's sake shall receive an hundred-fold and shall inherit everlasting life." Matt. xix., 25; Mark x., 29, 30; Luke xviii., 29, 30.) He only impressed upon married and unmarried alike the necessity of striving after perfection.

The churches, however, by endeavoring, contrary to Christ's teaching, to establish marriage as a Christian institution, failed to create a solid institution, and yet deprived the people of the guiding ideal set up by Christ. The upshot of this ill-advised effort was that the people flung away the old before receiving the new: they lost sight of the true ideal of chastity pointed out by Christ and embraced outwardly the ecclesiastical dogma of the sacrament of marriage, a doctrine that has been built upon no foundation whatever, and which men do not really and sincerely believe. This affords us a satisfactory explanation of the fact, which at first sight seems a strange anomaly, that the principle of family life and its basis (conjugal fidelity) are found to be more firmly rooted among peoples who possess clear and minute external religious prescriptions on the subject—among Mohammedans and Jews, for instance—than among so-called Christians. The former have a code of clear, detailed external precepts respecting marriage, whereas the latter have nothing of the kind. It is only over a very insignificant fraction of the unions which they contract that the men and women of our society have a ceremony performed by the clergy to which they give the name of sacramental marriage; they then live on in polygamy and polyandry and giving themselves up to vice in the belief that they are practicing the monogamy they profess.

CHRISTIAN MARRIAGE A FRAUD.

Now, there is not and cannot be such an institution as Christian marriage, just as there cannot be such a thing as a Christian liturgy (Matt. vi., 5-12; John vi., 21,) nor Christian teachers, nor church fathers (Matt. xxiii., 8-10,) nor Christian armies, Christian law courts, nor Christian States. This was what was always taught and believed by true Christians of the first and following centuries. A Christian's ideal is not marriage, but love for God and for his neighbor. Consequently, in the eyes of a Christian, relations in marriage not only do not constitute a lawful, right and happy state, as our society and churches maintain, but, on the contrary, are always a fall.

Such a thing as Christian marriage never was and never could be. Christ did not marry, nor did He establish marriage: neither did his disciples marry. But if Christian marriage cannot exist, there is such a thing as a Christian view of marriage. And this is how it may be formulated. A Christian (and by this term I understand not those who call themselves Christians, merely because they were baptized and still receive the sacrament once a year, but those whose lives are shaped and regulated by the teachings of Christ.) a Christian, I say, cannot view the marriage relation otherwise than as a deviation from the doctrine of Christ—as a sin. This is clearly laid down in Matt. v., 28, and the ceremony called Christian marriage does not alter its character one jot. A Christian will never, therefore, desire marriage, but will always avoid it.

If the light of truth dawns upon a Christian when he is already married, or if, being a Christian from weakness he enters into marital relations with the ceremonies of the Church, or without them, he has no other alternative than to abide with his wife (and the wife with her husband, if it is she who is a Christian,) and to aspire together with her to free themselves of their sin. This is the Christian view of marriage; and there cannot be any other for a man who honestly endeavors to shape his life in accordance with the teachings of Christ.

A TERRIBLE CONCLUSION.

To very many persons the thoughts I have

uttered here and in "The Kreutzer Sonata" will seem strange, vague, even contradictory. They certainly do contradict not each other, but the whole tenor of our lives, and involuntarily a doubt arises, "on which side is truth—on the side of the thoughts which seem true and well founded, or on the side of the lives of others and myself?" I, too, was weighed down by that same doubt when writing "The Kreutzer Sonata." I had not the faintest presentiment that the train of thought I had started would lead me whither it did. I was terrified by my own conclusions, and was at first disposed to reject it: but it was impossible not to hearken to the voice of my reason and my conscience. And so, strange though they may appear to many, opposed as they undoubtedly are to the trend and tenor of our lives, and incompatible though they may prove with what I have heretofore thought and uttered, I have no chance but to accept them. "But man is weak," people will object. "His task should be regulated by his strength."

This is tantamount to saying: "My hand is weak. I cannot draw a straight line—that is, a line which will be the shortest line between two given points—and so, in order to make it more easy for myself, I, intending to draw a straight, will choose for my model a crooked line."

The weaker my hand the greater the need that my model should be perfect.

LEON TOLSTOI.

[Contributed by F. W. Evans.]

OUR TITLE DEEDS.

JUDGE THEOPHILUS HARRINGTON, of the State of Vermont, who has been honored with a memorial tablet in Westminster Abbey, refused once in a court of justice to admit the validity of a certain slave-holder's title to the ownership of a runaway slave because

NO DEED OF SALE FROM GOD ALMIGHTY could be produced transferring this negro to the claimant or his predecessors in title. There was evidence enough that the claimant had once got this human chattel by methods sanctioned by usage and by statute law, but the just

judge perceived that the title was essentially defective. Whatever the claimant, or his father, might have paid for the negro; how many hands soever the title might have passed through, it remained a kidnapper's title, for a kidnapper's title was all it was to begin with. The negro, like every other human being, had an inalienable title to himself;—a title written, not on parchment, nor with the finger of man, but in nature and reason by the finger of the Eternal. A common-place judge would have been satisfied with the slave-holder's title, because it was admitted valid by usage and statute law, and would have been blind to the negro's title to himself, because this was ignored by usage and statute law. But it was the glory of Judge Theophilus Harrington that, in advance of his contemporaries, he believed in an Eternal Law of Righteousness, and held it to be supreme.

Those who now, like this righteous judge of a past generation, look beneath and beyond human traditions and customs to eternal principles, see

A DEFECT IN EVERY LANDLORD'S TITLE.

"The earth is the Lord's and the fulness thereof; the world and they that dwell therein: for He hath founded it upon the seas and established it upon the floods." (Ps. xxiv., 1, 2.) No landlord can produce a deed of sale or of gift from the Almighty. No shred of evidence has he to show that what he calls his estate, and on which he wrings a heavy tribute from the toiling poor who till it and improve it, was designed by the Creator for him rather than for his more industrious brethren;—no evidence that the coal for every ton of which he exacts a royalty was placed in the bowels of the earth for his and his family's special behoof. His title, how ancient soever, or what price soever he may have paid for it to his predecessor, can be traced back historically to an origin in force or fraud—to an impudent usurpation of others' equal rights.

Over against the essentially defective titles of the present landlord class to

the exclusive ownership of the land, there stands eternally THE PERFECT TITLE OF EACH HUMAN BEING

to an equal share with all his fellows in the natural opportunities and forces on the earth on to which he has been born—a title written indelibly in nature and in reason; and this title of each can be practically recognized—in the present advanced state of civilization, under a system of division of labor, wherein most people do not earn their living by agriculture but by other forms of industry—only by the land being treated as the common property of communities, and the rent of advantages of fertility, mineral riches, and convenience of situation, where these are conceded to individuals, being paid to the community and used for the benefit equally of all the members.

Our judges and our legislators, for the most part, reflect average ignorance and stupidity. They acknowledge the defective parchment titles of the landlord class and ignore the perfect natural title of each human being and of communities. But public opinion is advancing, and with it law and judgment will have to keep pace. The fact that the private ownership of the land of a country by a few of its people is according to parliament made laws, and has been so for centuries, is no more proof that the institution is a just one, than the fact that slave-owning was once legal, proved that slave-owning was right. Slave-owning was abolished in English-speaking nations, though long defended even by pious and well-meaning people, because it was at length seen by most citizens to be an iniquity. Landlordism will likewise be abolished among us, despite the clamor of slow-moving Conservatives, and of equally slow-moving Whigs, when the vast awakening democracy of these islands begins to see that Landlordism too is an iniquity, mother of more iniquities, and of the poverty and misery in which so many crowded and crushed toilers live and rot and die.

From Belfast Star, Ireland.

THE MANIFESTO.

NOVEMBER, 1890.

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,
EAST CANTERBURY, MER. CO., N. H.

TERMS.

One copy per year, postage paid,	.75
" " six months, " "	.40
Send for sample copy, free.	

ENTERED at the Post Office at East Canterbury, N. H., as second-class matter.

Editorial.

PEACE.

"PEACE ON EARTH!" so full of inspiration and so essential for the happiness and prosperity of the race. After four thousand years of "wars and rumors of wars" which had filled the earth with sin and sorrow, we have this proclamation of Peace. It comes from God, out of heaven, as an angel of love. Many honest and anxious souls had waited, for days and years through hope of this divine promise. It came and a few chosen disciples received it gladly, and faithful to the prophetic word of the servants of God, they turned

their swords into ploughshares and their spears into pruning hooks and then equally as faithful to the testimony of Christ, covenanted together that they would learn war no more; and during a term of two hundred years a Christian soldier could not be found in the Roman army.

To be the messenger of Peace, was to accept a mission which would be like the dawning of a new day, and especially so at a time when the whole earth was seemingly the farthest from such an enviable condition. Coming out as conquerors, from some of the most savage battle fields, the iron heel of Rome had been placed on the necks of the weaker nations, and this pseudo proclamation of peace had been sent from the throne, but it was far from bringing the blessings of gospel peace to the many downtrodden souls. To them it was as it had been for many long years, the voice of slavery and the chains of servitude, subject to the bidding of an earthly potentate and of his cruel task-masters.

Peace on earth! This voice came as the voice of an angel of God to assure these earnest, prayerful souls that the day of their redemption was approaching, and that a peaceful earth and new heavens, the abode of those who became the peacemakers in the new creation of God would be established in righteousness and love. It was to be the fulfillment of a long cherished hope, which had been maturing in the

minds of those who had accepted the promise of God.

Without this new revelation from God to man, the principles of a united brotherhood must have remained inactive. No proclamation from king or emperor could ever secure to any people the continuous growth of these heavenly treasures, which a community of Christians must have if they would succeed in establishing a permanent home among men.

Jesus seemed to realize this as he made reference to wars and rumors of wars that would take place on the earth. Nation would contend against nation, that they might, in their selfishness, dominate over those whom they were able to conquer.

How carefully he gave the needed instruction to his disciples. He says to them, "Learn of me." The disciple must live as did the Teacher. His life must be the pattern; and in this they have the divine promise of Rest. It was the great gift of God to their souls. The whole mission of Jesus was to lead his people to the kingdom of God and to teach them the government of their own minds. How best to live among men that they might be called the children of God.

"Put up thy sword," said he, "for he that takes the sword shall perish with the sword." The children of the spiritual kingdom must be peace-makers, must interest themselves in the cultivation of Christian princi-

ples, and be able to conquer the world in themselves.

As the advocacy of the peace principle was so essential in the work of redemption, our Communities should be as actively engaged, directly and indirectly, to establish, permanently, on the earth, this great blessing of God. It is the "good news" and "glad tidings" that has come to abide with the children of God. This gift now, becomes our privilege and our treasure; and will be secured for us in the kingdom of heaven, "where moth and rust cannot corrupt."

As disciples of our Lord the Christ, and as members of a Christian Community, our testimony should be heard earnestly and prayerfully, pleading for the manifestation of God's love to dwell in the hearts of men. "Better is he that rules his own spirit, than he that conquers a city." This is the government of self and if effectually accomplished, will be a victory over which there is every reason to rejoice.

☞ Through the kindness of friends we are able to distribute several copies of the MANIFESTO gratuitously. We will send a copy of the paper, one year, free to any one sending us his or her address.

Our heaven already beginning,
Is not with the earthly to cease,
But joys for the faithful in doing,
Will onward and ever increase.

M. Whitcher.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

ALTHOUGH in the home notes for New Lebanon in the Sept. No. "enough" was the unanimous verdict rendered on the rain question, we have since found that there was "more to follow." September rivaled its weeping predecessors; but the heaviest rainfall since September 1869 in our locality, was between the 15th. and 18th. of the month.

The earth could hold no more and the water seemed to flow in sheets over the surface.

We on the mountain side with a succession of ponds and reservoirs above us had some cause for alarm, until after much exertion, at just the right moment the flood-gates were opened. But what relieved us, added to the misery of the inhabitants of the valley below, and we could look with commiseration on the spreading water in the valley, while the people there were equally sympathizing with us as they saw the muddy torrents pouring over our hillsides.

The under-ground drains became so filled with driftwood, (and even fish) that they refused to secrete the troubled waters, and sent them broadcast almost to our doors; and for a time on the morning of the 17th. we were unable to ford the current by the street fence without rubber boots; and we watched with anxiety as it crept closer to our doors. But arduous and steady labor on the part of the Brethren, at last narrowed the floods to their proper bounds, and we rejoiced that our well-made dams and reservoirs had so nobly proved themselves.

It will yet be some time probably before the wash-outs will all be filled in as smoothly as before, for on surveying the premises the next day we could but repeat the poet's words:

"A morning-glory o'er a ruin
The blue sky seems to-day
So worn and storm-clad is the earth,
So prematurely gray." A. J. C.

Center Family.

Oct. 11, 1890.

DEAR ELDER HENRY:—We have succeeded in securing our apple crop in good

condition; picked between three and four hundred bushels for winter supply and have gathered Squashes, Beets and Beans. Cabbages are bursting open badly, partially in consequence of excessive moisture and partly in being transplanted too early in the season.

Our people are much pleased with the appearance of the tile flooring in kitchen department.

Our Ministry returned here from Watervliet on the 8th. inst., Elder Daniel somewhat improved in health; Elder Giles not so well. Sisters in usual health.

Your Brother,

T. RAYSON.

South Family.

Oct. 3, 1890.

DEAR EDITOR:—It is said "there is a time for everything." We sometimes think there is, but not much time for writing. We are enjoying these beautiful autumnal days and only wish they would tarry a long time, before the snow comes and our picturesque scenery must go. We will make the best of the coming winter, hoping that Oct. 1891 will find us all better and wiser.

We are cutting and drying sweet corn. It is very nice. Brother Henry is securing some good winter apples; not a full crop by any means. Last Sabbath day we met at the meeting-house again. We have not missed once this season, there has been more speaking than ever. If every one could preach as Elder Frederic Evans did last Sabbath, evil would not long be in existence. Our Saturday evening meetings for prayer are very necessary, but not as substantial as our Society meetings are. S. A. C.

Hancock, Mass.

Oct. 13.

THE farm crops are nearly all secured, and we are moving along in "the even tenor of our way," preparing for the approaching winter. The fine crop of potatoes of which we made mention in our notes for Sept. are decaying. Then too, the almost perfect weather which we lauded so highly, took its departure immediately, and we have been blest with few pleasant days since.

Yesterday was a day of rare beauty. In-

spired by the glories that autumn unfolds, and the soft breezes that were borne on the wings of the sweet scented air, we embraced the opportunity to enjoy a ride to the celebrated town of Lenox. It was formerly the Shire-town of our county, and is famed for being the home of several renowned authors. It is also distinguished for being the summer resort of the lovers of the beautiful in nature; and for people who, weary and worn with the friction, bustle and din of city life, seek retirement and health restoring tonics, that this grand old town, with its salubrious air, glorious scenery and romantic beauty affords.

As we wended our way thitherward, over hill and dale, past field and forest, journeying now by the side of a murmuring rill, again passing near a sheet of clear water, formed perhaps by the Omnipotent Creator; then another which may have been artificially formed by man, we were forcibly impressed with the truth, that all things possessing life, whether of the animal or vegetable kingdom, have their seasons to live, grow and decay, while the human being alone holds in its animate form an immortal spirit, which must and will exist eternally.

The leaves, which a few weeks ago wore a bright green, have taken on gorgeous hues, as though in anticipation of a return to mother earth, and the golden rays of the sun beaming upon everything, greatly enhanced their beauty. We do not wonder that the people of densely populated cities are attracted to this romantic town.

The Co. who are working our ore-mine think the prospect for obtaining large quantities of iron is bright, as a mountain of the best quality of ore lies below the surface. They have made a new building and will sink another shaft, thus increasing their facilities for more extensive operations. We have in our family an enterprising German boy eleven years of age, who has the past season trapped nineteen woodchucks, and it needs but one more to round up the score, two pole-cats added make good the number. Jack Frost has made us several visits, impressing us thoroughly with a knowledge of his presence on two occasions, by his rude behavior.

To close our notes, will state that we are being wonderfully blest with health in our little circle, as there is not at present a name on the sick list.

Hoping we may be able to appreciate our manifold blessings we close; wishing you abundant success and prosperity. J. L. S.

Enfield, Conn.

WHAT more happy thought can we have on leaving this world than that we are better for having lived in it. The only thing for us is to do the present duty, no matter how insignificant it may seem, and trust in God unquestioningly. Let us cherish a high ideal, and try to live up to it; but forget not the little things of every day life and need. Little by little great things are accomplished. The little things are frequently the important ones. Lots of little things can be done now that may save many dollars in the near future, when other and more important matters need looking after.

The accepted time is now. Swift the flying seasons pass, time is on the wing. It is the constant care exercised over every part of the household, and constant endeavor to improve and apply our best powers to our work, that alone gives peace, happiness and prosperity. Our six thousand strawberry plants look vigorous and give promise of a large crop next season. Top onions yielded well. Our dooryard is improved by new fence and plank walk.

We may visit farm after farm, and see stables, cattle-sheds and stalls all erected on the most improved style, but not the least provision made for the poor neglected hen, and yet she will pay well if only treated like other stock. Properly managed compared to almost any other business, the returns would be substantial. "Pratt's Poultry Food" is a good egg-producer. All kinds of grain are best for hens when cooked with other food.

D. Orcutt.

Harvard, Mass.

Oct. 4, 1890.

DEAR EDITOR;—October finds us pushing hard at the autumn work. We have finished filling our silo for the second time. Our first ensilage was not entirely fed out before

we turned the cattle out to grass. This year we shall commence the first of Nov.

Our onion crop turned out splendidly, very near 100 bushels. We had almost two acres of peas and beans which would have been No. 1, had not the late rains continued so long while curing them.

Our yellow field corn is the best we ever raised.

Our herb crop which we depend upon to fill the Purse has been good. The herbs are all harvested and dried. This sums up the temporalities.

Our Society for the last six weeks has been scourged more or less with the plague. God promised to take sickness away from his people, and by the powerful remedies of God's sunshine and a cheerful spirit guided by a clear conscience we are driving the plague back into Egypt where it is said to have its origin.

Elder John Whiteley was greeted with a welcome from his old friends on Tuesday the 2nd inst. He seems to have stood the journey far better than our expectations fancied.

Sunday the 31st of August we attended meeting at the south family:—something that had not happened before in Harvard for many years, and truly it was a meeting of heavenly refreshment and good things.

Friday the 5th, a company of gospel friends from Alfred, Me., made us a short visit, viz. Br. Henry Green, Strs. Fanny Casey, Mary Ella Douglas and Letta Pinder. They are children of the resurrection order. They bear the fruits gained by a life of self-denial. When it comes to my lot to be associated with such souls I cannot restrain the prayer that goes out from the deepest recesses of my soul. O that our ranks may again be filled with such examples of God's boundless love and charity.

"Let me wear out in the service. Let me never disgrace one narrow spot of God's beautiful earth by wearing beneath its fresh, growing turf a winding sheet of rust."

A. Barrett.

Canterbury, N. H.

Oct. 18, 1890.

BELOVED ELDER HENRY:—We left home notes when you began with the meeting in the Oct. number. Wishing to hear

from each Society, we would not send you too much at one time. However, as good things, friendly calls, visits and precious associations of Gospel kindred, do not lose flavor by keeping, we will note an enjoyable season of call and visit in one unbroken chain of satisfaction which came to us, Sept. 11, and finally closed Sept. 26,—Brother Samuel Kendrick, accompanied by four loving Sisters from Gloucester, Me.

[The length of this tarry may puzzle some who do not understand the efficacy of rain at such seasons; but visitors, or "visited" can readily explain.]

Brother Samuel lived in Canterbury from boyhood to middle age, when, being one whom the Lord and his Brethren and Sisters loved, hence chastened, he was asked to give his services in other parts of the vineyard. The good Brother is a host in himself, and is thus able to inspire from his well-secured treasures of love and wisdom. He cast no shadow, but comfort and peace followed him, proving that a consecrated Christian life may be fraught with rays of mirthfulness which often add pleasure to the passing day. His companions stirred afresh our love for all Gospel friends. Such loyal daughters are above price as virtuous women—standard-bearers in Zion!

A call from Br. Daniel Orcutt and two Sisters from Enfield, Conn., pleased us much, as well as Brethren and Sisters from other Societies. We have been not only pleased, but crowned with blessing by these messengers of peace, who have been more in number than for several years past. Come again, good friends. Do not forget us during the winter months. We shall have sunshine ever in our hearts. Br. Daniel, the "children's friend," was especially welcomed by our youthful class, who have for so long a time treasured the gems of counsel, so regularly contributed to the MANIFESTO. Continue to write, good Brother.

With our friends and neighbors we have harvested medium crops of apples, pears and potatoes, and have surprised ourselves in gathering about eighty bushels of peaches. At one period there were fears of potatoes suffering from rust and rot, but with a change of weather, hope and potatoes have

revived. Our herdsman in his care for the food of the milch cows during the winter has harvested 100 bu. of carrots, 100 bu. of Gate Post beets, and 200 bu. of Jumbo beets, and the Dairy tells the benefits.

We have made more extended repairs in several buildings than we anticipated in early spring and rejoice to-day in many added conveniences, among which are several canopies over outside doors.

General Good Health is with our Society and we engage him for the winter. Our Brethren and Sisters of the North Family conclude to meet with us for worship every fair Sabbath during the winter, also contribute to our evening schools. Don't fail.

Enfield, N. H.

Oct. 5.

We are of the same heart and mind as our sister, who said in the last issue, "The Home Notes Corner" filled out a niche that nothing else could, as pleasantly and profitably.

It is really comforting to learn that our patron Society has "well-kept lawns, orderly surroundings" which without doubt say to the passer by "Come;" and although we know "Misery likes company" as a rule, there must be exceptions, for if we cannot with propriety, say this of our home, we joy that others are nearer the mark.

Our homes should be the best on earth, homes for both body and soul, not expensively decorated but neat and orderly, hence attractive. If the consecrated earnings of "The faithful" did not have to be doled out to hirelings, enough might be in the Lord's treasury, to supply all Godly wants.

Our Autumn term of school opened Oct. 6th, later than usual, on account of repairing being done by outside parties, who now own the house.

A larger supply of apples than was anticipated, but very few for cider, about three hundred bushels, where we sometimes have ten, this will please the temperance people, though I believe ours is mostly boiled for the famous cider sauce, or made into vinegar for pickles. Potatoes enough, if used judiciously.

We have no righteous cause for complaint,

only that we who are called to practically illustrate the possibilities of our Order, are not better able to fulfill our mission, and that no more are led to a knowledge of its value. This we have faith to believe, is in "The good time coming."

E. B.

Sabbathday Lake.

Oct. 14, 1890.

WE thought a few words from our home might not come amiss among the home notes of the MANIFESTO.

Elder William has purchased a Potato Digger which he uses with great success. He says that with it he can dig out potatoes enough in two hours in the morning to keep ten men at work picking them up the rest of the day.

Our flower garden has been a "thing of beauty" and very profitable to us during the summer.

Our sales at Poland Springs will close this week (Oct. 15) and I would like to add that during all our goings to that place (which have been frequent, being four times a week) we have been treated very kindly at both hotels by the guests and proprietors. We would be pleased if each Society of Believers had such a place to sell their wares and be as cordially received.

Rev. W. H. H. Murray was met by the sisters at Poland Springs last evening and to-day he has been down viewing our home from the highway.

School will commence the first Mon. in Nov. and continue sixteen weeks.

We are aware that winter is close at hand and are now quite busy preparing for the same.

A. S. C.

Groveland, N. Y.

Oct. 8. 1890.

AND the rain descended, and the floods came, and the winds blew, whistled and shrieked through the chimneys and tree tops, and beat upon the houses and barns both great and small, and they stood erect, not one of them fell, for they were founded upon rocks, and the rocks could not be shaken.

All this and much more has transpired since our last entry, for the recording agent to make mention of great and unlooked for

and unhoped for destruction has swooped down upon, or swallowed up broad fields of high priced produce. The bean growers of western New York and many plantations north, south and east of this locality have sustained losses large and numerous. From the many acres planted we shall reap a light, very light harvest, so light that its lightness reflects darkness more than brightness.

For some have decayed and some they have grown,
Again undisturbed in perfection are shown;
A few to supply the vast future need
Of the world's trade and traffic, grasping and greed.
Yet harm that may come from earth, clouds and air
Taxes, debts and mortgages,
Are wrongs we deem unfair.

And behold it came to pass during the past and present months that sowers went forth to sow, and their sowing was the sowing of good and perfect wheat. And when they sowed, the seed fell not by the wayside, therefore fowls came not to devour them up. Neither fell any upon stony places, where they had not much earth; forthwith to spring up because of their lightness of soil. And when the sun was up, they were not scorched and because of their deep roots they withered not away. And the seeds fell not among thorns; therefore when the thorns sprung up, they choked them not, for the thorns were far removed from the wheat fields. But all fell into good ground, for the ground was well prepared; much toil had so fashioned it, to bring forth fruit some a hundred-fold, and some sixty-fold, and some thirty-fold. "Who hath ears to hear let him hear. Who hath eyes to see let him see."

The changeful seasons bring in their flight new and varied occupations, mental and manual labors disport anew in the limitless space of action.

The marvelous Book of Nature,
The book most readily read,
With its pages all enchanting,
With its golden volumes spread.
Spread out before our vision,
With its chapter bright and new,
Its brilliant leaves we're turning,
Ere we've read the preface through,
Its contents numbers legion,
To its index there's no end;
Its title page is clearly
This world with the next shall blend.

The sunny days, and few there be in this water-fall season, invite the many out to see the wondrous sea of beauty that all around

is spread in colors of gayest hue and shade; forest trees within the compass of our quiet retreat, and the distant hills Groveland and Sparta may be seen gorgeously clothed in all the loveliness of their fall costume, which at the slightest breeze is nearing the last fall.

King Solomon in all his glory, could never be arrayed like one of these.

The nutting ambition of the juvenile class is revived; each day armies go forth to battle for the much sought after prize.

Nuts to crack and puzzles to guess,
Will be their winter's restful rest.

G. D. G.

White Water, O.

Oct. 7, 1890.

We are getting along nicely, still improving a little day by day. We have just finished putting up a hen-house. It is 12x24 and 8 ft. high. We do a great deal of carpenter work ourselves. Br. James Collins, a hired man and the writer put it up. Elder Lafayette Parker helped us to shingle it. It is just as good as a carpenter could do it. We have commenced drawing logs for stable floor. Elder Henry, Eldress Amanda, Sisters, Melissa Carpenter and Rebecca McGuire have started on a visit to Watervliet, O. Will be absent four days.

H. W. Frederic.

The Bible Class.

ANSWERS to Bible Questions Nos. 13 and 14, published in the Oct. MANIFESTO.

1. What two Preachers used the same words about repentance, as a text?

2. What kind of food was given to man after the flood? and what may be said in its favor?

Number of writers from Mt. Lebanon, 16: Hancock, 8: Canterbury, 5:

Q. 13. Repent ye: for the kingdom of heaven is at hand. Matt. iii., 2.

John the Baptist and Jesus used the same words.

Q. 14. Meat. Every moving that liveth shall be meat for you. Gen. ix., 3.

N. E. Carman.

Q. 18. Jesus and John both used the same words for their text.

Q. 14. Meat was the food given man after the flood. Esther Gill.

Q. 13. John the Baptist and Jesus the Savior.

Q. 14. Meat, as recorded in Gen. ix., 3. Ina L. Platt.

Q. 13. John the Baptist urged the people to bring forth fruits meet for repentance, and Paul in his defence in Acts. xxvi., 20, said he had urged the people to do works meet for repentance, which means that their works should correspond with their repentance.

Q. 14. In Gen. ix., 3 the word to Noah was, "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." By this it would seem that there was nothing left of the moving thing to eat but the skin and bones.

Neva M. Martin.

Alice C. Wade.

Q. 13. John the Baptist and Jesus.

Q. 14. Meat. Geo. Platt.

Q. 13. Jesus and John the Baptist both preached from the same words.

Q. 14. After the flood the Lord said to Noah, Every moving thing that liveth shall be meat for you. Margaret Gill.

Q. 13. John the Baptist in Matt. iii., 2, and Jesus Christ in Matt. iv., 17.

Q. 14. Meat. Wesley Platt.

Q. 13. John the Baptist and Jesus.

Q. 14. Meat. It is considered the most nutritious. Annie M. Candee.

Q. 13 & 14. The two preachers were Jesus and John, and the food which was given to man after the flood was meat.

Susie Thomas

Q. 13. By John the Baptist and Jesus.

Q. 14. Gen. ix., 3. W. A. Carman.

Q. 13. John the Baptist and Jesus, the first in Matt. iii., 2, and the last in Matt. iv., 17.

Q. 14. Meat. Henry George.

Q. 13. Jesus and John.

Q. 14. Meat; because it is strengthening. Lizzie Belden, Agnes Retzlaff, Fannie Esterbrooks, Frances Hall, Fidella Esterbrooks, Mary Ranoon, F. J. Harding.

Q. 13. Jesus and John.

Q. 14. Meat; because nothing had grown since the flood. Henrietta Morgan.

Q. 13. John the Baptist and Jesus.

A. E. C. and O. C.

Q. 14. Every moving thing that liveth and green herbs. H. M. and E. K.

Q. 13. John the Baptist and Jesus.

Q. 14. Gen. ix., 3. Harry Horton.

Wm. J. Maguire.

Allen Campbell.

Q. 13. Matt., 2.

Q. 14. Gen. ix., 3.

One commentator says, "It is evident that the distinction between the clean and unclean was then well known from the directions given to Noah by the Lord. L. H.

BIBLE QUESTION, No. 15.

What two traveling preachers, after having performed a miracle, were addressed by new names, and what is the meaning of each name?

PRAISE.

How good God is to us, and how much we should thank him for our many blessings!

King David was very fond of singing praises to God; but at one time when he had done wrong he felt that he could not until he had been forgiven. Even when he was fleeing from his enemy, Saul, from mountain to mountain, he praised God for his goodness in keeping him safe.

Everything that God has made praises him by showing his wisdom and power, and why not we, who have received more than any of the rest of his creation. Paul said, "Glorify God in your body and in your spirit, which are God's." This means that if we are God's we should be pure, honest, loving, prayerful and do our best for God.

CLARA WILMARTH.

12 yrs. old.

Hancock, Mass.

TRUST.

Trust in God is the proof of faith in his wisdom and power. With faith in God we will trust Him fully for all that we need. Jesus said, "If ye love me keep my commandments" and it should be a pleasure to us to study his life that we may know what he re-

quires of us. With God for our shield we may gain the victory over error and wrong for He has promised "never to leave nor forsake them that put their trust in Him."

King Solomon has given us many wise proverbs which might be of great service to us should we take a deep sense of their meaning and strive to live thereby. He counsels us to "trust in God with all our heart and lean not unto thine own understanding;" and again, "Every word of God is pure, He is a shield unto them that put their trust in Him."

Knowing that we are not strong enough of ourselves to resist evil, what a beautiful thought it is that we have a merciful, loving Father who will, if we humbly apply to Him, hear our prayer and assist us to do right. God has made many beautiful promises to those who love and obey Him, and if we have faith and trust in his power we shall become more like our Great Exemplar.

HENRIETTA MORGAN.

Hancock, Mass.

BEAUTIES OF AUTUMN.

AMELIA J. CALVER.

THE day is fair; there lingers scarce a breeze,
To fan the height, or murmur in the trees,
No cloud is seen to dim the sun's bright face,
As promptly he is on his downward pace.
The earth is clad in autumn's graver dress
E'en richer than a summer's loveliness:
And though it marks a sure and quick decline,
It casts a thoughtful impress o'er the mind.
The landscape has been swept by winter's breath,
For many a tender shrub now sleeps in death,
While tougher leaves and more tenacious, too,
Have decked the trees with many a gaudy hue,
While to complete the picture so sublime,
Mid splendid ruin stand the fir and pine,
Whose verdant foliage only waves anew,
And fearlessly defies the frozen dew.

These are the gay environs of our home,
The beauties of the hills of Lebanon,
And as I these survey in grateful mood,
My soul exclaims, "O Father, Thou art good!"

In winter's ermine raiment I delight,
The spring is lovely, with its blossoms bright,

And summer scenes, enchanting we may call,

But autumn's golden reign is best of all.
Mt. Lebanon, N. Y.

KIND WORDS.

BALLSTON SPA, SARATOGA CO., N. Y.

OCT. 1890.

It affords me pleasure to say that our interesting magazine always proves a very welcome visitor to our home, for aside of the beautiful sentiments contained in its pages, is the knowledge that I am personally acquainted with several of its gifted contributors. Therefore I should certainly miss our little spiritual messenger very much.

Kindly your sister in the faith,

SOPHIA WAYNE.

[Contributed by M. Witham.]

THE WORK OF TO-DAY.

To shun the world's allurements,
To bear my cross therein;
To turn from all temptation,
To conquer ev'ry sin.
To linger calm and patient,
Where Duty bids me stay;
To go where God may lead me,
This is my work to-day.

I think not of to-morrow,
Its trials, or its tasks,
But still with child-like spirit
For present mercies ask.
With each returning morning
I cast old things away;
Life's journey lies before me,
My prayer is for "to-day."—*Selected.*

Diligently pursue the ways of wisdom.

IMMORTAL TREASURE.

"Well done, thou good and faithful servant; enter thou into the joy of thy Lord."—Matt. xxv: 21.

CANTERBURY, N. H.

f *mf*

Sing, oh my soul, of that im - mor - tal treasure Which is reserved as the

p

victor's reward, Wrought by deni-al of all that offendeth In tho't, word or deed, the pure

mf

spir - it of God. Sweet-er by far than the play-dits of mil-lions,

f

Gained in the con-flict for fame and re-nown, Shall be the re-turn, "Well

f

done, faith-ful servant," Sure - ly my love is thy ' joy and thy crown.

Books and Papers.

THE JOURNAL OF HYGEO-THERAPY. Sept. Contents: The Jackson Sanatorium; Chicago Vegetarian Society; Anti-vaccination Department; Department of Horticulture; Early Apples; A Glimpse of Eden; Some of my views on the subject of Hygiene; etc. Dr. T. V. Gifford & Co., Kokomo, Ind.

THE NATIONALIST. Oct. Contents: Saved by Nationalism; The Need of a New Industrial System; Who are the Utopians? The Opportunity; The True Democracy; A Glance at the Past and a Vision of the Future; etc. Office No. 77 Boylston St. Boston, Mass.

Campanini, the famous tenor, has written a striking article on "How To Train the Voice" for *The Ladies' Home Journal*, and it will appear in the November number of that periodical.

HALL'S JOURNAL OF HEALTH. Oct. Contents: The Death Penalty; The Science of Hygiene; Cheerful Talk; Physical Education in Relation to Mental Development; What Exercise Does; For Sea Sickness; Swimming Baths for Children; To Detect Adulteration in Milk; Home Made Soap; Care of the Skin; Children's Teeth; Diphtheria in Chewing Gum, etc. Office 218 Fulton St., N. Y.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Oct. Contents: Cardinal John H. Newman; Studies from Laver; A Bit of Conversation; Margaret E. Sangster; Sketches of Phrenological Biography; Practical Phrenology; Child Culture; Science of Health; Notes in Science and Industry; Poetry; Wisdom; Mirth, etc. Fowler & Wells Co. 775 Broadway, N. Y.

WE have received the advanced sheets of the "Prince of Peace," and take much pleasure in commending it as a work of high reputation. Those who are familiar with the writings of "Pansy" are at once assured of an interesting and instructive publication. The book will contain some 600 pages and 300 illustrations.

Here is the story about the fishermen of Galilee. "These friends were a little way off washing their nets. They had been at work all night, but had caught no fish; and now discouraged, had given up the attempt and were getting their nets ready to put away. Jesus stepped into one of the boats, which was Peter's, and motioning him to come, asked him to push out a little from shore. Peter did so, and Jesus sat down in the boat and talked to the people on shore; afterwards he turned to Peter and said; Go out a little farther from shore and let down your net."

Said Peter, "It is no sort of use; we have been at work all night long, and haven't caught a fish," and I suppose that he farther explained that the night was the time for catching fish, and if one failed then, it was folly to attempt by daylight. But I think he saw something in Jesus' face which made him hasten to add; "Still, if you say so, we will let down the net again." No sooner was it done than the fish were drawn into it in such numbers that the net began to break, Peter and his brother Andrew were so astonished that I suppose they hardly knew how to act."

Published by John Y. Huber, Co., Eleventh, Noble and Ridge Ave., Phila. Pa.

THE KING'S DAUGHTERS' PRESIDENT.

There are now nearly 200,000 "King's Daughters" in the land, and Mrs. Margaret Bottome, an energetic New York woman, is their President, as she is also the founder of the Order. With October 1st, Mrs. Bottome takes up the editorial pen, and becomes one of the editors of *The Ladies' Home Journal*, in which periodical she will hereafter write and edit a department entirely devoted to the best interests of "The King's Daughters." Through this channel it is Mrs. Bottome's intention that her "Daughters" and herself shall come closer together in feeling and sympathy.

THE smell of finely-scraped horse-radish is said to be an effectual cure for headache; also, that the chewing of a small quantity of horse-radish, swallowing the juice, is a sure cure for hoarseness.

The Manifesto.

VOL. XX.

DECEMBER, 1890.

No. 12.

CHRISTMAS.

CATHERINE ALLEN.

HAIL, HAPPY SEASON! ever hallowed to our feelings, as commemorating the advent, not of the mortal birth of Jesus, or any preceding Avatar revered by the nations of antiquity, but of that redeeming spirit, the Savior of mankind, the Christ which prompted Jesus to say:—"Now O Father glorify thou me with thine own self, with the glory which I had with thee before the world was;"—that spirit with which Jesus was baptized as he ascended from Jordan, when the heavens opened, and unto mortal vision was manifest a spiritual presentation in the form of a Dove, which abode upon him: beautifully typifying that gift of peace of which he was the herald, bearing glad tidings of great joy. Then did he receive more deeply, we believe, than had any predecessor, of that divine unction from the "Christ of the Ages"—which is co-eternal with the Father and Mother of all which has been revealed to mortals under various epochs of spiritual progress, and in degrees adapted to the needs and receptive capacity of those to whom it was given. But through-

out all Christian lands, so-called, how few celebrate the day with fitness to the occasion; and the thoughtful will ask, wherefore is the day appointed by the civil government? and why is it almost universally held as a feast day for the physical senses, when the term Christ-mass indicates only religious service?

Under the reign of Constantine the Great, the Christian religion first became united to the State government, and from that time on, through Mediæval ages, the two powers became more closely combined, until the edict of the Pope was the only authority recognized; but, under the constitution of the United States, the civil authorities have no more right to appoint a Christian holiday for universal observance, than special days for Jews, Buddhists, Mahometans, or any other religious sect. In regard to Christmas having become a feast day, we can only say that originally it was a religious ceremony of the Romish Church, in commemoration of the "Lord's last supper," and that with more anxiety to increase in numbers, than in spiritual power, the most sacred rites of the church were degraded, in order to accommodate them to the

gross conditions of the people to whom they opened their doors. And the twenty-fifth of December having for ages been observed as one of joyful festivity by all nations of the Orient, as the day on which the sun passes through Capricorn, or the renewer of Life, for the purpose of drawing the multitudes then assembled from Pagan rites into those of the Christian Church, (?) no means were spared to render the latter attractive to the populace; and thus was the Christ-mass held upon that day. Therefore, without the least assumption that it is the period of the birth of Jesus, the event is commemorated in the sternest season of the year, while it would seem that it was a genial season of verdancy and growth; for we read that while shepherds watched their flocks by night, Bethlehem's star was seen, and under its soft gleamings, while keeping their silent watches, came floating down the strains of angel music which thrilled their souls: "*Peace on earth, good will to man.*"

It would seem more appropriate to commemorate the advent of Christ's mission at a season when leaping rills, springing verdure, unfolding buds and all the glad voices of nature's spring, mingle in a chorus of rejoicing for the liberating power received from the sun, which is the most fitting emblem of the Christ Orb. Its life-giving radiance entering the hearts of humanity, releases from gloom and soul-freezing infidelity, awakens from spiritual inertia, melts the icy coverings of selfishness, unsealing deep fountains in the soul, and quickening with ever expanding power those diviner

germs, which bud with immortal hopes, blossom in the sweetness of true and pure desires, and bear precious fruitage in a life wrought in God.

But, neither the season, nor the outward forms of celebration are important as compared with the spirit and motives which actuate. Decorating the churches with evergreens and flowers is a beautiful and fitting expression; also the custom of bestowing suitable gifts, when offered in sincerity as tokens of the heart's gifts of love, peace and good will, especially when the poor and lowly are remembered in a tangible way; thus bringing to mind one day in the year that equality and competence of blessings which may be enjoyed by all, when Christ's teachings shall have been so far accepted that man, through selfish greed shall no longer rob his brother man of an inheritance in the land, thus making of his labor and very life a mere commodity—practical slavery, resulting from the extensive systems of monopoly, all having their foundation in that of the land. But we, dear gospel friends, have entered the Millennium;—a perpetual Sabbath unto the Lord—an eternal Christmas—a life in which is practically embodied all those glorious principles which it was the divine mission of Jesus to inaugurate; and more than any other people, Believers have cause to rejoice in celebrating this day, not alone for the Fatherhood revealed through Jesus, but for the manifestation of the Heavenly Comforter, an unction from the Mother Spirit in Deity, that was poured out upon a little struggling band of whom Mother Ann Lee be-

came the first anointed. Thus we, as Brethren and Sisters of the Household of Faith, having a *full* Parentage, may enjoy Heaven on earth, and make our home the abode of angels, thus fulfilling the prophecies and mission of Christ.

Mt. Lebanon, N. Y.

THE LIGHT OF TO-DAY.

ABRAHAM PERKINS.

THE eye of truth is a discerner of hidden mysteries; even the most perverse crookedness and evil devices of the human heart. The greater the comprehension of the structure of humanity, the fraction of excellence in its composition, the greater is human wonder, that the Lord is mindful of man. An estimate of the qualities of the lords of creation suggestive as fragmentary and far from being complete, may shock the senses of those who consider the condition of the present generation but a little lower than that of the angels, and thus, such judgment was belittling the work of the Almighty. Such views are not profound. The conditions of to-day are greatly changed from those of the early creation. Wickedness did not then fill the earth, nor was the earth then corrupted. In the beginning, man was made upright, and all created things were pronounced good. But what does history tell us followed? Man, realizing his free agency, and being of the earth earthy, unwisely listened to his earthly, animal part, yielded to his weaker powers and thus assumed his independence that he

might become as god. From this experiment, he acquired a knowledge of evil. What was the result and what the entailment upon his posterity! Lo! the eyes of the once innocent were opened, and both the man and the woman found themselves naked before God. As a mountain, the sin of their disobedience loomed before them to their condemnation, and they were cast out of paradise, driven from blissful Eden. The ground was cursed for their sake; the fruit of which they were to eat in sorrow, all the days of their life. From that day to this, such has been human experience;—man being “Born unto trouble as the sparks fly upwards.” Job v., 7.

Notwithstanding this rebellion and the spirit thereof, which has been manifested in every dispensation of God's grace to man by Adam's posterity, yet a merciful God has provided a safe means of escape from the curse. Here comes the cross, a sacrifice of all that is animal or beastly found in man's composition. He is no more to partake of forbidden fruit, which, from the days of our first parents, has produced shame, condemnation and death to the spirit. He is no more to eat of the tree that *produces life*; the effect of such an act is death to the spirit. He is no more to cultivate and give support to the vine of the earth. On the contrary, all his powers are to be given in service to God; every act of his life is to be given in consecration to the building up and support of Christ's kingdom in works of virgin purity, as manifested in the life and godly example of Jesus, who said, “Follow me,” and your

reward shall be eternal life. No more is he to look for justification in the works of the first Adam. No more a resort to arms for satisfaction for wrongs. The Christian command is, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. xxvi., 52. No more tooth for tooth and eye for eye, as under the Mosaic law; but suffer wrong rather than do wrong, and thus work to cause peace to fill the earth as waters cover the sea. No more marriages; as that institution is an order of the old creation and not that of the new; as in the resurrection or in Christ,—“They neither marry nor are given in marriage, but are as the angels of God in heaven.” Matt. xxii., 30.

No more mine and thine in earthly things, which are to be used unselfishly as not abusing them, after the manner of the first Christian church at Jerusalem, where “All that believed were together and had all things common;” Acts ii., 44, and where “The multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common.” Acts iv., 32.

Upon the present generation is the spirit of Christ calling, “Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.” Matt. xi., 29. He that hath ears to hear, let him hear; and he that hath heart to conceive, let him understand and find strength to obey.

Enfield, N. H.

UNION VILLAGE, SEPT. 1890.

DEAR ELDER HENRY:—Our good Eldress Adaline wishes to contribute the following little poem as being her sentiments to the very letter. O. C. H.

AS YOU GO THROUGH LIFE.

Don't look for the flaws as you go through
And even when you find them [life;
It is wise and kind to be somewhat blind
And look for the virtue behind them.
For the cloudiest night has a hint of light
Somewhere in its shadows hiding;
It is better by far to hunt for a star
Than the spots on the sun abiding.
The current of life runs either way
To the bottom of God's great ocean.
Don't set your force 'gainst the river's course.
And think to alter its motion.
Don't waste a curse on the universe—
Remember, it lived before you.
Don't butt at the storm with your puny form—
But bend and let it go o'er you.
The world will never adjust itself
To suit your whims to the letter, [long,
Some things must go wrong your whole life
And the sooner you know it the better.
It is folly to fight the Infinite,
And go under at last in the wrestle.
The wisest man shapes into God's plan,
As the water shapes into a vessel.
—[Ella Wheeler Wilcox in Ladies' Home Journal.]

TRUE HAPPINESS. NO. 1.

EMIL SCHREITER.

WE all wish to be happy, but very few seek true happiness; that happiness which never vanishes, which lasts forever. True happiness can be found only in conscious union with God our Heavenly Father, therefore, my daily, continual prayer is, that God may be with me and with all my Brethren and Sisters; that he may enter into our hearts, that his spirit may be united with our spirit, that they may be like

one, then will true happiness be ours, then shall we really be at-oned.

What is the meaning of this? God our Father in Heaven, is the great spiritual sun, the center of the universe, from which streams out to every particle of creation, to every being, the highest and the lowest, the essence or substance of Divine life, which is love, wisdom and holy will.

Will or energy, is the active (that is creative and preservative) principle of Divine substance. If we wish to be at-oned—that means to be one with God or united with him,—then his love, his wisdom and his holy will must take dwelling in our hearts; we must strive to equal him in every respect. But we cannot reach this perfection through our own power and will, without his aid and assistance.

God assists only those who seek his help by prayer. The first step toward Divine perfection therefore, is prayer: not only once in a while, but daily, continual prayer for Divine help and assistance in our endeavors.

‘There is an Eye that never sleeps
Beneath the wing of night;
There is an Ear that never shuts
When sinks the beams of light;
There is an Arm that never tires,
When human strength gives way;
There is a Love that never fails,
When earthly loves decay.
That Eye is fixed on seraph throngs;
That Ear is filled with angels’ songs;
That Arm upholds the worlds on high;
That Love is throned beyond the sky.
But there’s a power which man can wield
When mortal aid is vain,
That Eye, that Arm, that Love to reach
That listening Ear to gain:
That power is Prayer, which soars on high,
And feeds on bliss beyond the sky.”

M. Leamon, N. Y.

SHIRLEY VILLAGE, MASS., OCT. 1890.

DEARLY BELOVED ELDER ABRAHAM.—It gave me very great pleasure to receive your kind favor of the 8th. inst., giving me welcome to our hospitable shores—the home of my adoption and especially my Shirley, Shaker home, from which no outside beauty or splendor hath power to charm me, longer than duty, or liberty in the gift of God will allow. In answer to your first question will say that I found much improvement in the condition of the great body of workingmen, generally. They have better homes, are better clad and fed, have much better means of learning the things that pertain to their physical, moral and religious conditions. There is still intemperance, a great tendency to enjoy sports, and considerable gambling in connection. But so far as I could observe, in traveling nearly the full length of England and quite a piece into Scotland, I was pleased to notice evidences of culture and thrift on every side. I was talking with a good Methodist sister, an old friend, and said to her,—Hannah, your Chapel is very much improved in size and appearance. Is the religious element equally so? She replied, “I fear not.” Perhaps she was justified in her fear. And possibly it is there as elsewhere, there has been too much yielding towards worldly tastes, fashions and customs. I heard some of them telling the Lord what “miserable sinners they were,” perhaps so. I would not wish to dispute their words in the matter, though if I or any one else had accused them of being such, the probability is, they would have resented it. This shows the need of the life-giving testimony that will show them they must be saved from their sins and not, as the natural man would desire, in their sins.

As you say, there have been great changes since I first left England, forty-eight years ago. Very few are left that I knew then. I found a very few, and I am happy to say, some noble specimens of men. One the present Mayor of the Borough; another whom I met in the Mayor’s parlor, had been Mayor four terms. These two were intimate friends. Another with whom I had great hopes of having a pleasant visit, and to whose house I made my first call, had been

buried two weeks. I mention his name, J. H. Walker, as he was not an entire stranger to the MANIFESTO readers. He was formerly one of the Aldermen in Manchester, England, but spent a few of his later years in Canada, and once made an extended visit at Shirley. He loved the Shakers, and spoke of his love for them many times in his last sickness.

I appreciate what you say in regard to the succession of earth's generations. Generation to the natural, worldly mind, is of the first importance, while regeneration, that will fit us for the eternal, heavenly conditions, is put off in too many cases for an indefinite, or more convenient season. Still with this, there is a spirit of inquiry and of a very candid, courteous nature. On our way over, while there, but more especially on our return by steamship "Servia," there were on board some two hundred delegates to the Iron and Steel Convention. Quite a number, men of title, and much above the average of men in intelligence, by their frankness and freedom from ostentation, and their manifest earnest desire to learn the truth, opened a way for the sowing of gospel seed, that I trust may be seen in a fruitful growth, when I too have laid aside the mortal, for a home in the land of souls.

I respond heartily to your prayer, that the time may be hastened when Zion shall put on her beautiful garments, and shall take her place fearlessly as the agent in God's hands in unfolding to the world, Millennial lives and Millennial blessings.

Why are we not more in earnest about it? Does some spell bind us that needs to be broken? My prayer is, come Love, Light, Liberty, with that saving power and victory that shall make Zion shine in the glory of God.

I have written hurriedly and just as my pen would seem to run, and trust it may in some way satisfy your desire. Hope I may hear from you again, as I used to long since. I love a truly good Believer and mean to be such in truth and sincerity, believing it will, in the end, pay best for time and through eternity. We have much to be thankful for. Would all were more worthy of the great blessings with which we are favored.

Kind love to all at your peaceful home.
From your brother, JOHN WHITELEY.

REST IN PEACE.

*Read at the funeral of Sister,
EMILY SEARS.*

FLORENCE STAPLES.

CALMLY as melts the dark shadows,
In the clear sunlight of day,
So hath thy spirit arisen
From earthly turmoil away.
In pure affection we hold thee,
Friendship that never will cease,
'Neath the sweet care of the angels,
Rest,—O beloved, rest in peace.

All for the right thou'st forsaken
Kindred and all earthly gain;
Thine was a life of devotion,
Free from remorse and from stain.
O sainted one! we behold thee
Sharing a happy release,
And with rejoicing and gladness
Gathering laurels of peace.

Bright is faith's star that hath led thee,
Guiding thy footsteps aright;
Unselfish toil hath thy spirit
Clothed in pure vestments of white.
Earnest in all thy endeavor,
Working for Zion's increase.
Death brings to thee naught of terror,
For thou art resting in peace.

Life with its care and its burden
Often thy spirit weighed down;
Thine was the cross and the conflict,
Thine is true joy and the crown.
Love brings unto thee her tribute,
Freely the promised reward;
Sweet is the peace of the faithful,
They who find rest in the Lord.

O dearest one! shall our spirits
Share of thy blessings no more,
Lessons of wisdom and virtue
Given from thy garnered store?
Yea, we will watch for thy coming,
Seek in thy presence to be:
While these as fruits of thy labors
Cluster round life's memory.

Home to the realms of the blessed,
Free from all sadness and gloom,
Voices 'mid songs of rejoicing
Bid thee, beloved, to come.
Blest by thy friends tried and faithful,
Blest by the angels above,
Take the pure gems of affection
Placed in a casket of love.
Canaan, N. Y.

WRITE your errors in your own mind, but
there blot out all the errors of others.
—M. Whitcher.

A Letter from Tolstoi, the Russian Reformer,
in reply to a letter commending Tolstoi's
"ANSWER TO HIS CRITICS."

Sept. 8, 1890.

DEAR FRIEND AND BROTHER,

A. G. HOLLISTER:—I thank you heartily for your letter; I expected it. I knew that my ideas about marriage would be approved by your Community. Your books and tracts, especially "What would become of the world if all were Shakers," corroborated my views and helped me very much to a clear understanding of the question. I am very much astonished how a Christian cannot approve yours and my view of marriage. In Corinthians vii., it is said in so many plain words. I admire very much your explanation of the comparison of the kingdom of heaven to a net, and the conclusion that the fishes taken in the net, cannot depopulate the sea; and that if it does, it will be after the will of God, which in the form of our love for purity and chastity, is written in our hearts.

I received one of your books, the Millennial Church, and thank you very much for it. But pardon me, in brotherly love and spirit I must tell you the truth: it was very painful for me to read in your letter the account of the influx of spirits from heaven and so on. It is painful for me because not only your faith (excepting Ann Lee and the manifestation of spirits,) and your practice of life as far as I know it, is a true Christian faith, corroborated by your life, and it should have attracted to you all the people who crave a true Christian life: but your peculiarities—manifestations of spirits—repel them.

God's truth has been known always, in the old times, the same as now. True progress, the establishing the kingdom of God on earth consists not in producing new truths, but in sifting the truths that are known to us; by putting aside the lies and superstitions with which they are intermingled. You have put aside a great many lies and superstitions of the external world, but I am afraid you have accepted new ones. Put them aside. Analyze them. Don't keep to beliefs only because they have been believed a long time, and are old. Put them away, and your Shaker faith, with your chaste and spiritual

life, your humility, charity, and principles of moderation and manual work, will conquer the world.

Please pardon me if I have offended you. I have written this only because I think and feel it, and because I love God. I try to love Him, and through Him to love you my brethren.

All that you say about the time fast approaching in which the Divine light will be spread over all the world, and darkness dispelled, is quite true. I feel it, and therefore write thus to you.

Yours in brotherly love,

LEON TOLSTOI.

Remarks by Correspondent.

WE cheerfully accord to other minds open to proofs of reason, the same sympathy in expressing honest difference of opinion which we desire for ourselves. Unless there were perfect freedom in this respect, how could friends ever arrive at mutual understanding? Our friend's views in relation to sifting known truths from lies and superstitions with which they have been intermingled and not adhering to beliefs simply because they are old, we have long since received and acted upon. But in "spirit manifestations" we have found a residuum of truth which is both old and new. That is, constantly recurring facts of experience in the history of all ages and peoples, including our own. On this head we testify what we have seen and heard. If our brother's knowledge of the character of the evidence is not sufficient to establish his belief in the facts testified to, we attach no blame, but await his future introduction to a knowledge which we are sure will convince him.—A. G. H.

He who has forfeited his good faith has nothing else to lose.

PEORIA, Oct. 1890.

DEAR BROTHER,

HENRY C. BLINN:—Please find Postal note and continue to send me the welcome messenger, the **MANIFESTO**, which comes as a glad epistle from afar. After I have gained from it many tokens of blessing, I give it over to the Public Reading Room, where I have also placed a copy of "Shaker Theology." This last was a present from the author, Elder H. L. Eads. Both are eagerly perused by other readers whom we trust are seekers after the abiding love of Christ.

This is the holy calling of all true Believers. To abide in the Love of Christ, is to overcome self and the world. If it were not possible to withstand the temptation, and overcome the world, then Christ would not have admonished his disciples to "continue in my love." We are in constant danger of forsaking Christ and the teachings of Mother Ann and those who were with her in the beginning of the Second Appearing of Christ, if we do not "Watch, watch and pray."

The spirit of the world, if we will permit it, will creep into our hearts and overthrow Christ's love and life, therefore we need to bear in mind the words of Paul;—"Present your bodies a living sacrifice, holy and acceptable unto God. And be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is good and acceptable unto God." It is God's will that we should abide in his love and be filled with the fulness of God, and it is not only his will, but it is our privilege to become perfect, and love God with all our heart, soul and mind.

Jesus in his mission among men, pro-

claimed, "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

To abide in Christ's love we must keep his commandments. "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love."

Christ was submissive to the will of his Father. "My meat," said he, "is to do the will of Him that sent me." And when the Father saw fit to give him the bitter cup of sorrow he took it meekly, and said, "Not as I will, but as thou wilt."

It is Christ's command that we should follow him daily and deny ourselves for his cause. We should follow him in his humility, in his meekness, in his gentleness, in his patience, in his long-suffering, in his holiness and in his purity.

When God may choose to give us the cup of sorrow, we should submissively drink it, and gladly do or bear every duty in a humble manner, and do our best. We should not fear to do too much for Christ, for our Gospel kindred, and for such as know not of this precious love. To abide in the love of Christ will bring no sorrow nor regret but joy and peace forever.

O Lord my best desire fulfill,
And help me to resign
Life, health and comfort to thy will,
And make thy pleasure mine.
Why should I shrink at thy command,
Whose love forbids my fears:
Or tremble at the gracious hand
That wipes away my tears.
Thine, Lord, wholly thine,
Forever one with Thee:
Rooted, grounded in thy love,
Abiding sure and free.

Yours as ever in trust,

DR. CARL SEMELROTH.

SELF-ATONEMENT.

SOPHIA WAYNE.

O YE who rail at self-atoning faith,
And all your burden on another cast,
How will you feel, when in the hour of
death,

Self-condemnation judges you at last ?

Mistaken ones! atonement must begin
Within the soul, now, e'en this very hour,
No one should put it off and live in sin.
And then depend upon another's power.

This is the season that the world calls
Lent,

When all, religion's holy vows renew,
And think of him, who into exile went
To make a self-atonement deep and true.

The law of Moses ancient Israel blest,
And they who faithfully its rites obeyed
Brought to the temple of the Lord, the
best;

Gifts of atonement on the Altar laid.

And what did faithful Abraham of old
When he went forth to sacrifice his son?
He offered his best treasure we are told,
A life he loved far better than his own.

But some depend upon another's power,
And feel secure to live in vanity;

The clergy tell us, in the latest hour,
"The Savior's grace sufficient is for thee."

But while these doctrines, ministers will
teach,

We ask if Christ such sentiment approves:
Or would he bless the worldly creeds they
preach,

Which bring no change of heart, nor sin
remove?

We see them live in pride and fashion's
style,

Then think of the humility they teach,
And as we hear, remember all the while,
They do not even practice what they
preach.

Yet some look up to them as the elect—
The embodiment of all that's good and
pure:—

They pay large salaries, and thus expect
The greatest bliss in heaven to secure.

When ministers, the Christ example set,
With truth eternal, feed their chosen
flock,

Then shall our spirit needs be met [rock.
With living springs from revelation's

Ballston, N. Y., Feb. 19.

INTEMPERANCE.

LUCY S. BOWERS.

*"O God! that men should put an
enemy into their mouths to steal away
their brains."*

It seems impossible that in the long
line of human evils there can be one
more terrible than intemperance known
in the use of alcoholic drinks. Be-
hold the mighty sea! and many streams
and myriad crystal drops, which ever
now and then rise up to heaven, and
made more clear and beautiful return
to earth again in showers of rain and
snow which sparkle in the ices of the
frosty North, and glisten in the sun-
light of the summer South. Behold
the golden harvests of shining grain
and waving corn! Then why the mad-
dening cup? why turn to such abuse
God's gracious gifts? He might with
justice withhold his generous hand,
thus to prohibit man's base and wick-
ed deeds.

The question arises in the mind of
the native teetotaler as to the pleasing
or acceptable taste of strong drink;
how such hard, burning, biting fluids
can be suffered to pass the mouth and
throat with any endurance, and is an-
swered by the fact of the great stimu-
lus it proves to be to the mental and
nervous conditions. This habit usu-
ally commences, not in excesses, but
in slight sips, and its effects lead to
further and greater temptations; too

often induced through medical prescriptions, at banquet tables, at pleasurable sociables and in many instances when but little is taken, but the habit and taste become permanent.

The history of ardent spirits runs through the ages from the time of Noah; a history which records no virtue nor blessing, but every kind of woe that has fallen upon the human race. The heart's dearest affections, love, happiness, home, reputation, soul, everything has and must succumb to this terrible monster, and death! death! more agonizing, yet sure as the guillotine and untimely graves, are the terrible results and calamities of its victims; it is really incredible that with all the suffering that has been produced by, and existed through the power of this thing, that it should not in some way have been controlled. If any inexperienced persons wish to imagine the penalties of this irresistible temptation when once overcome by it, let them read the Autobiography of J. B. Gough, he, having once sunk to the lower depths, and endured its despair and the tortures of frightful delirium—and afterward reclaimed—knew and nobly confessed and proclaimed to the world its direful effects, he could find no language too strong in its denunciation; and we may also well imagine the pangs of a woman's aching heart together with the utter detestation which she had due cause to feel, when we remember the forcible poem known as the "Drunkard's Daughter," and which contains the sentiments of many of her sisters.

It is to be regretted that there is no law controlling this drain upon the

life and resources of the people. Prohibition is a large and prominent plank in the platform of the reforms of to-day, and yet think of the waste of property in land and labor still going on; the statistics concerning drink in the country, presented to us frequently, are appalling; over two hundred millions invested in breweries, malt-houses and distilleries; enough drinking places to reach in an unbroken line from New York to Chicago. "Intemperance costs this nation a thousand million dollars in hard cash every year, and it could better afford to buy out the vested interests of the liquor traffic five times over than to allow the business to go on under legal sanction."

Look for instance—and it is only a sample—at the metropolis of our Puritan Massachusetts, styled "The Literary Center of the World," "The Hub of the Universe," with hundreds of liquor saloons, and thousands of inebriates and famishing children and mothers who circle their fireless hearths spending between fifty and sixty millions of dollars yearly for this death-producing luxury. We might have anticipated Boston's redemption by this time if we remember the report of the Grand Temperance Jubilee and procession that marched her streets in the year 1848. Its total abstinence army known by various epithets was numbered by the thousand. It could hardly be thought that any one living in the state did not belong to the Clear Water Throng.

This evil indulgence, even in moderation, impairs, excites and inflames every portion of the body and mind,

and if the sins of our forefathers are visited upon succeeding generations, then we are able to account in some measure for the fearful nervous conditions so prevalent, and for the mental depression and inclination to commit crimes even among those who are innocent of the evil in all its forms, and if continued, what of the future! more generations of paupers, criminals, idiots, tramps and insane; how can the nation afford this waste? but, the evil lives in high places and is the source of political corruption; the battle must be turned to the gate; public opinion must receive a greater awakening; all good people must unite as citizens, patriots and Christians to fight the common enemy. "Where there's a will there's a way," and greater than conquering heroes of battle are they, who are and will be able to vanquish this wanton foe. There is one perfectly sure remedy for intemperance and that is *total abstinence*; then will Bacchus fall and God be praised forevermore. Let us drink from the crystal goblet, and bathe in clear waters that our bodies may be fit temples for the indwelling of our immortal souls; let us fire them not with the indulgence of any carnal passion, for the reward of our doings is inevitable.

Mt. Lebanon, N. Y.

EAST CANTERBURY, N. H., OCT. 1890.

BELoved ELDER HENRY :—We have, through the past year, been both pleased and interested by the MANIFESTO history of the Church at Mt. Lebanon, and now as the year closes, we would extend our sincere thanks to the Editor and also to the Contrib-

utor of this interesting account. We feel certain that an acquaintance with the difficulties overcome and efforts made by our gospel parents to establish the beautiful religious home of which we are privileged to become members will be a powerful incentive to us, as young people, to go and do likewise as much as our ability and opportunity will permit. We would emulate our precious friends in their labor for posterity by doing our utmost to preserve the structure which they built, and to leave to our children an equally beautiful home, both externally and spiritually.

We humbly acknowledge "The blessings rich and many, which are ours to share to-day," and as a New Year's gift please accept our promise to consecrate ourselves more devotedly to the Cause we love so well and which has done so much for us. Though we have but one talent, we will use it to the utmost and return it to our God with usury.

Hoping that the New Year may bring renewed health and comfort to the faithful Editor of our little Magazine I remain one of your many readers.

MARGARETTE DAVIS.

When "Thy will" is ours alone,
Nothing crossing in the way.—
And that word "Thy will be done"
Is alike our own each day.
No more cross to earn the crown,—
For the crown of peace is ours,
No more strife to lay life down
When absorbed in higher powers.
—*M. Whitcher.*

Events are to be estimated by their consequences.

THE MANIFESTO.

DECEMBER, 1890.

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,
EAST CANTERBURY, MER. CO., N. H.

TERMS.

One copy per year, postage paid,	.75
" " six months, " "	.40
Send for sample copy, free.	

ENTERED at the Post Office at East Canterbury, N. H., as second-class matter.

Editorial.

THE CLOSING YEAR.

WITH the closing of the current year, comes the ever pleasant privilege of contemplation. At this time we may have a very commendable reason for looking backward and reviewing the path in which we have walked, the places we have visited and make note of the persons with whom we have associated.

"But first and chiefest with thee bring
Him that yon soars on golden wing,
Guiding the fiery-wheeled throne,
The cherub Contemplation."

Our lives in this world are quite worthy of all the care that may be

extended to them. The health of the body, an inestimable treasure, stands prominently in the foreground.

"First that which is natural," in which one holds a relation to the world and its order of life. It is the natural man that is standing erect, and disciplining himself to the laws of a higher intelligence, in anticipation of "transforming himself by the renewing of his mind, that he may prove what is good and acceptable to the perfect will of God."

All should be disciplined to love righteousness and to accept the guidance which Wisdom has so beautifully marked out for the willing mind.

To live in a state of indifference respecting these vital points, is as the faithful record bears witness, not only dangerous, but ruinous. The immortality of our being demands recognition and we prove ourselves more than unprofitable servants if we selfishly attempt to escape from that duty which the spirit of God has imposed upon us.

In a few more days the eventful twelve months, into which we forced so many anxious hopes, will have passed away. Then we saw as "through a glass darkly," but now the light discloses all. What unnumbered privileges have been vouchsafed to us, and what treasures of good have been secured in the kingdom of God, as we count up our victories over wrong. "We have fought the good fight," we have

resisted many temptations and dispelled many doubts, while in earnest prayer and clad with the armor of God. And now we rejoice in the unfailing promise that the whole catalogue of evil deeds are to be blotted out when the conquering power of God's love is manifest in the soul.

It is then that we are ashamed of the crooked paths in which we have at times, allowed our feet to walk. It is then that we might wish to forget that we have kept company with the profane, with the vulgar and with those who dared to make light of sacred things, while we passively smiled a recognition to that conversation which would have burned our cheeks, had others known the discourse of the hour. "Whatsoever a man soweth, that also shall he reap."

It is well to look forward and resolutely dare to do right. It is well to look forward and make all due preparation for becoming established on a sure foundation which may not be overthrown in the day when temptation is around us. Let every reader of the MANIFESTO look forward and resolve with the Apostle, to live soberly, righteously and Godly in this present world.

While this is our Christian privilege, it is also our moral duty to ourselves and no less to those by whom we are surrounded. While the past may afford many lessons of admonition and of encouragement, or the future be portentous with storm-clouds or radiant with brightness,

the present, the ever present, is the golden opportunity in which to establish a character that will be an honor to our beautiful gospel home.

IN the January number of the MANIFESTO, we shall commence, by request, the republishing of the Book that has been known as the "KENTUCKY REVIVAL." This singular manifestation has always been considered, by the Believers, as a wonderful out-pouring of the spirit of God, and although it was a work that took place in the early part of the present century, there may be many among our readers who will be interested in the history, and spiritually refreshed in the presentation of this unexplainable work that visited the rich and poor, and no less the professor and profane at that early day.

☞ Through the kindness of friends we are able to distribute several copies of the MANIFESTO gratuitously. We will send a copy of the paper, one year, free to any one sending us his or her address.

☞ REPLIES to the letter of M. M. K. must be held over till next month for want of space. Kind thanks to the writers.

It is not by change of circumstances, but by fitting our spirits to the circumstances in which God has placed us, that we can be reconciled to life and duty.—Robertson.

NOTES ABOUT HOME.

Mt. Lebanon N. Y.

Nov. 12.

"TIME and tide wait for no man" nor yet woman, and we have hardly time to write a passing note as they rush by.

It seems but yesterday that the breezes of spring whitened the earth with scattered blossoms; and now the somber clouds are falling at our feet in feathery crystals.

The blossom tells of coming fruit and says to the young, that "if the tree bears no blossoms in spring, we may look in vain for autumn fruit." A wise and happy truth is also evolved by every matured leaf that flutters to the earth; for it leaves not its place on the tree, until it has assisted the growth of tiny buds at its feet, wherein is wrapped the entire growth for the next season.

Our first snow in this locality, on the 11th and is hailed with as much ecstasy by happy childhood, as were the first signs of spring. Would that we could all take "whatsoever the good God sends" with equal gratitude.

The Indians and squirrels prognosticate a severe winter, but of this we shall know more in March. We hope not for a repetition of the insipid weather of last winter but cling in faith to the promise that "while the earth remaineth, seed-time and harvest, cold and heat, summer and winter, day and night shall not cease."

By limiting its use to the greatest necessity our scanty supply of ice lasted until the middle of October, which spoke well for the patience and economy of the Sisterhood; for none but those experienced can tell of the weary steps saved by this household luxury.

At 2 P. M. Oct. 19, a new and beautiful phenomenon was ours to behold. A gorgeous rainbow in the northeast. Its colors were so very bright, that the reflection seemed to be repeated to the horizon, making the entire north-east one splendid arch of rainbows.

Amid such beautiful displays of the laws governing the works of the Almighty Creator, who can but with humble reverence declare with the Psalmist, "The heavens declare the glory of God and the firmament showeth his handiwork."

A. J. C.

Center Family.

Nov. 13, 1890.

THE NOV. number of MANIFESTO has much choice reading matter among which is Eld. Robert Aitken's account of his visit to England. It is especially interesting; and that was a singular coincidence that those two Brethren, Elder John and himself, should start for the old country and meet on the same steamer without preconcerted action; they had a real good time. I hope Elder John will favor us with his notes of travel.

The History of the Church at Mt. Lebanon, by the Editor, has been very interesting and instructive, for which he has our sincere thanks. While we contemplate the coming cold season and expect to be more secluded from outside influences, we hope to gather the fruits of the spirit in our retired domiciles. Our fall work is well nigh finished; never, that I know of, were we better prepared for the rude storms of winter than this season.

I wish to send greetings to all my gospel kindred. The Christmas festival is close upon us, and I would say peace to him who is near and also to him who is afar off; let all Zion's children sing in their hearts the song of the angels, "peace on earth, to man good will."

T. Rayson.

North Family.

"WAVES of light like ocean billows
Break upon time's beaten shore
Opening to our darkened vision
Scenes that ne'er were viewed before.
Shine, O glorious light of heaven!
That all souls may bask therein,
Bathe and wash and be forgiven
By confession saved from sin."

Nov. 10.

Christmas time is nearing, a very appropriate season to forgive and be forgiven. If the confession is full the forgiveness will be complete. Love will abound and our salvation be increased.

I wish all my gospel friends a joyful Christmas and a Happy New Year. Our joy and happiness will depend very much on each individual effort. One sinner destroyeth much good that belongs to all; especially is this the case in our community relation.

Have had two successive stormy Sabbaths,

and we shall probably have no more Society meetings this season.

We have had some signs of approaching winter, with its white wings on the mountain tops and frosts in the valleys. Soon 1890 will pass into history long to be remembered and talked about. We have not accomplished all we set out to do; if any body has we shall rejoice.

The blessings of the past season, notwithstanding some unfavorable weather, are abundant and ample to incite us to thankfulness, without even a proclamation from the President or Governor. Thankfulness is made manifest when a proper use is made of the good things with which we are blessed. A wasteful, self-indulgent spirit and practice always savors of ingratitude and leads to unholiness.

The past season we have painted all our buildings, and are now engaged digging under our dwelling-house preparatory to setting in the new steam boilers to take the place of one that has been in use nearly thirty years and has not had one cent of repair expended upon it in all that time. At the same time we also expect to improve the sanitary condition of our house, by making it rat proof, and putting in iron pipes to take the place of the old stone and brick drains that have been a nuisance ever since we learned that we live by breathing and that the night air is not poisonous. Perhaps some young people do not know that even the doctors of old taught that the night air was very injurious, so people would sleep in closed rooms to keep out the night air. Then when any one got sick the priests taught the people that it was sent of God, either as punishment or to make them more pious.

But now, some of the common people have found out that even foul drains are avenues through which disease enters and that the air out of doors at night is full of health; while the day air closed in a room becomes a deadly poison if people remain there long enough, whether they are saints or sinners. Houses inhabited by human, or other animals should as really breathe as does the house we live in, our bodies.

Elder Frederic says, no one can be a perfect Christian unless he has good bread

to eat, and much less, except he breathes pure air. It takes time for even religious people to learn to eat, drink and breathe to the honor and glory of God:

In our farming operations, we have made some grievous blunders; one was, in not putting our ensilage cutter in perfect order when we got through using it last season. We thought it might run all right and and if it did not we could easily get the needed repairs; but alas, we broke down, wrote and then telegraphed, but it took twelve days before the repairs arrived, in the meantime the corn-cutting went on in the field, and some of it laid on the ground about three weeks before it reached the silo. We have commenced feeding it and the unanimous voice of the cows and herdsman is against such a manner of going. Let no one do likewise; it is not good cattle gospel.

Another blunder was, that we let too many weeds grow and mature their seed, and these will spring up in due time and condemn our heathenish manner of farming. Nothing should go to seed on the farm, or in the garden, except what is so designed. Using large quantities of fertilizers, and raising immense crops of weeds, is like having two openings in the grain bag; what is put in at one goes out at the other. It is only by constant watching and care of the little things or a big machine that it is kept in working order. One little nut or key getting lost will disable the whole concern. It is very easy to find excuses for the weeds growing, and for this, that and the other; but these often times only make matters worse. This laying to Providence and the weather what properly belongs to our carelessness and after thought, is hardly the thing. Let the truth stand, though it reveals all our crooked ways. In kindest love,

D. Offord.

South Family.

DEAR EDITOR:—We do not care to be considered as gossips, but home notes are inspirational, that is why we chat in that corner so often. In spite of the rain, we have some fine days, and Elder William has taken between four and five hundred bushels of potatoes to Pittsfield, for which he

gets a good price. He has secured from the rats, five hundred winter squashes and is now putting up some wire fencing, which is very much needed. We are still making and selling nice chairs and mats and will gladly fill all the orders we receive. Sister Olive has made a large quantity of butter this year for home use, and to sell. At the Second Family they make excellent cheese. Are we telling tales out of school?

Our Sabbath service is now held at our Dwelling, knowing where "two or three assemble in his name," he will be in the midst to bless. In this age of reason and unbelief, a few of us are trying to live in peace and bridle the "unruly members," our tongues, and to practice daily Christianity, that we may not regret in the future.

S. A. C.

Enfield, Conn.

AGAIN as the seasons return, and the years fly, we are preparing for winter. Our fall work is nearly finished; another week as favorable as the past, will see the roots harvested, corn husked and fodder in the barn. Three hundred and fifty bushels of carrots, and five hundred bushels of sugar beets, should make happy cows and swell their fame when fed in some such daily rations to a cow of one thousand lbs. weight for butter production.

One feed clover hay at midday.

Two bush. corn stalks cut fine by power.

One half bushel of carrots or beets.

Three quarts cob meal.

Three quarts wheat bran.

One quart cotton seed meal in two feeds.

Please suggest improvement. T. Stroud.

Since my last correspondence to the **MANIFESTO** have been from home, up in the Berkshire hills; received much benefit thereby, also the pleasure of Gospel interchange which is always profitable. The ministrations of love and kindness received, inspires the soul ever to pursue the strait and narrow way, where we may experience the wisdom and goodness and love of God. Our frail bodies are tottering habitations, every beat of the heart a rap at the door, to tell us of danger, and the wheels of time roll swiftly along. Though my flesh and my heart faileth, yet divine faithfulness and compassion fail not.

M. Witham.

Harvard, Mass.

Nov. 1. 1890.

RAIN, rain, rain. For some time past the heavens have been pouring copious showers of rain upon us, making it almost impossible to do any fall ploughing or other outdoor work. But why complain or feel disheartened? The old negro said, "more rain, more rest, Massa." But ours must be, more rain, more work and more weeds. Let us remember that it is a long lane that never has a turn. And so it is with rainy weather. After a long season of the disagreeable, and old Sol shines out again, how beautifully it feels. Almost like the touch of the electric battery, it nerves us again to start about our duties. Wood chopping has commenced and we are planning for one hundred and fifty-thousand ft. of lumber to be drawn to the mill and sawed as required.

It is the Sabbath and we have just returned from a beautiful meeting, filled with heavenly ministration. Our friends from the other side came to join in our devotion. This made the hour very pleasant, and it is of all hours the most precious to the good Believer. When we meet the dear ones who have passed beyond the vale, how sweet will be the meeting.

A. B.

Canterbury, N. H.

BELOVED ELDER HENRY:—The eventful year of 1890, calls for our notes, both the cheerful and the solemn ones, for the last time. It is with thanksgiving and reconciliation for the manifold blessings, which its checkered pages have presented, that we hail you with as much pleasure as at the opening of this volume of time.

Good Old Year of 1890! We may never see one just like you, but the good we have gained, the wisdom we have gleaned from your fields of experience are ours for possession and profit, and we say, rest with the honored manuscripts of past chronicles. Our score is settled; we have had our digressions and progressions, secessions and accessions; we have seen the fair prove false, and the false acknowledge the blessings of truth. At this juncture we quote for your

comfort and ours, "Be of good cheer, I have overcome the world,"—self.

Have we not proved that we already had faith to believe that the righteous are never forsaken nor the faithful left to beg his bread? that

"Underneath all the trials which bear us along,
Are the 'Arms everlasting,' so tender and strong?"

With the deep sense of our obligations and preparations for the New Year, we desire first and best, to give our attention to the sacred duties, as expressed in a piece of music recently sung to us:—

"The spirit is calling, earnestly calling,

"O Zion, unfold in deep prayer.

O pray for the fathers, the sisters and brothers,

O pray for the whole household;

O pray for the mothers, remember all others,

O pray for the whole, whole world!"

Sabbathday Lake.

Nov. 15.

WHILE on our recent visit to Canterbury, Elder Henry presented each of us with a package of Dicken's lead pencils that we might be encouraged to write for the MANIFESTO and if he finds the space for Sabbathday Lake notes vacant he will think that we are negligent of duty.

Our dear Ministry, who have been at Alfred for several weeks have lately returned to us laden with good gifts and we feel greatly blest by their additional strength. True souls like them always carry the blessing of God with them.

Now that our apples are gathered in we find that we have more than at one time we expected. Our evaporator is undergoing repairs preparatory to condensing the cider, five bbls. into one. This will keep it in good condition for use at any time that we may have orders for "Shaker Apple Sauce" during the winter season.

Nov. 9th we had a slight snow storm which has now entirely left us, and we are enjoying a delightful Indian summer.

There are a number in our family approaching eighty years of age, but one over. Sister Lavina McIntire, who, through a long life has been true to the Cause, faithful and consecrated. Though in feeble health and unable to attend our meetings, she is active in spirit and we enjoy being with her, sharing her motherly love and counsel.

We have had beautiful letters from gospel friends in other Societies, tidings of good cheer drawing us nearer and nearer together in spirit.

Lovingly farewell until you hear from us again.
A. S. C.

Groveland, N. Y.

SINCE "brevity is the soul of wit"

Hence wit to brevity is allied,

The grandest sermons oft are found

Where brevity, wit and soul abide.

Where soul and wit and brevity reign

The sunbeams linger longest there,

And briefest music wakes to life

The soul of earth—the songs of air.

The good old-fashioned Indian summer weather the kind our fore-fathers were acquainted with, made its first appearance on the first of the last month of Autumn; judging from the bright sky and warm sunshine we concluded the nice weather had come to stay for a few weeks, but the ever restless weather like the restless Indian, only came to go after a brief stay of two days, and the genial Indian summer has been supplanted by the rain, the wind, the cold and the snow.

Some of the busy plowmen are plowing and preparing the soil for spring crops, while others are gathering up and gathering in the fruits of farm and garden, making ready for zero weather whenever it is ready to take up its abode here, and the ambitious house-keepers are early and late trying to renovate the home with brush and broom. fresh air and water, the best mediums at our command.

The roads are just paved with mud of the plastic order, rendering carriage drives quite impossible, but evaporation produces no better conditions for they soon become so completely dotted with hills and valleys that whoever and whatever passes over them are immediately converted into pitchers and tumblers.

This fall records the greatest fall or failure in preserving the potato crop. The harvest was great, yet the potatoes are few, and rapidly decaying.
G. D. G.

Pleasant Hill, Ky.

The Western Ministry came on the fifteenth of October bringing Eldress Adaline

Wells of Union Village, to take the first place in the Eldership at Pleasant Hill. The gift was received and ratified by acclamation. Her good influence is already felt in Society, and we trust her health may permit her to remain with us.

Beautiful Indian summer tarried briefly, but was none the less appreciated by the lovers of nature.

Farmers are hauling in corn, which has yielded abundantly. Wheat sowing was finished in good time, the weather being propitious. Broom business thriving. The West Family, are about to embark in the manufacture of cooper-ware. The health of society good with a few exceptions.

Number of pupils in common school, thirty six. Number in attendance at Sabbath School, fifty.

The Bible Class.

ANSWERS to Bible Question No. 15, published in the Nov. MANIFESTO.

What two traveling preachers, after having performed a miracle, were addressed by new names, and what is the meaning of each name?

Number of writers from Mt. Lebanon, 24 : Canterbury, 25 : Hancock, 10.

Ans. The two preachers were Paul and Barnabas, and their names were changed to Mercurius, meaning chief speaker and Jupiter, the air or heavens. 10.

Jupiter means the Father that helpeth and Mercurius, an orator. 30.

Several writers say that Simon was called Peter and Saul became Paul.

The author's answer is as follows :— Paul, called Mercurius, because he was the chief speaker, and Barnabas, Jupiter, meaning a father that helpeth.

[It would be well for the writers to state their authority for the answers given. Ed.]

BIBLE QUESTION, No. 16.

Where, in the Old Testament, is the Messiah called the Son of Man? Write the verse.

HUMILITY.

LIZZIE BELDEN.

"Humility is the foundation virtue of the Christian character."

WE should be very careful of what we are building the foundation of our character, for if that is not firm the whole structure will fall. We should keep adding to our structure "faith, courage, meekness, patience, godliness, love and all the other stones that enter into a solid and Christian life." The opposite of humility is pride which "permeates many sins" as surely as humility "forms an important part of nearly every virtue." True humility drives pride, selfishness, disobedience, untruthfulness and all the other sins from the heart, for they would grieve the Holy Spirit. God has promised "not to merely visit, but to dwell with the humble until they shall be taken to dwell with Him." What a beautiful promise! How clean and pure we should keep our hearts if we want God to dwell with us, and also if we want to dwell with him in that beautiful place they call Heaven. How dependent we are upon God for everything we have, every good thought, every pure desire which stirs within us is from God. He also gives us strength and wisdom to direct all the good that is in us. "Humility leads us to shun the tempter to distrust ourselves and to trust God. It enables God to bestow upon us his richest blessings and to use us in his service." So we should not be proud of what we have, but remember that it all came from God. It is written "God resisteth the proud but giveth grace to the humble" and Solomon wrote "A man's pride shall bring him low; but honor shall uphold the humble in spirit." It shall ever be my prayer that I may, with God's help, grow in humility.

Hancock, Mass.

PURITY.

FIDELLA ESTABROOK.

"Now the end of the commandment is charity out of a pure heart and a good conscience."

OUR hearts must first be pure that all the beautiful virtues that characterize a Chris-

tian may find growth there. Purity is the result of the practice of all Christian virtues and the dispelling of all sin from the heart.

We are told that we are the living temples wherein God would like to dwell if free from sin.

Our hearts should not be like the Egyptian temples, beautiful on the exterior, but filled with idols within, for God has said "Thou shalt have no other God's but me," so that when the Sun of Righteousness shines in, it may not find, even in the remotest corner idols so cherished but that under its enlightening power we shall perceive the wrong and eradicate it.

Purity of heart will manifest itself in the thoughts, words and acts of those who possess it. We should be very careful to think only pure thoughts as our words and actions will be of the same import. It is a life work; each time we overcome a temptation we add to the purity of the heart, as every time we yield we tarnish it, but if we rely on God's help we shall be strengthened; for he has said, "I am with thee always" "I will never leave thee" and "In times of trouble I will deliver thee." Jesus gave a most precious promise in these words "The pure in heart shall see God" and they can in part receive the fulfillment of it in this life, for they will see God's hand in every event and feel his presence at all times. If at last we attain that degree of purity we shall feel amply rewarded for all our struggles.

Bancroft, Mass.

TO MY DEAR BRETHREN AND SISTERS.

As far as I have the power and ability to do good, in things spiritual or temporal I will devote it to the cause of truth and right.

To be faithful and true, in all things according to the best of my understanding.

I seek not for worldly honors nor for fame, but above all things I desire the love of my gospel companions, with these I delight to dwell; they are my light, my love, my all,

May I have and share their love in this life and take it with me to the great beyond, is my prayer.

GEORGE B. PRICE.

KIND WORDS.

SONTEA, N. Y., Nov. 1890.

BELoved ELDER HENRY:—I wish to express my thankfulness to you for the feast of good things that you have laid before the readers of the *MANIFESTO* in the November number. "Editorial is full of food for thought, inspiring and uplifting towards the goal which we are all striving to attain. "That peace which passes all understanding" is a substance that is attainable and when it has taken full possession of the soul, the discordant elements of earth that are

working such misery to the earthly man, pass by as the idle wind that we heed not.

I believe it is an important duty that devolves upon each and every one according to their ability to sustain the "*MANIFESTO*," and by words of encouragement make the editorial labor one of love. The swing of the pendulum to the other extreme, caused by the false teachings of blind leaders of the blind, which has given the materialistic tone to the thought of the age is being remedied or restored to its proper equilibrium. The Macedonian cry has gone out from awakened souls, "come and help us." The forlorn hope of the advance guard of human progress have organized into an army with banners. The signs of the times are ominous of impending changes in the thought of the age.

The *MANIFESTO* occupies an important place in the arena of spiritualistic journals and must be maintained.

In kindest love I remain

Your Brother,

HAMILTON DEGRAW.

Deaths.

Emily Sears, at Canaan, N. Y. Oct. 25, 1890. Age 87 yrs.

"Mother" Emily as she was called, was a natural mother, but became one of the hundred fold spiritual mothers promised to the true disciple—a promise only fulfilled to Believer's in Christ's Second Appearing. Forty-nine years ago she heard the call "Get thee out of thy country and from thy kindred, forsake husband and children, houses and lands and thine own life also." Obedient to it, she came with her companion and eight children, and though living in the same Society, she never after recognized in them the old Adamic relationship. Her example as a genuine Believer could not well be excelled. In one of the "many mansions" we find her to-day reaping a further reward, and wearing a brighter crown than we as mortals can bestow.

A. W.

Rose Ann Acton, at Canterbury, N. H. Oct. 31, 1890. Age 81 yrs. 5 mo.

George B. Price, at Watervliet, N. Y. Nov. 1, 1890. Age 71 yrs. and 8 mo.

He died as he lived, a faithful, devoted friend to the cause of Christ. From those who knew him as a man of business, comes the pleasing words,—"He was an honest man."

N. F.

A happy home in heaven above.

LIGHT.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."— Isa. ix: 1.

CANTERBURY, N. H. 1890.

mp

Light of lights, beam on my way, Bear-ing more of truth each day.

The first system of musical notation for the song 'LIGHT.' It consists of a treble and bass staff in 4/4 time, key of B-flat major. The melody is marked *mp* (mezzo-piano). The lyrics are 'Light of lights, beam on my way, Bear-ing more of truth each day.'

f *dim.*

Shin-ing thro' the realm of thought, E - ter - nal life re - veal - ing.

The second system of musical notation. The melody is marked *f* (forte) and *dim.* (diminuendo). The lyrics are 'Shin-ing thro' the realm of thought, E - ter - nal life re - veal - ing.'

f

What a Father's wis-dom loves, What a Mother's care approves

The third system of musical notation. The melody is marked *f* (forte). The lyrics are 'What a Father's wis-dom loves, What a Mother's care approves'

cres.

Teach me, for my soul would move Within thy brightness ev - er.

The fourth system of musical notation. The melody is marked *cres.* (crescendo). The lyrics are 'Teach me, for my soul would move Within thy brightness ev - er.'

INDEX.

A.		E.	
Association,	9	Editorial,	16, 40, 64, 86, 110, 134, 158
Assurance,	56		182, 206, 230, 254, 276
As we sow, so shall we reap,	101	Encouragement,	53
Appetite <i>vs.</i> Reason,	117	Enemy. How to kill an	72
Aitken, Eld. R.—A letter,	270	Economy,	165
Autumn, Beauties of,	262	Evans, F. W.—A letter	244
Atonement, Self	273	England, Trip to	246
B.		F.	
Bible Class,	20, 44, 69, 92, 116, 139, 163	Father, To our	301
	190, 213, 237, 260, 282	Farewell, Maritta's	60
Books & Papers	24, 48, 73, 96, 120, 144	Forgiveness,	75
	168, 192, 216, 240, 264, 288	Forgiveness,	129
Bassford, Mary—A letter,	34	Faith, Glorious	142
Bradford, John—A letter,	58	Fishing,	219
Buddhist letter,	61	Fragments, Gather up the	221
Blessed are they,	84	G.	
Bees, A swarm of	165	God, Walking with	28
Bread, Our daily	179	Galilee, Fishers of	129
Bellmire, W. W.	198	Greatness, True	151
C.		Grain by grain,	202
Church, Seven travails of	5	Gold, City of	203
Cause and effect,	10	H.	
Carter, Charles—A letter	18	Home. Notes about	18, 42, 66, 88, 111
Contentions, Ecclesiastical	108		136, 160, 184, 208, 231, 256, 278.
Colds,	141	Hollister, Rhoda R.—In memory of	78
Compensation, Law of	147	Hill, Mary Ann	" " " 80
Christianity, What is	155	Heaven, First law of	124
Claim, My	155	Honorable, Be	131
Church, Our Shaker,	155	He leadeth me,	174
Carpets, Hygiene of	157	Hours, The	197
Consideration,	181	Heaton, F.	199
Courteous, Be	200	Hildegard, Lady	204
Cure by prayer,	202	Hot water cure,	205
Christmas,	265	Heaven, Tickets to	225
D.		Habit,	229
Dawn,	76	Happiness, True	268
DeGraw, Hamilton—A letter	102	I.	
Duty, Path of	125	Indiana, Believers in	11
Devil, Poem on the	141	Intemperance,	273
Drifting, Whither	150	J.	
Departure,	177	Juvenile,	21, 118, 140
Drifting, Are we	199	K.	
Deeds, Our Title	252	Kaime, J. J.—A letter	34
Davis, M.—A letter	275	Kindness,	123

Kindnesses, Little	125		
Kendrick, S.—A letter	222		
Kreutzer Sonata,	238		
Keniston, M.—A letter	249		
		L.	
Life, Christian	29		
Light,	39		
Lewis, A.—A letter	57		
Living, Be kind to the	63		
Life,	117		
Loneliness,	142		
Lord, Serve the	149		
Life is what we make it,	205		
Life giving, Light is	243		
		M.	
Mace, Aurelia G.—A letter	10		
Meditations,	15		
Mt. Lebanon, History of	3, 25, 49, 73		
97, 121, 145, 169, 193, 217, 241			
Manifesto, To the	45		
Manners, Good	81		
McDaniels, Lucina, In memory of	84		
Meditation, Earnest	100		
Mind, Right direction of	104		
Maxims,	131		
Music, Instrumental	132		
Multum in Parvo,	154		
Miracles,	164		
Music, Instrumental	177		
Manifesto, To the	223		
Marry, Christians should not	227		
		N.	
Need, Our country's	45		
		O.	
Offord, D.—A letter	37		
Obedience,	38		
Offord, Daniel	103		
Orcutt, Daniel	118, 203		
One Thousand, The year	153		
		P.	
Pleadings,	33		
Post and Rail People,	72		
Penn, Pacific policy of	82		
Powers, C. R.	142		
Peace,	148		
Progress,	163		
Patents,	164		
Parker, L.—A letter	249		
Peace,	254		
Peace, Rest in	270		
		R.	
Remembrance, In	70		
Religion,	79		
Retrospection,	109		
Reverie, Evening	133		
Resurrection,	195		
Religious Services,	219		
Rat Hole, The	223		
		S.	
Say, They	22		
Solution, Christian	51		
Shakerism, What is	56		
Standpoint, The Shaker	59		
Sonyea, Elders of—A letter	78		
Sowing and Reaping,	85		
Self, Conquest of	85		
Soul, The dead	101		
Self, Live not for	104		
Sower, Parable of the	140		
Stahl, J.	152		
Schools, Bible in	159		
Soliloquy,	180		
Song, A new	181		
Sanitary,	190, 205		
Sparrows, English	238		
Shepard, H.—A letter	245		
Smith, B.	250		
Semelroth, Dr.—A letter	272		
		T.	
To-day,	39		
Testimonies,	54, 76		
Truth,	55		
Temptations, Little	77		
To-day,	148		
Testimonies,	152		
Trifles,	156		
Toil,	222		
Table, Rich man's	229		
Trust,	238		
To-day, Work of	262		
To-day, Light of	267		
Tolstoi, Count—A letter	271		
		U.	
Union,	81		
		V.	
Vance, J. B.—A letter	35		
Voice, Still small	174		
Vegetarianism,	175		
		W.	
Words, Kind	21, 46, 94, 165, 181, 240, 283		

Whisperings,	32	Bennett, Abigail	24
Winslow, C. B	35	Brooks, Margaret	46
Whiteley, John—A letter	55	Cherry, Ella	120
Wanted,	59	Carter, Elder M. B.	216
War, The thirty years'	83	Cooney, Lydia	216
White, Anna—A letter	106	Fortier, Andrew	94
Watervliet, God bless	123	Fox, John	120
Winkler, M. A.	126	Fairchild, Lucy	144
Wilson, S. F.	127	Hollister, Rhoda R.	94
Words, Kind	133	Hill, Mary Ann	94
Walker, Olive	150	Harris, Nancy	216
Witnesses,	170	Moore, Nancy E.	24
Wars, Holy	226	Miller, Sally	46
Webb, J.—A letter	248	Myrick, Elder E.	72
Whitely, John—A letter	269	Mc.Daniels, Lucina	94
Y.		Nelson, Eliza	24
Young, Thomas—A letter	4	Pearsons, Sylvia	94
Year, The New	14	Price, George B.	283
Youth, Virtuous	123	Rollins, Lavina	24
		Rankin, Clarissa	94
		Ross, John	120
		Sauerborn, Catherine	24
		Strever, Maritta	46
		Shippee, Wm.	72
		Smith, Samuel	72
		Shurlburg, George	120
		Sears, Elizabeth	144
		Storer, H.	156, 165
		Slater, Amy	165
		Smith, E. P.	192
		Sears, Emily	283
		Turner, Angeline	72
		Wing, Jane	24
		Whitcher, Mary	46
		Walker, Olive	144
		Work, Ann	216

MUSIC.

Glory to the Righteous	47
Forgiveness,	71
Holy City,	95
Waiting and Watching,	119
Faith's Vision,	143
Welcome Summons,	166
Ministering Angels,	214
Faint not,	239
Immortal Treasure,	263
Light,	284

DEATHS.

Action, R. A.	283
---------------	-----

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. NOV. Contents. Thomas B. Reed, The Speaker of the House of Representatives; Charlotte M. Yonge, the English Author; Rachel Stillwaggon; Practical Honor; Phrenology the Key to the Mystery of Life; Converting souls in Eastern Kentucky; Sketches of Phrenological Biography; Practical Phrenology; Shapes of Heads; Teachers and Teaching; Child Culture; A Family Strike; A Boy's Temper; etc., etc. Fowler & Wells Co., 775 Broadway, N. Y.

THE JOURNAL OF HYGIEIO-THERAPY for October has an extended and very interesting article illustrative of "Walter's Sanitarium" at Wernersville, Pa. "Dr. Walter is one of the strong men in the Hygienic practice, and has done much in the field of medical reform, both in teaching and practice."

It also has articles on Malaria; The Power Within; Anti-Vaccination; Department of Horticulture; etc., etc. Dr. T. V. Gifford M. D. Kokomo, Ind.

THE TOLEDO WEEKLY BLADE, the most popular weekly newspaper of the United States, will in a few weeks commence publication of a new serial story, now being written especially for its columns by Oliver Optic. Send postal card to BLADE, Toledo, Ohio, for free specimen copy of the paper, and at same time send names of all your friends, also.

THE lamp business may be classed as one of the great industries of the country. Within a few years a great change has taken place in the business. Glass and Crockery lamps have given way to Bronze, Iron and Brass. In Connecticut alone the following cities and populations are largely engaged in the manufacture of Bronze and Brass lamps: Meriden, 22,000; Waterbury, 30,000; Birmingham and Ansonia, 20,000; Bridgeport, 50,000; Total, 122,000, people. The business has in-

creased immensely since the "Rochester" bronze lamp was introduced with its perforated cone burner, about five years ago. There are over two million Rochester lamps in use, and over half a million a year are regularly sold.

Campanini's Advice to Singers.

"My advice to all singers is: Do not impose upon yourself and you will preserve your voice," says Campanini, in a striking article 'How to train the voice', in the November *Ladies' Home Journal*. "Good health is necessary to keep a voice in good condition. Dissipation of any kind is of the greatest injury to a voice. 'The vocal chords are very sensitive and susceptible, and what affects the physical condition will sooner or later affect them. What regimen a singer should follow depends upon the constitution. Some singers can smoke continuously and not suffer from the effects, while others have been seriously injured. It is, therefore, very hard to lay down any cast-iron rules and say that they should be followed. What is poison, you know, for some, is food for others.

"Again I must urge young singers to beware of trying to force their voices; it is dangerous and means the early loss of the voice. The man who builds an organ would not think of having some one try to play on it when the reeds are not properly adjusted, and in like manner the young singer should not tax his voice unless he is prepared to stand the effort.

"Amateurs and non-professionals do not of course, require the long and rigorous training of professionals. It would be a waste of time and money, and while it might be a satisfaction to the young lady or young man to have a professional education, in a few years, through lack of constant practice, he or she would probably sink to the level of the perfunctory parlor singer."

"THOMAS G. NEWMAN, Editor of the American Bee Journal, thinks milk and honey a very wholesome combination,—grand things for poor humanity."—*American Bee Journal*.