

THE MANIFESTO.

Published by the United Societies.

VOL. XXI.

"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.

1891.



The Manifesto.

VOL. XXI.

JANUARY, 1891.

No. 1.

WOMAN'S MISSION.

ANNA WHITE.

"THE Lord's of creation *men* they call,
For they think they rule the hall,
But they're much mistaken after all,
For they're under woman's control;
For ever since the world began
It's always been the way,
For did not Adam, the very first man,
The very first woman obey?"

IF, according to sacred history woman was first to transgress the laws of God, and also lead her brother man astray, should she not, after drinking the cup of sorrow to its dregs, and having her garments tattered and soiled by sensuality, eagerly grasp at the first out-stretched hand to lift her up and out of sin? Most assuredly, Yea. But the voice that said, "He shall rule over thee," has resounded down through the aisles of the centuries. Man has exercised his power over woman to a marked degree. She has either been worshiped by him as an idol, used as a plaything, or banded about as a slave; and subject to his caprice and whims she has been as a captive bird in his hands, powerless to act only as he directed. True, by lineage, she may be exalted to the highest position the country or nation

is capable of bestowing as we see in the eastern continent, where she becomes Queen of empires and kingdoms, upon whose dominions the sun never sets, and sways the same sceptre of unlimited power as does a King. In the humbler walks of life we find a far greater difference existing between man and woman. Though she may work side by side with her lord and master, what does she receive in compensation for an equal amount of labor performed, with not half the muscular strength he is endowed with? *Only half pay!* And in addition, the bearing and nursing of children from which he is free, and caring for the household generally, that principally devolves upon woman? Can the blush from the cheek be repressed, as this truth smites the conscience, and reflects dishonor upon such unjust laws and law-makers?

The occupations of men and women may differ very materially, but does this go to prove that those of women are of the least importance? Not by any means. While he is engaged in the sterner duties that properly belong to his sphere, she is likewise employed in the varied and all-important responsibilities pertaining to her sphere;

thus each, if fulfilling their calling, to be mutual helps one to another, are justly earning and will reap the benefits of co-operative labor. The man is as equally dependent upon the woman as is the woman upon the man.

In our own loved country, woman by earnest endeavor year after year, has partially succeeded in convincing leading authorities that she is as capable of holding high offices of trust in the political, moral and religious world, as is man. Exalted and refined sensitives are revolting, and strong intellectual natures are shrinking from the yoke of bondage that has forever been the curse of woman, under the law that "might makes right." From the vast ocean of quickened and illumined thought is evolving the true idea of the God-head. This, especially to woman, is "like a great rock in a weary land" upon which to plant the feet, and those who find this *rock*, will work intelligently and to profit.

When the sublime truth is fully revealed that God is dual—Father and Mother—then we shall understand the words of the inspired Apostle who said, "The invisible things of God are clearly made known—revealed—by the things that are made, even his eternal power and God-head." All the lower grades of animals and plants are dual—male and female—positive and negative,—up to man—the crowning glory of all forms of creation.

This great truth is being understood and accepted more and more by enlightened individuals of both sexes. It is in the providence of God that redemptive agencies are given through the female for the

emancipation of the race from the bondage of the flesh.

"I may not be a prophet,
But the time is almost here
When woman with the man shall stand
And take her proper sphere.
Restricted and confined she's been,
In all the ages past;
Thank God! those states are almost dead.
She *will* be free at last."

The Maternal Spirit will not rest; it is operating in a wonderful manner upon the daughters of men, and is undoubtedly preparing material that shall build up "a new earth," even as she has established "a new heaven wherein dwelleth righteousness." Aye, woman stands upon the threshold of a new existence: The times are fully ripe for her advent; we hear the coming of her feet, and the doors open at her approach.

Already the glorious revelation of divine truth has pierced the heart of humanity, and brought forth an order of people whose central idea is equality; men and women who have outgrown the old Adamic relationships, and have come up to the higher plane of thought and action; have recognized in each other capabilities and powers, each supplementing the other's deficiencies. Such have been able, through the counsel of wisdom and love, to work together harmoniously in all places of care, trust and government for over a century. These combine to form a spiritual household, where law, order and purity are maintained. And the everlasting "counsel of peace is between them both."

Mt. Lebanon, N. Y.

Believe and trust, God sees and knows.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR OF UNION
VILLAGE, OHIO.

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

PREFATORY.

For the better understanding of the following history, it will be proper to make a few preliminary remarks.

It will be granted, that God has a particular order and manner of working, in which one thing goes before another. Thus : *the law and the prophets were until John*, after that *the kingdom of heaven is preached*. It then follows that *all men press into it*. The first thing is the *law*, which convinces of sin.

2. The *Prophets* who minister the promise and hope of salvation.

3. The *kingdom of heaven is preached*; the way and method of salvation made manifest in word and doctrine : and last of all we must *press into it*. This is the order of God, and there is no other. Nothing short of pressing into the kingdom can save the soul. Conviction may die away ; hope and comfort desert the breast ; and the most lively views of the kingdom be forgotten. Hence, the necessity of so often reviving these things among professors. But whatever can die away, is short of the kingdom of God ; those who are in the kingdom have everlasting life. It is plain that the constituent parts of a revival, which are conviction of sin, a hope of deliverance from it, and a manifestation of the *heavenly state* can only be preparative to entering into it. How

many revivals have taken place, which for a season would raise the people, as it were, to heaven's gate ; and after all, leave them to fall back into their former lifeless state. And why so ? Because they did not take the last step, and press into that state which in word and doctrine was opened.

It will be granted, that whoever preaches the kingdom of heaven, must preach deliverance from all sin : For where sin is, there can be no heaven. When the kingdom has been preached and honest souls have fixed their eye of faith upon it—longed with intense desire to be in it, and solicitously enquired for the footsteps of those who have already entered : then has been the time for the grand deceiver to come in with his doctrine of procrastination, and preach up sin for term of life. He could appeal to the doleful experience of past generations, and confirm the fatal error by the doctrines and decrees of a corrupt church. Thus the most promising revivals have been blasted, and all that near sense of heaven's pure enjoyments, common under the preaching of the kingdom, extinguished by men of corrupt minds.

The *Kentucky Revival*, spoke better things. Those who were the genuine subjects of it, ever expressed the fullest confidence that it would not terminate as revivals had generally done. It was not a common portion of law conviction ; nor that faith in the promise, which puts heaven at a distance ; nor merely preaching about the kingdom, that drew out the multitudes to encamp for days and nights in the wilderness. It was a near prospect of the kingdom of God, into which

many were determined to press at the expense of all that they held dear upon earth. The late revival was not sent to reform the churches. It did not come with a piece of new cloth to patch the old garment, to mend up the old hope with some new experience; but to prepare the way for that kingdom in which all things are new: and whether it be in many or few, the purposes whereunto it was sent, shall undoubtedly be answered.

That this extraordinary work sprung from some supernatural cause has been universally granted; but whether the cause was good or evil, has been a matter of much debate, even among those who profess to take the scripture for their only guide. Christians, of all others, have been the most divided in their judgment concerning it; and while some without hesitation have pronounced it a glorious work of God; others who professed to be children of the same Father, followers of the same Savior, and instructed by the same word of God, have with equal confidence pronounced it *witchcraft, enthusiasm, fanaticism, and the very energy of delusion*. Hence the various predictions concerning it: Some affirming that it would shortly terminate and leave the unhappy subjects of it, in a worse condition than ever; others that it should *cover the earth, as the waters cover the sea*, and gather the nations into one united body.

As the continuance of the revival was so strongly predicted and asserted by its subjects, it will be proper to consider how far and upon what footing, those predictions and assertions are tenable. That it should always

continue in the same measure and appearance without any increase, was never intended; therefore if that same power continues to work, though it should be in a greater degree and more extraordinary manner, and though it should be among a different people, this will not prove the above predictions false, provided it be the same power working to the same end.

While the extraordinary power of the revival was extraneous; while irresistible beams of light presented objects to the view which persons could not avoid seeing, and they were rushed into exercises of body by a force of operation which they could not withstand, the continuance of the work in this fashion, was precarious, knowing that God will not always work upon man like a machine. Therefore, in order to the continuance of the work, a number of its subjects have found it necessary to receive this extraordinary power as an indwelling treasure, to unite with this supernatural agent, to dwell in him and he in them, and become workers together with him, and without force or violence, believe and practice whatever he teaches. And on this pivot the revival turns with each individual. The power or light of God continues with those who continue in it; his spirit abides only with those who abide in Him, and do continually the things that please Him. No man can serve two masters.

Since the spirit and power of the revival has been established upon the above principles, and the divine agent has found a habitation with men, less attention has been paid to former appearances. This strange doctrine of

receiving Christ, and walking in him, has engrossed the general concern: and while the singular manner of worship and strange bodily exercises of those who stand in it, have furnished matter of speculation to the world around, their distinguishing faith has been a matter of serious enquiry with many; especially those who have begun to open their eyes on the hidden glories of the kingdom of Christ, and are beginning to move Zionward. Before the *temple of God* can be opened in heaven and the ark of his testament be seen, it will be proper to recognize the various operations by which the materials of the *tabernacle* were prepared: According as it is written—*“Behold I send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple.”*

RICHARD M'NEMAR.

Turtle Creek, O., June 20, 1807.

CHAPTER. I.

Of the state of religion in the western country, before the Kentucky Revolution made its appearance.

IN the first settlement of this country, no small part of the inhabitants were Christians by profession. Different denominations early began to shine out, and employ their zeal in organizing churches, settling ministers and propagating their respective doctrines and forms of worship throughout the land. The greatest number of professors might be ranked among the Presbyterians, Baptists and Methodists. Although these different sects

professedly set out to establish and promote the peaceable religion of Jesus; yet in the attempt, their usual debates and controversies were brought to life, which, for a number of years occasioned a hot spiritual war.

Notwithstanding these churches acknowledged each other as sisters descended from the same stock; yet such was the zeal of each for their distinguishing tenets and forms of worship, that they stood entirely separate as to any communion or fellowship, and treated each other with the highest marks of hostility; wounding, captivating, and bickering one another, until their attention was called off by the appearance of a common enemy, viz; Deism, or the religion of nature.

For many ages the Christian religion had been incorporated with the civil government, and they had mutually supported each other, consequently when that revolution in politics began, which aimed at the overthrow of monarchy and the establishment of a republican government, that religion was particularly involved.

Kings, Emperors and Popes, had claimed the Bible as “the only rule to direct them,” in their unnatural wars, dire oppressions, bloody persecutions, and unparalleled cruelties toward mankind. Every class of tyrants, both civil and ecclesiastical, had made their common appeal to the Bible, for their authority to lord it over their fellow-creatures, consequently when the eye of reason began to open upon the rights of man, the tyrant's Canon must appear in very pernicious colors, no book in the universe so mischiev-

ous and hateful. Under this view the Bible was attacked by the political reformers of the last century; and the dictates of a lawless nature cried out in opposition to its sacred requirements.

I do not suppose that Deists have had no cause for rejecting the scriptures; the contrary is certainly true. Not that the cause is in the scriptures, but in those who profess to take them for their rule of life. It is not the scriptures that lie open to the view of the Deist, but those churches that profess to be governed and influenced by them. What have those churches exhibited which for ages have claimed the Bible for their foundation? Little else but division, animosity and confusion. What have been the lives and manners of professors in general? Do they not stand below the modern Deist even in point of bible virtue?

Now if Christians are chargeable with so great wickedness, in the eye of common sense and reason, and at the same time testify that the Bible is their "only rule," what judgment can the Deist form of that book? The tree is known by its fruit; and if professing Christians acknowledge themselves to be wicked, if they judge and prove one another to be wicked, and claim the Bible as their root and foundation; it is reasonable for the Deist to judge that to be a wicked book.

When Deism first began to overspread Kentucky, and the truth of the Bible to be called in question; the cry was against its pernicious fruits and the infinite mischief that had been done in the world by those who supported its doctrines. While the giddy

and thoughtless multitude took it for granted that divine revelation was all a cheat, and nature's flowery path the only way to happiness, and were crowding into it by hundreds, many of a more serious cast were unwilling to renounce their hope of salvation through Christ; yet dare not vindicate the lives of those professing Christians, on whose account the Bible was condemned.

This made it necessary to examine the scriptures separately and judge of them according to their internal evidence, and the more they were examined, the greater the contrast appeared between their sacred doctrines and the lives of the professors. Hence the only ground upon which the truth of the scriptures could be maintained, was to take them according to their own proper sense, and prove that they nowhere countenanced those evils that abounded in the churches; but the contrary.

(TO BE CONTINUED.)

[Contributed by Emil Schreiter.]

TRUE HAPPINESS. No. 2.

"THE blessed in heaven behold God face to face, that is, are as sensible of his presence as we are of the presence of any person whom we look upon with our eyes. There is, doubtless, a faculty in spirits by which they apprehend one another as our senses do material objects; and there is no question but our souls, when they are disembodied, or placed in glorified bodies, will by this faculty, in whatever part of space they reside, be always sensible of the divine presence.

We who have this veil of flesh standing between us and the world of spirits, must be content to know that the Spirit of God is present with us, by the effects which He produces in us. Our outward senses are too gross to comprehend Him; we may, however, taste and see how gracious He is, by his influence upon our minds, by those virtuous thoughts which He awakens in us, by those secret comforts and refreshments which He conveys into our souls, and by those ravishing joys and inward satisfactions which are perpetually springing up and diffusing themselves among all the thoughts of good men. He is lodged in our very essence, and is as a soul within the soul to irradiate its understanding, rectify its will, purify its passions and enliven all the powers of man.

How happy therefore is an intellectual being, who, by prayer and meditation, by virtue and good works, opens this communication between God and his own soul! Though the whole creation frowns upon him, and all nature looks black about him, he has his light and support within him, which is able to cheer his mind, and bear him up in the midst of all those horrors which encompass him. He knows that his helper is at hand, and is always nearer to him than anything else can be, which is capable of annoying or terrifying him.

In the midst of calumny or contempt he attends to that Being who whispers better things to his soul, whom he looks upon as his defender, his glory, and the lifter-up of his head. In his deepest solitude and retirement

he knows that he is in company with the greatest of beings: and perceives within himself such real sensations of his presence, as are more delightful than anything that can be met in the conversation of his creatures. Even in the hour of death he considers the pains of his dissolution to be nothing else but the breaking down of that partition, which stands between his soul and the sight of that Being who is always present with him, and is about to manifest itself to him in fullness of joy.

If we would be thus happy and thus sensible of our Maker's presence, from the secret effects of his mercy and goodness, we must keep such a watch over all our thoughts, that, in the language of the Scripture, his soul may have pleasure in us. We must take care not to grieve his Holy Spirit, and endeavor to make the meditations of our hearts always acceptable in his sight, that he may delight thus to reside and dwell in us. Jesus Christ says: 'If a man love me he will keep my words; and my Father will love him and we will come unto him, and make our abode with him.'

"Happiness, thou lovely name,

Where's thy seat, O tell me, where?

Learning, pleasure, wealth and fame,

All confess—"It is not here!"

Not the wisdom of the wise

Can inform me where it lies;

Not the grandeur of the great

Can the bliss I seek create.

Lord, it is not life to live,

If thy presence thou deny;

Lord, if thou thy presence give,

'Tis no longer death to die;

Source and Giver of repose

Singly from thy smile it flows;

Peace and happiness are thine:

Mine they are, if Thou art mine."

—Selected from the *Spectator*.

"SHUN THE APPEARANCE OF EVIL."

MARY WHITCHER.

'Tis hard to stop in midst of wrong,
The hillside is so steep,
'Tis better far to shun the look
O'er the unfathomed deep.
Walk not too near the slippery edge
Lest an incautious pace
May plunge you where you would not
stand,
Or can your steps retrace.
Canterbury, N. H.

MOUNT LEBANON, N. Y., NOV. 1890.

BELoved ELDER HENRY:—David prayed in this wise: "From my necessities, O Lord, deliver me." It was short, but pithy. Can we not pray, 'From raising and caring for cattle, O self-denial, please release us!'

The cows succeed in manufacturing milk from the vegetables and fruits furnished them. Oleomargarine is manufactured butter, and comes from animal fats of doubtful quality. The cocoanut butter is said to be delicious. Women will yet make as good milk from fruit, as cows do from grass. Great progress is being made in England in hygienic food. Women—noble women—are turning their inventive faculties from devising some new, immodest, health and morals destroying fashionable dress; to creating new, appetizing and health-sustaining kinds of food, and their preparation for a vegetarian table. Vegetable restaurants (restorers) are now established in England by the hundred, and are all the

time increasing. America is a flesh-meat-eating nation. The natives—Indians—lived almost exclusively on wild animals: that is the best form of flesh-food. Good times are coming.

In love,
F. W. EVANS.

MT. LEBANON, N. Y., DEC. 1890.

M. M. KENISTON, DEAR SISTER:—In reply to the momentous questions you asked in the NOV. MANIFESTO, I would just say that in the laws of the worldly-wise, Political Economy teaches that the direct applications of labor to production are transmutation, transformation and transportation, or change of element, a change of form, and a change of place.

Yet the indirect application though less obvious is of equal importance, the former being entirely dependent upon the latter. Under this head,—among many others, comes the worker who provides and prepares the food, clothing and shelter, for the producer. All the labor comprised in the raising and care of children, who are themselves to become laborers, is also reckoned here, for were their labor wanting, the productive force of the world would soon cease.

The toil involved in education either as teacher or learner, is necessary to production, as it adds to the power and efficiency of the individual; for all of the industries require more or less intelligence, and the more of this the worker has, other things being equal, the greater will be the productive efficiency. There is no calling in

which ignorance is an advantage; for an idiot would not even do for a hod-carrier.

So we see in a natural point of view there is no one who lifts a hand to the work of the world, using his best efforts, but should take a front place as a producer. But what shall we say of the woman question spiritually in a Community which believes in a Motherhood in Deity. We would refer you to Elder F. W. Evans, who is an authority on this subject as he has his whole practical life back of his teachings. We being aware of this, listen with pleasure to his frequent discourses, on the Dual God, the Dual Christ, and his firm belief in the social equality of the Sisterhood. God bless him for his strong faith, and still more for his works, and grateful are we that he leaves not himself without a witness; for like the ripened leaf, when he loses his hold on the tree of the earth, his teachings will be embodied in his successor.

Yours sincerely,

AMELIA J. CALVER.

UNION VILLAGE, O., NOV. 1890.

DEAR AND BELOVED BROTHER, J. S.—

Your letter of the 18th. inst. was received in due time, and with pleasure I respond. I may not be able to convert you to our most holy faith, for if the Father does not draw a soul, then are all human endeavors in vain, but I consider it to be my duty to do all I can to convince you of the truth, that God has established his holy Zion on earth, but "darkness covered the earth and mankind comprehended it not." For your own eternal salvation's sake, beloved brother, be careful not to condemn what you do not understand. You are ignorant in your zeal as was the be-

loved Apostle Paul, when he persecuted the primitive Christians, notwithstanding he became, afterwards, a chosen instrument of the Lord.

I pray God to enlighten your spirit, that you may become convinced how far you are lost in ignorance and superstition, while condemning our heavenly Mother, who by the infinite grace of God was made the true medium to usher in the New Jerusalem, the City of God, which has been flourishing and prospering for more than a century past.

I was called into our Community when I was twenty-nine years of age. My present age is seventy-nine years. By the favor and grace of God I have been blessed with visions, have spoken to, and have seen the good angels and happy spirits during many years. It was my good fortune to come among this people during the time of a great revival, which lasted seven years. There was hardly a day or an hour but that some one was under the influence of inspiration. They lay in trances for hours, and spoke in diverse languages, the same as the primitive Christians. They were shown, during such times, the state of happiness of the redeemed in the spheres of bliss, as well as the state of the wicked.

Strict chastity and virgin purity were always and ever will be our first principle and practical doctrine and all who live in them are under the special protection and blessing of God. The Lord has guided and protected me so far beyond all my expectations. The good angels of God promised me that, if I would faithfully confess and forsake my transgressions and live a pure life, I should always be blessed and protected, and so I was in deed and in truth.

The people of God are peacemakers, not warriors, as are the so-called Christian nations. We honor and respect those monks and nuns among the Catholics, who have, since the time of the primitive Church, professedly lived a celibate life, and we now wonder how they could so far degenerate from the true primitive church, as to advocate war and bloodshed,

which they did for one thousand six hundred years. During our Mexican war, Catholic priests were attached to the Irish regiments, praying to God for victory to kill their fellow-men! "Whence come wars and fightings among you, come they not hence, even of your lusts which war in your members?"

Christ's people have crucified the flesh with its affections and lusts, and those who neglect this important work are not true Christians! Jesus said, "If any one will come after me, let him deny himself, take up his cross and follow me." It is written, "Arise from the dead. Are ye risen from the dead, seek those things above." Jesus declared "When they rise from the dead they neither marry nor are given in marriage, but are equal unto the angels and are the children of God being the children of the resurrection." "If ye live after the flesh ye shall die." "To be carnally minded is death."

It is generally admitted that during the first three hundred years the Christians did live a celibate life, but when the emperor Constantine adopted the Christian religion A. D. 330, they rapidly fell away and united with the world, so that, when Pope Leo came into power, the last spark of true Christianity expired. In 1747 the work of Christ's second appearing, in a preparatory manner, began, and Christ's true kingdom, God's holy Zion on earth, was fully established at the beginning of this present century. "By their works ye shall know them." Now to conclude, if the Believers of our Community, have not proved and manifested it by their good works during more than a century, they are hypocrites. If they have lived a pure, honest and holy life, every intelligent person must consider them to be the true people of God and sincere Christians. Remember, false Christs and Prophets shall appear in these last days, if it were possible, to deceive the very elect.

May God and Christ Jesus bless you.

CHARLES J. PRETER.

I will trust my enemies with God.

CONFESSION.

OLIVER C. HAMPTON.

WITHIN the latent intuitions of man's inmost spirit, are developed power, strength, courage, boldness and true repentance unto radical reform of inward and outward life, by a sincere confession of all known sin, an auricular confession. Neither Jesus nor Mother Ann can be considered singular, in imposing this indispensable obligation of religion upon their followers. The Hierophants of ancient Egypt required of every neophyte an auricular confession of every known sin as a first condition toward an introduction into the sublime mysteries of their religious order. This requisition upon the Jewish church including Pharisees, Sadducees and Essenes, is familiar to all Bible students.

There are many excellent reasons why we should all have a share in this peace-producing privilege. But you will ask, "How do you explain the case of poor brother Achan who was stoned to death upon confessing his theft of a wedge of gold and a Babylonish garment?"

Answer. His psychic life was not lost to begin with, but merely re-absorbed into his inmost spirit (whence it originated) and by his confession he underwent a process of evolution and spiritual development, without which he could never have occupied the condition of glory, at-onement with God, man and the invulnerable peace he now enjoys. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." So friend Achan must be one of the accepted in Heaven. Used as a type the legend goes to show, that in true and sincere confession and repentance, the man of sin, whatever that means, loses his life, and is blotted out forever.

But again, the Christ of the universe, see John, i., 1, 2, 3, 4, 5, inspired the Divine inmost of Jesus' spiritual intuitions and raised him nearer to his own level. Jesus did the same with his disciples and they with hundreds and thousands, the whole Pentecostal Church. Here is a mediato-

rial process or plan of mediation in accordance with that sublime law of the universe enunciated by Paul, that "without all contradiction the less is blest of the better."

Auricular confession is one of the results of this great law. The sorrowing and afflicted soul weighing itself in the balance of higher and better intuitions and convictions and finding itself wanting yearns to unburden itself to some approachable finite being superior to itself in goodness, perfection and power. This is an irresistible instinct in man and an inevitable result of the above law.

When any one feels the full force of this instinct and obeys its suggestions by confessing his or her sins to some upright person, he or she will not fail to feel relieved and absolved from all further guilt and uneasiness, especially if such strenuously endeavor to reform and live thereafter righteously before God. But they will find a present releasement and comfort, and this of itself often leads to a sincere desire and resolution to live a good and holy life when all other means to reach such a desideratum have failed.

Union Village, Ohio.

TEACH ME THY WILL.

PRUDIS A. STICKNEY.

TEACH me to live, each day, O Lord,
As though it were the last;
Improving every moment given
More wisely than the past.

Teach me to seek Thy ways divine,
To know and do Thy will,
Amid the tempest and the storm
To trust and love Thee still.

Teach me to act the better part,
Though foes my path assail;
And give me wisdom, strength of heart
And courage, lest I fail.

Teach me the way that leads to light,
Away from doubts and fears;
And bless me with a contrite heart
While in this vale of tears.

O give me faith to understand
My work and calling too;
Be firm and loyal in the strife
Though volunteers are few.
Yea, teach me Lord, that I may gain
That blissful realm of peace,
And drink from fountains pure and clean
Where strife and discord cease.
Teach me to live each day, O Lord,
Improve the time that's given,
With gentle deeds and acts of love
Thus fit my soul for heaven.
Sabbathday Lake, Me.

MT. LEBANON, NOV. 25, 1890.

BELOVED ELDER HENRY;—The fire that occurred on the evening of Nov. 21st was a building used as a drying kiln. In a considerable degree, a store house for dried apples, sweet corn, medicinal roots with other things was entirely destroyed by fire with most of its contents consisting of nearly 100 barrels of dried chickory, 23½ barrels of sweet corn, 4 barrels dried apples, 2 barrels boiled cider, a steam engine, 2 corn machines, a new fanning mill, 1 large and one small Fairbanks' scales, numerous barrels for putting up dried roots and for beef etc., etc. Loss estimated at about \$4,000. The Church family was running the kiln for drying chickory. The wind was strong in northwest until about the time the fire started, and had it thus continued it would have been impossible to have saved a single building belonging to the South family. But some kind Providence suddenly turned the wind very strong in the southeast, so that, by the use of an ample fountain of water under 80 or 100 ft. pressure and two large three inch hose attached to a good hydrant all other buildings except one small one adjoining the kiln, were saved. Soon the fire was tolerably and mostly extinguished the wind again shifted into the northwest, but by the aid of fire extinguishing apparatus, the debris was kept from burning so as to endanger other buildings. Thus, notwithstanding the loss, the South family have their home left to them to be thankful for, and thus have courage to continue the wrestles of life and bless God for the gospel of a full and clean salvation from sin. Your Brother, G. B. AVERY

THE MANIFESTO.

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Editorial.

THE NEW YEAR.

WITH the current number of the MANIFESTO, we enter the twenty-first Volume. Twenty-one years of age! We have all reason for pleasant congratulations! It has attained to its majority and now stands an effective representative of the Order that originated it. Anxious anticipations have occupied the minds of those who looked forward to the present day when our little paper could be credited with an honorable age, as well as to know that it was a herald of truth and wisdom.

For twenty-one years the MANIFESTO has been a faithful exponent of that gospel testimony which Jesus has said would save his people from their sins. Like the sower in the parable, the MANIFESTO has scattered the good seed to the right and left, trusting in faith that it would, in God's time, bring forth much fruit. In this, all have reason for rejoicing, through the law of compensation, that "whatsoever a man soweth that also shall he reap." If he works in the interest of a spiritual life, he is promised life everlasting; but if he works selfishly in the interest of a worldly life, he must receive a corresponding reward.

Many of the faithful laborers who entered with commendable zeal into the work which has been the life of the MANIFESTO, have passed on to their heavenly rest. They were its pioneers. They devised the plan, overcame a multitude of obstacles, and rejoiced in a satisfactory progress. It was an advancing movement and the laborers were earnest and determined in the projection, and no less in the success which they had anticipated would follow the enterprise.

Accepting a more extended view, the work was from the united efforts of the whole household of faith. It was wanted as a spirit messenger, to bear the testimony of light and truth, and there has been a generous contribution to its prosperity. In return, all have shared in the universal

blessing that comes from having done our duty before God.

From the first, the MANIFESTO has been doing a good work, and so closely conjoined are the past and present that it is difficult to separate one from the other. It was well understood that something must be presented to the mind, that the development may be correctly carried out as was anticipated. We learn from what we see and hear, and the religious life is largely dependent upon that form of literature or upon the hearing of words of divine light, of faith in God and in practical righteousness.

The first thing that is needed, is a change, in thought, in word and in deed; a new position to be occupied if one would insure success as a Christian. Paul says, "Faith comes by hearing," and he was correct. It comes now by hearing, and comes as freely and fully by reading. If the soul can be reached, that it may see the light of a new and better day, faith must follow as the inspiration of God.

It is the power of the press that is working such miraculous wonders in the world of thought to-day. Men are carried to the right and left by this silent but powerful manifestation, and are readily made the servants of sin, or the teachers of morality, as the will of this potent element may determine. Believers must accept the situation, as a matter of course, and then work as God

gives them life and ability, in diffusing the light which they have received. Although the efforts may be small and feeble, they may prophetically speaking, be like "the stone that smote the Image, and filled the whole earth." If the little MANIFESTO is all that we are able to present to the world, for the growing of faith toward God, we may even in that publish the "good news and glad tidings" which have been so liberally bestowed upon his people. No effort to do good is ever lost.

☞ THREE pages of this number of the MANIFESTO, instead of one page, is occupied with the Anthem, "PRAISE THE LORD." We trust that the good words and sweet music will inspire every singer and reader to praise the Lord.

☞ 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.

KIND WORDS.

LITTLETON, COL., DEC. 1890.

ELDER HENRY, DEAR FRIEND—I have been greatly pleased in reading the MANIFESTO for the last year. The Oct. and Dec. numbers have been of great comfort to me, and I look upon them as of superior worth. Peace be to you and to all.

A. O. P.

LET me sing of the joy in the cross.

NOTES ABOUT HOME.

Mt. Lebanon N. Y.

Center Family.

THE poet has said, and many have repeated it after him, that "It is greatly wise to talk with our past hours, and ask them what report they bore to heaven." May we so spend them, as they come to us in rotation, that the review will be a pleasure and not a burden; that the record will be of reports to heaven and not to that opposite place where all is sorrow, guilt and woe! And little if any, to that intermediate place, where things are so mixed it is hard to tell whether good or ill preponderates.

Our farmers have done their thrashing, and find 360 bushels of oats, produced from $6\frac{1}{2}$ acres. The family nearest, north of us, had 808 bushels from about 26 acres.

Nov. 21.—An alarm of fire roused our Village, at 8,30, P. M. At the South Family was the scene of the conflagration—building, a sweet corn drying kiln—loss about \$4,000—falls principally on church family, as they were using the kiln. Health of family, thriving, spiritually and temporally. How can we help it with so much blessing and encouragement. Love to all readers of the MANIFESTO, and a Happy New Year. Special love to the Editor and workers on the MANIFESTO.

North Family.

Dec. 14, 1890.

VOLUME No. 20 became complete on the 3rd. inst., and it will be found to be a very interesting book. I hope every person under forty years of age, among Believers will read it all through; all those above forty will find very much in it to instruct, edify and profit. After much labor and dust, we have got our new boilers in operation, and having plenty of coal in the cellar and wood in the pile, we feel abundantly able to hold our own at seventy degrees against any attack from North, West or East, of Zero or blizzard. The Canaan family have harvested their ice, some eight inches thick. We expect to do the

same pretty soon. We kept thanksgiving as usual, held meeting in the forenoon, in which we read the account of Jefferson, the then President of the United States, refusing to issue a proclamation calling on the people to hold a religious festival. All honor to Jefferson, not because we are not grateful, but because we like everybody to keep the eleventh commandment. Our cooks did themselves great honor in the preparation of dinner. No turkey, calf, ox or hog disgraced our table. It was emblematical of Peace on earth, good will to man and beast. In the afternoon we showed our thankfulness, by putting things in order; gathering up the fragments and cultivating the good old Believer spirit and gift of prudence and economy. It would have been much more in accordance with our faith and ideas if our Ministry had appointed the day, and not the Governor. We have had considerable of late to incite us to care, and to search out danger in relation to fire, both by impressions, dreams and experience. We have not searched in vain, neither is our extra care unrewarded. A pail of water, a small hand engine, or fire extinguisher is more effective as a preventive, than floods of water as a cure. We ought to be in such a spiritual, receptive condition that we could always heed the admonitions and warnings of our good guardian spirits; and thus bring the science of Spiritualism into practical use. Wishing all my gospel friends a Happy New Year with increased zeal to support and make more interesting and profitable the MANIFESTO, I am in kindest love, D. Offord.

Hancock, Mass.

Dec. 11. 1890.

DEAR EDITOR:—To the readers of the MANIFESTO we extend kindly greetings. May peace like a benediction rest upon each one as the Old Year closes its brief existence; and may health, happiness and prosperity be apportioned to all, especially the Household of faith throughout the coming New Year. May God's blessing

crown, as heretofore, the unceasing efforts of our efficient Editor, and unity, love and spiritual power be increased in our Zion Homes.

We have thus far had only light snow-falls, yet, the ground being well frozen there is good sleighing which the Teamsters are improving. As King Winter with his chilling breath, compels us to be more retired, and increased opportunities for reflection are afforded, we hope, with good Eld. Timothy, to be able to gather more of the fruits of the Spirit. Br. Daniel in Nov. number gives us sound and valuable truths. His remarks upon thankfulness, impure air, and foul drains are truths which humanity would do well to accept and wisely heed. We have long been convinced that proper ventilation, and good drainage are essential to health and happiness, also that cleanliness is next to Godliness.

Our Venerable Father Elder Frederick utters another truth when he says "no one can be a perfect Christian unless he has good bread to eat, and much less, except he breathes pure air." We believe in good conditions. Our environments have much to do with our happiness.

J. L. S.

Enfield, Conn.

At the outset of the new year, new thoughts and new plans should be formed in our minds. We must rise to higher degrees of goodness, not merely to do better work on the farm, but to cherish better purposes of soul culture, and to make our influence more and more felt for good. It is a great mistake not to fill up the spare moments with something useful.

While the world is advancing all around us, we must not stand still. Let us cultivate the heart as well as the land. It will be the best investment we can make.

We should begin the new year with a will to make the most of time. The years are made up of months, weeks, days and hours, and it is for us to improve them the best we know how. Let us walk in the right path—it is plain.

A change of food now and then seems to suit the taste of a cow as well as that of a man. Cows are most sensitive to cold and hard fare, and the food we give them ought to be such as to keep up the heat of the body as well as the supply of the elements that increase the secretion of milk.

Because a hen may be forced to eat almost anything, we should not give her bad food and then expect well flavored eggs. Hens should not be obliged to drink bad water. Hens with low combs are the best layers in winter. The combs are not apt to be frosted, in which case hens never do well. Care, caution, and common sense will raise more chickens than all other remedies. D. Orcutt.

Harvard, Mass.

Dec. 1890.

DEAR EDITOR:—Winter has come in earnest. The thermometer indicates four degrees below zero. We have two inches of snow, and quite good sleighing. Those who have been tormented with aches and pains and were included on the sick list, are much better. What a blessing it would be if we only understood the laws that influence the soul and body and be able to keep out of the hands of the Physicians.

Our sympathy goes out for our dear friends at Mt. Lebanon who have just passed through another fiery ordeal. What a hard master this fiery element is, when not under control. It is ever a reminder to us to be careful and leave every place properly protected.

THE NOTES in the last MANIFESTO were beautifully written. They were read with deep interest by all. We await anxiously the coming of the paper but the Nov. number entered the Village and took us by surprise. On entering the family dwelling we found Eldress Ellen Greene, surrounded by a company of Sisters, reading the "Notes" in the Nov. MANIFESTO, and we entered, at once, into the same inspiration. Love to all gospel friends, and a "Happy New Year."

A. B.

White Water, O.

Nov. 1890.

DEAR EDITOR:—I have neglected my items for December, but will now give you something for the New Year.

Br. Henry Gross and the writer spent a few days among our gospel friends at Union Village, O. We left home the 8th. of Nov. and returned the 11th. We had a very pleasant visit; attended a singing service, Sabbath A. M. and an hour of worship with the family in the P. M. The service was very profitable and interesting. Elder Oliver Hampton and Elder Charles Clapp, both preached good sermons. On Monday A. M., Br. Thomas Mann accompanied us all over the place, and in the P. M. Br. James Fennesey, and one of the Ministry went with us to the West and North families, and we enjoyed a very pleasant visit with all the beloved Brethren and Sisters. On Tuesday we started homeward well satisfied with our privilege. We have purchased an Incubator, which holds 300 eggs. Have built a new fence around our Cemetery. This improves the place very much. H. W. F.

Nov. 1890.

THE long drouth of the past season, injured the potato crop about one third, and the crop of corn did not reach our expectations. H. B. B.

Enfield, N. H.

We send in our hearty thanks to all the writers of "Notes," and to all the dear ones whom these writers are delegated to represent, for their thoughtful kindness, in wishing us in advance, a Merry Christmas and a Happy New Year.

We would gladly echo the wish in return, with all the loving words which the season of Christmas-tide should make genuine, but shall trust to the white winged messengers who attend us, to make it realized. More soul union is what we need, causing all to understand the real worth of the hundred fold relation, here and now. Indeed, we do not expect aught but persecution from those

who prefer the broad way for "the world loveth its own," but let those who have been called to "Sing the advent, with no uncertain sound," rally to the rescue of the virgin banner, and cleave to the truth which forms a bond of union indissoluble. At this writing, we are having regular winter weather, mercury below zero, but it does not follow that this statement would be a truthful one, even for the morrow, as the old time steady going habits of the weather clerk, are among the things that are entirely out of date, at the present time. Old Mascoma folded her arms, and locked in silence the dancing waves, for an all winter's rest, on Dec. 3rd., just a little earlier than last year; but the skating season was brief, as snow, which we hope has 'come to stay,' soon covered both ice and terra firma. Open, mild winters seem to generate colds, often with serious results, and as we would gladly vote these off the year's programme entirely, we welcome cool, brisk air, instead of the "insipid" quality laden with disease. Our Sisters have more orders for heavy knit goods, (sweaters) than they can conveniently fill; if this profit could only help to beautify our home, by putting a much needed coat of paint on some of our buildings, what a blessing it would be. Three were painted before the Notes made their appearance, but the remaining ones look as if not only hope, but paint has been deferred, until they are sadly in need. Linen bosomed shirts are also constantly coming from a Boston firm, which proves how perishable are all earthly things, or there would be a lull in the making of apparel. Dear Sisters, from Maine to Kentucky, let us in the year that is just dawning, bear in mind, that while "Our hands to needful toil are given," we are also weaving other garments, not of material texture, that shall clothe the spirit; living in the present and providing for the future. Happy thought! E. B.

Sabbathday Lake.

Dec. 1890.

A HAPPY NEW YEAR gospel kindred!
Can you not hear the echo of greetings

from the little band at Sabbathday Lake? We wish you all a Glad and Happy New Year, those living among the mountains in N. Y. and N. H., also those dwelling in the sunny vallies of Ky., Conn., Ohio and Mass., our sister Society at Alfred and not forgetting the little band in Philadelphia. Our earnest desire is that we may grow and prosper in our beautiful Zion homes. We are not dying out. We know of the joy unspeakable and full of glory we feel from day to day while living out the principles of Jesus Christ, whose birth we love to celebrate and we are determined to "Lift the virgin banner higher up." With us, winter has commenced in earnest. We hear the jingle of sleigh bells and many teams are engaged hauling lumber, wood &c., which seems to be the leading industry just now. Our lake was frozen over the 29th. of Nov. and in a few weeks the ice harvest will begin. General good health prevails at present. Our Sisters are engaged weaving plush rugs which we find to be a profitable business, at the same time keeping along those domestic duties so needful to our existence.

A. S. C.

Groveland, N. Y.

DEC. 10, 1890.

THE morning dawns, the noonday wanes
And night comes on apace;
The seasons come, and seasons go
A never ceasing chase.
The weeks fly on with lightning speed
And whirl the months away;
The years they come and years they go
Time's march makes no delay.
The earth revolves and man evolves
Dissolves this earthly frame,
Yet sun and moon and stars above
Forever shine the same.
The mind immortal e'er resolves
To live expand and grow,
Grow in the image of the Lord,
And constant progress know.

A few short days ago we were taking the last notes of the departing year 1890. This P. M. finds us again engaged in the same occupation, signing the final notes for the year 1890. Only a few more frosty mornings and the dear old year will be

counted among the past. For three-hundred and forty-four days we have been constant companions, during its reign we have found new acquaintances and formed lasting friendships, that will ever brighten and gladden our eternal existence.

A new and valuable Hay Press was recently introduced, working wonders most satisfactorily. The machine is manufactured at Quincy, Ill. and is named "Victor" in honor of its great capacity for perfecting good and pleasing results. The Press presses from thirteen to fourteen tons per day. George Estel Proprietor, and A. J. Crans Agent for the Victor Hay Press.

Last week Brother William Russell whose age numbers nine times nine, performed a bold and daring feat on his hands and feet. A long freight train became detached on a down grade, blockading the road he wished to cross, and not caring to be delayed by the untimely intrusion he found access to the opposite side by going underneath the waiting car, just as he finished his perilous journey the engine neared the detached portion and started the train, but William the brave was safe, and has agreed never to repeat such bravery. His fearless accomplishment commends him to the ranks of the heroic.

Ice weather has dawned again in all its coldness, clearness, glory and beauty. Snow storms numberless call out the juvenile class whose jubilant spirits find jubilee in the fun of ascension and descension.

D. G. D.

The Bible Class.

Answer to Bible Question, No. 16. published in Dec. MANIFESTO.

Where in the Old Testament, is the Messiah called the Son of Man? Write the verse.

Mt. Lebanon,

I saw in the night visions and behold one like the Son of Man, came with the clouds of heaven, and came to the Ancient of days

and they brought him near before him.
Dan'l, vii., 13.

Church has eleven.

Center Family has eleven.

Canterbury,—has for Dan'l vii., 13th.,
fourteen and one for Psa. li., 12.

Enfield N. H. has for Dan'l vii., 13th.,
fifteen.

BIBLE QUESTION, No. 17.

Which passage is quoted the most frequently,—that may be found in the Book of Daniel?

REMINISCENCES.

ERNEST PICK.

We were mending the road north of the Brethren's shop when Elder Frederic said: "Sit down and rest yourself." After having graded a piece of road to his satisfaction and while waiting for another load of stones he took a seat by my side.

"That was quite an excitement last night," he said, alluding to a fire at the South family where a hired man had been left in charge of a furnace. "That is one of the abominations of the first cycle, coming from the land monopoly and consequent system of hirelings; when the King of Syria made war against the King of Israel he commanded his captains to fight neither with small nor great, save only with the King of Israel. Likewise, the Believers of the first cycle and dispensation. The flesh is the king of all evils and all their spiritual power and knowledge was concentrated to hate and destroy the flesh, the root of all evil, and not to fight with small nor great besides. Hygienic and dietetic reforms were not in the sphere of their dispensation. But Believers in the second cycle of gospel dispensation," and a bright fire gleamed in his prophetic looks, "will do away with small and great. To the testimony against the flesh will be added that of temperance in all things. Killing animals for their meat will be discarded, and likewise land mon-

opoly and its due appendix of hired labor.

Vegetarianism is spreading all over the old country, England and Germany especially. Woman takes hold of this important reform and in her hands it will grow, spread, enlighten and heal the world. This is one of the woman's questions, which does not argue about such things, does not seek to adjust or cure them all, but covers them as if it did not see. There will be no end to woman's ingenuity in preparing our daily bread-food from the vegetable kingdom. Look at the elegant table our Sisters spread 'and nothing that defileth' thereon."

• Truly, Elder Frederic, our meals are so many feasts, palatable and wholesome, worthy of a prince indeed. "Moreover," he resumed, "nature's products and vegetation are still a great secret to man; an inexhaustible mine of good things in their manifold chemical combinations. Man ought to have intelligence enough to make an article like milk out of vegetables, if needed at all. Butter is made out of coconuts, and their export from Bombay to Germany for this purpose is increasing. Man will free himself from taking care of cattle. As Believers discarded tobacco, alcohol and pork, so they will cease to eat meat and learn how to live true to nature, and nature's laws. Farming and agriculture, then, will take another aspect and much of our time and labor will be gained. There is a great work to do for the second cycle and it will be successful beyond present conception."

With beaming features, the prophet, in vision, measured the distant horizon and his inspiring words and his eloquent silence created waves of happiness in my exalted heart. Unnumbered fields of light and progress unfolded before my vision, uncounted works to will and to do for the righteous. And over all was spread in golden hue, the ether of wisdom and goodness, with glory beyond glory, and glory beyond that.

Mt. Lebanon, N. Y.

VALUE a good conscience more than praise.

PRAISE GOD.

"I will praise the Lord with my whole heart." — Psa. CXL, 1.

MT. LEBANON, N. Y.

Sing! sing all ye peo-ple prais-es to God, En-ter His courts wit.

The first system of musical notation is in G major (one sharp) and 4/4 time. It consists of a treble and bass staff. The melody begins with a half note G4, followed by a quarter note A4, and then a half note B4. The bass line starts with a half note G2, followed by a quarter note A2, and then a half note B2. The system ends with a double bar line.

songs of thanksgiving. Praise God. Bring forth oblations from hearts sincere. Praise God.

The second system of musical notation continues the melody and bass line. The melody has a quarter rest followed by a half note G4, then a quarter note A4, and a half note B4. The bass line has a half note G2, followed by a quarter note A2, and a half note B2. The system ends with a double bar line.

En - ter His courts with songs of thanksgiving, Bring forth ob - la - tions from

The third system of musical notation continues the melody and bass line. The melody has a quarter note G4, followed by a quarter note A4, and a half note B4. The bass line has a half note G2, followed by a quarter note A2, and a half note B2. The system ends with a double bar line.

hearts sin - cere. Praise God, praise God. Here in His tem - ple where

The fourth system of musical notation continues the melody and bass line. The melody has a quarter note G4, followed by a quarter note A4, and a half note B4. The bass line has a half note G2, followed by a quarter note A2, and a half note B2. The system ends with a double bar line. Above the staff, the tempo markings *rit.* and *tempo.* are written.

THE MANIFESTO.

PRAISE GOD.

musical notation for the first system of the hymn, featuring a treble and bass staff in D major (two sharps) and 2/4 time. The melody is in the treble staff, and the bass staff provides a simple accompaniment.

saints are as - sem-bled. Heav - en and earth in com-mun - lon meet.

musical notation for the second system of the hymn, continuing the melody and accompaniment from the first system.

Here souls may feel His ho - ly unc-tion; Know of a truth that God still lives.

musical notation for the third system of the hymn, continuing the melody and accompaniment. The melody includes some rests marked with an 'x'.

Praise Him for-ev - er, praise Him forever, Praise Him for-ev-er, ev - er - more. For

musical notation for the fourth system of the hymn, concluding the piece. The melody ends with a fermata. A piano (*p*) dynamic marking is present above the final measure of the treble staff.

great is His goodness, His favors are boundless, His tender mercies o'er shadow all.

PRAISE GOD.

Therefore praise Him, worship and adore Him, Bring precious gifts to the Throne of Grace, And

He will accept them, honor and bless them, Crown all your life with His perfect peace. Then

join with the an - gels and sing forth your praises till earth will re-ech - o the

sound. Then sing forth prais-es, Sing, O sing, Sing forth prais-es,
Prais-es un-to God,

Sing, O sing, Sing forth prais-es un - to God ev - er - more.
Prais-es un - to God,

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. December. Contents. Justice Samuel F. Miller; Mental Evolution; Studies in Physiognomy; The Rev. John Laughlin, D. D. Catharine Booth; Practical Phrenology; Beggars of a Great City; Child Culture; Methods of Medical Impostors; Improper Cooking and Temperance; etc., etc. Fowler and Wells Co., 775 Broadway, N. Y.

"HOW TO PRESERVE HEALTH" by Dr. L. Barkan, M. D. is one among the many good books, and well deserves a wide circulation. It teaches in simple English, many useful lessons pertaining to the "Laws of Health." The "wayfaring man" can read it at his leisure and be made wiser and better, as all this information extending through the whole course of life, is excellent for consultation and profitable for practice. A careful perusal of its pages would afford many valuable hints to every man and woman for the preservation of their health.

The work is supplied by the American News Co., N. Y. Price \$1.00.

What's a million? Scarcely conceivable at times, and yet often accepted with composure. For instance, a million suns, a million worlds, a million Egyptian pyramids, even, are hardly conceivable; but a million dollars lost in Wall street is another affair. 'Tell a Jerseyman of a million mosquitoes, and he won't tell you he is "somewhat of a liar himself," on the contrary, he will put you down as altogether too good and moderate for that climate. There are 60 million people, and possibly 10 million families in our country. Of the thousands of different kinds of lamps sold in the last 150 years, not every family even has one, for many use gas, and some still use candles. A lamp is something that stays by; it does not decay, and there are hundreds in the country 50 years old or more. And yet in the short period of 5 years, every fifth family has bought a "Rochester" lamp; for the manufacturers report that over two million have been sold within that time.

THE COIN OF POLITE SOCIETY.

WHENEVER a kindly or considerate act is shown you, my dear, be always careful to say that magic index to good breeding—"Thank you." Certainly you say it to the man friend who has given you an evening of amusement at the theatre, or who has taken you to and fetches you from a friend's home. To whom else should you say it?

To the maid servant who hands you your letters, who makes a special point of keeping your room in good order, and who, remembering that you liked certain things placed in a certain way, was always sure to do it.

To the stranger who holds open a door for you, to the elevator man who saves you climbing so many stairs, to the man who gives you a seat in car or omnibus, and to anybody in any station of life, who shows you a courtesy of any kind.

We are apt to be very stingy with our thanks; to accept things entirely too much for granted, and to believe, in having courtesies shown us, that they are only what we deserve. Now this is the wrong way of looking at it, and some day it will serve that girl right—that girl who believes that the good things of life in the way of politeness are hers lawfully, and that without any effort on her part they can be retained, will discover her mistake. You can never be too generous with thank-you's; they are the current coin of polite society, the circulation of which tends to make everybody more eager to do unto others as they would be done by. No girl makes a mistake who has a thank-you always ready. It is the index to a good character and a loving heart. Politeness is golden, and thank you is the coin which passes everywhere and is recognized by all.—RUTH ASHMORE, in *Ladies' Home Journal*.

Benths.

Catharine L. Hall at Harvard, Mass. Dec. 1, 1890. Age 77 yrs. and 2 mo.

Sister Catharine has been a resident of the Society since childhood, and was much beloved. Her's was a life of constant devotion to the cause she so nobly espoused. Peace be to her memory.

C. B. W.

Rhoda Gray at White Water, O. Nov. 8, 1890. Age 67 yrs., 8 mo. and 11 days.

The Manifesto.

VOL. XXI.

FEBRUARY, 1891.

No. 2.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

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

No. 2.

THE New Testament appeared to be the proper fruit and product of the church of Christ, and manifested by its purity that it was a pure church out of which it sprung. Taking the church as the tree, and the Scripture as the fruit, both seemed to be good. But the fruit, which had been for many generations produced by those churches which bore the same name, was very different. The writings of these churches instead of uniting the people in righteousness and peace, had kindled endless controversies and angry disputes; and from the manifest difference in the fruits, it appeared that modern professors could not be the same kind of people with those that had formerly been called Christian.

According to the Scriptures, Christians were united, all of one heart and one soul. They laid aside all anger, wrath, clamor, envy and evil speaking;

were kindly affectioned one toward another, and loved one another with a pure heart fervently. Daily observation proved that those who now assumed the same name, were full of envy and strife, railing and backbiting, hateful and hating one another; and in every sense different from those holy men of God, who were formerly called by the name of Christ.

This distinction was observed not only in common professors, but even in the ministers. While the New Testament represented the ministers of Christ, as meek, humble, honest men, examples to the flock, in charity, faith and purity; those who were called the ministers of Christ in the present day, appeared to be proud, aspiring, contentious men, striving who should be the greatest, overlooking common people as an inferior rank of beings; deeply immersed in the cares of the world, eager after salaries, or posts of profit in civil government, and some even holding their fellow-creatures in perpetual slavery, or selling them for money.

These appeared not to be the same kind of men as those whom Christ ordained, nor did it appear that they had the same Holy Ghost dwelling in

them, or could be as safely believed or followed, as the ministers who wrote the Scriptures. They admitted the conviction that they were far sunk from the power and purity of the Apostles of Christ, and were preaching about a salvation which they had not in possession.

Another important train of ideas arose from searching the Scriptures. There was a falling away spoken of by Christ and his Apostles, and an antichrist to rise, which appeared, according to history, to have taken place a great while ago. And it appeared by many promises, that after the reign of this antichrist was out, there would be glorious times upon earth, and Christ would appear again and set up his kingdom and gather the nations into it. Here many enquiries were raised, concerning the reign of this antichrist: when it began and when it would end, and when Christ would appear and set up his true kingdom. And many began to apprehend that this period was not far off; and concluded it was time to leave off their vain disputes and unite in prayer for Christ to come and pour out his spirit, gather his people into one, make an end of sin, and fill the earth with his glory.

For several years there were praying societies kept up in different parts, composed of persons who were distinguished in some things from all the denominations, though blended with them in their outward communion. These professed to be in search of the truth and power of religion, and ready to embrace it whenever it should appear, but did not believe it to be

among any of the denominations, in purity. They believed there were errors in all their systems of doctrine, which kept them dead and lifeless, without the spirit of God.

The social exercises which sprung from this faith, were reading the Scriptures without any comment, praying for the divine spirit to open them, confessing and lamenting the deplorable state of mankind in general, and that of cold, lifeless and corrupt professors of Christianity in particular; and pleading for the accomplishment of those blessed promises which respected the coming of Christ and the glory of the latter days. Examining themselves by the evidences and marks of grace laid down in the Scriptures, lamenting a lack of those evidences, confessing their short-comings in duty, and resolving to correct past errors, and be more watchful over a deceitful and desperately wicked heart, opening their trials to one another, and encouraging each other to persevere until they found Christ in very deed.

When any one prays for a thing, it is a sure and certain evidence that he has not that thing in possession: and hence the united prayers of hundreds of the warmest professors, entreating Christ to come and visit the churches, loudly proclaimed that he was not already there. While he was contemplated at a distance through the promise, the following lines well suited the day, and proved his absence from the soul:

“When I turn my eyes within;
All is dark, and vain, and wild:
Full of unbelief and sin;
Can I deem myself a child?”

The following extracts of letters from persons of no small note in the churches, will show more particularly the state of religion at that period.

DEAR SIR:—I received your kind letter, and I now undertake to answer it. * * * * * The dead state of religion is truly discouraging here, as well as elsewhere. It appears a wonder of mercy, that God is so kind to this *Sardis*, as to afford her the means of grace; without this she would certainly run into total infidelity. When I look into my wretched heart, and consider how much I have dishonored God, by a dead and careless life; I have reason to cover my head in the dust. * *

If some are spotted with sin; I am spot all over. * * J. T.

Lexington, Sept. 1796.

DEAR BROTHER:—It is not likely I can say anything to entertain or refresh you. I sometimes think I would be willing to travel with you to heaven; but I feel very unlike an inhabitant of that place, I would be glad to be at the *truth*, and the *substance*.

But I commonly feel so much more like a devil than a Christian, that it makes me often forebode the displeasure of God, the holy and the just. I sometimes think I am coming towards the birth, but can seldom think I am born. O how long! how long! And what am I? I would strip off everything but Christ and his holy spirit, to enter the narrow gate * * I can tell you but little about my poor congregations. I see but little prospect of encouragement. I dare not say none. * * * I sometimes hope to see Jesus King in Zion. J. D.

Now let any one judge from the foregoing evidences, what kind of work was necessary to take place among *such a people*, in order to their recovery; a people confessedly, *vain, and dark, and wild; full of unbelief and sin, dead and careless, spot all over; and more like devils than Christians.*

The generality, however, unaffected with their *sad case*, were still going on, crying out against infidelity, lampooning the Deist, treating his cavils with contempt and laboring each one to augment his party: while a distressed few were watching, like the guards of the night and ready to meet the first dawn of the approaching day.

A sense of the total depravity of human nature, and the entire separation of the soul from God, is the first thing necessary to prepare the way for the entrance of spiritual life. Therefore, such as honestly confessed their lost and deplorable state, and intensely groaned for deliverance from it, were not in so dangerous a condition as those who made a high-sounding *profession*, and gloried in some *plan* of salvation that still left them in bondage to corruption. But a conviction of being lost never saved any one, though many have made conviction a great evidence of their election, and vainly rested upon that light which searches out the evil and wickedness of the heart, without going any further. But such as were honest before God, could not stop here: they must be at the *truth* and the *substance*. Therefore, it was necessary that the channel through which the quickening power of God has access to the soul,

should be opened: namely, *the everlasting covenant of redemption*. As this is the only channel through which souls can receive any special favor from God, it will be proper here, to make a few observations concerning it.

When one makes a promise to another, and that promise is accepted, this constitutes a *covenant* or *agreement*. Thus the promise of eternal life was made to Christ and accepted by him in behalf of all who accept him. In this promise, or *covenant of life*, the *Father* and *Son* are perfectly united. It is an everlasting and unchangeable *covenant*. The *covenant* itself, is absolute, unconditional and inviolable. But in order to its being fulfilled and finally settled, there is a work given the *Son* to do, which, in the nature of things, is necessary to be done, and that is, to overcome *death*, and *him* that has the power of it. Until this is actually done, the heir is in bondage. It is true, *eternal life* is secured in the *covenant*, to all the faithful, though they be not in actual possession of it. But while *death* reigns, the blessings of the *covenant* can only be administered by way of *promise*, and the party to whom the *promise* shall be fulfilled, designated in the *Father's revealed will*.

This *everlasting covenant* has ever been a mystery to man, nor could anything certain ever be known respecting it but by a *living revelation* from God, an express manifestation or the divine will, attested by living witnesses. Where this orderly administration has been wanting, the more that has been said about it, the greater confusion and controversy has been stirred up.

It is true, the Scriptures contain a copy of the divine will, concerning the redemption of souls; all the promises of God are there recorded. But of what use is a bare copy of a will without witnesses?

These great and precious *promises* could effect nothing real; the inheritance itself was not in them; and although thousands have undertaken to administer upon the authority of the Scriptures, as though it was the very *original itself*, sealed and confirmed by unalterable seals, and have pretended to be the *true witnesses* of God: yet their folly is made manifest to all men. They have not agreed in their witness but have filled the world with endless debates, concerning the sense and meaning of what *they* call the *will*. If the witnesses were all divided, and could not even agree in their testimony who were the proper heirs, how could anything ever be decided in such a court?

However much these presumers have altered, amended, expounded and paraphrased upon the copy; yet the original has remained unsullied. God is of one mind, and his promises in Christ, are Yea and Amen.

When God revealed his covenant to Abraham, it was only by promise. "In thee and in thy seed, shall all the nations of the earth be blessed." The blessing promised, was not to Abraham and his seed; but to all the nations of the earth. It was not, Thou and thy seed shall be blessed with irresistible grace, but "In thee and in thy seed [which is Christ] all the nations of the earth shall be blessed." All were under the curse, and stood

in equal need of the blessing. Sin and death had their dominions equally over all. But a better dominion was promised; a kingdom of righteousness; a dominion of life; in which all the nations of the earth should be blessed.

Although death reigned from Adam to Moses, and from Moses to Christ; yet the promise of God to Abraham, was sure to all the seed; death could not destroy it; the law could not supplant it, or make it void; the threatenings and curses from Mt. Sinai, were not against the promise made. The promise was established and confirmed by unalterable seals, illustrated by types and figures, and attested by a long succession of living Prophets, until Christ the proper heir made his appearance; —finished the work that was given him to do, received the substance that was promised by the Father, and took possession of the inheritance. Until this took place, souls were in bondage under the rudiments of the world. They could find no resurrection into eternal life, until the son of God, in the fullness of time, was made of a woman; made flesh; placed under the same rudiments by which they were held in bondage; and from thence ascended step by step, until he entered the promised possession. Then, and not till then, the way was open for the substance to be ministered; then the first-born could give gifts unto his brethren, substantial, real gifts. What he received of the Father, he gave to those who were joint heirs with him to the promised possession, and sent them into the world as he had been sent, to minister to others as he ministered to

them. Moreover, he did not send them to some particular persons, but to every creature that was under heaven; and commissioned them to proclaim liberty to the captives, and the opening of the prison to them that are bound; one as much as another. No nation or individual was excluded, but the promise was to all, and upon all, and should finally be fulfilled to all them that believe and obey.

While the everlasting covenant was thus ministered in truth by the Apostles and true witnesses of Christ, it was confirmed by the most convincing signs, wonders, miracles and gifts of the Holy Spirit. They healed the sick, raised the dead, cast out malignant spirits, spake with unknown tongues, held converse with angels and departed spirits, saw visions, fell into trances, and had gifts of prophesying. These, and such like, were seals to their ministry. But above all, the salutary change produced in the lives and manners of those who believed, confirmed the doctrine to be of God; and served as a test to those who should come after, whereby to distinguish the true covenant of God, from all the counterfeit doctrines of men. When the true administration of the covenant ceased, the signs and seals of confirmation ceased with it. God would not affix his seal to the canons, decrees and covenants of wicked men, who rose up to supplant the true work of redemption. For many ages, what has been called the Christian doctrine, has been void of authority, except what arises from superstition, vain philosophy, the power of human eloquence, or the civil sword. But when

God, in infinite kindness, began to revive the everlasting truth in these latter days, the living seals of the covenant were annexed. Such seals and evidences of a supernatural and divine power, have excited as great astonishment in the minds of mankind, as those of antiquity.

(TO BE CONTINUED.)

THE PRESENT.

CATHERINE ALLEN.

WE live in a wonderful age of inventive progress, when the most subtle forces of nature are being utilized in the service of man; and when we contrast our time with even the middle of the present century, in the marvelous labor-saving machinery,—in the means and speed of conveyance by sea and land, and in the communication of thought, silent and verbal, we stand with bated breath and ask—what of the soul? Is not man's *religious* nature progressive? While the intellect expands, shall the spiritual faculties remain dwarfed? Shall that inspiration and revelation which was sufficient in olden time, answer the soul's needs to-day? Not so; through his interior nature man holds communion with a higher world, and is susceptible of a continual influx of Deific influences, and humanity to-day is vibrating under the pressure of silent, yet powerful spiritual forces; the sun of divine revelation rises higher and higher, enlarging the circle of the moral and spiritual horizon, illuminating new regions of thought, and answering to the earnest hopes and lofty aspirations of souls who have cast off as an

old and outgrown garment, the narrowing creeds and blinding superstitions of the past.

New phases of spiritualism are opening, and media, in different parts of the world, are acted upon by intelligences of the Resurrection Order to spread the truths of the Virgin Church. The vital breath of *religion* is being infused into the philosophy of spiritualism, without which it is cold and lifeless.

A new wave from spirit spheres has rolled upon the shores of earth. Never was the world of mind in such a general state of agitation. All thinking classes are in anxious expectancy of some marked changes which they are sure the near future will bring, and many are inspired to utter prophecies relative thereto. The law of cycles is being taught; educational systems, physical reforms, and other living issues are attracting much attention, which, when regulated and established under the rational ideas of the present day, will form a substantial basis for the manifestation of those diviner qualities in human nature, which have hitherto been stifled and checked in a large degree.

While the spirit world is thus pressing, is the time for humanity to earnestly co-operate therewith, and by concentrated action push forward the wheels of progress. Invisible intelligences can only do a given part. Mortals must keep unclosed the receptive faculties of the mind. The light that shines must be absorbed in truth-loving souls, and then refracted to others through the example of devoted lives guided by its revelations; and,

for the inflowing tides of spiritual power, must be prepared safe and well-directed channels, else they will roll back, leaving on our shores only wreck and desolation, instead of increase and blessing.

Mt. Lebanon, N. Y.

ELDER ROBERT AITKEN.

—
THOMAS STROUD.

IN reflecting on the life and character of our deceased gospel father, we may find much food for thought. His life illustrates the fact that there is in man an aspiration for something higher than the earth life can satisfy. In early life he was the subject of religious impressions, which, fading for a time on account of cares and the deceitfulness of riches, again returned with renewed force in riper years. These impressions, acting on a character naturally simple and forcible, led him under the influence of the Christian socialist movement which so powerfully moved society half a century ago. He longed and sought for something which could satisfy his aspirations after good. He felt and recognized that the true life of Christ could be found only by forsaking all the selfish, partial ties of natural relationship, and by finding sympathies that should admit of universal application. He eschewed the tie of marriage as admitting, in its very best aspect, of only a contracted relationship, and endeavored to find in the communities then forming on the natural plane, that realization of good for which his soul so ardently longed.

To make this attempt he sacrificed

good worldly prospects and incurred the enmity of his former friends. In the several institutions that he entered he never spared himself. He devoted himself unselfishly to the good of the socialist cause, though he saw others striving to use them for their own ease. But after several efforts in this direction he became convinced that there was no hope for communities to succeed on the natural plane. His soul was filled with ardor to realize his highest conception of a life pleasing to God. But every attempt seemed to fail in spite of his conscientious efforts. He saw his old associates leaning back to the old order of things. After making a few feeble efforts they were now seeking for wealth and the ease of a worldly life, and striving to find satisfaction in the narrow relationships of the natural family life. But our dear father was not made of this kind of material. He was ready to make any sacrifice and to search the earth if he could find a true order where he might find strength and support to live as he believed a true Christian should. In this state of mind he left his country and relations forty-five years ago to visit the Believers in Christ's second appearing.

It has always been his testimony that in his first visit to the Believers he was convinced that God had placed his name in Zion for the salvation of man. Through many trials relating to his aspiration after the highest he remained true to his faith. He believed that salvation was to be gained by self-denial only, and he saw that man needs the ministration of the mother spirit in order to become born

and perfected in the Christ life; a life not of ease and self-indulgence, but of conscientious labor in cross-bearing. That he had gained much, not in self-righteousness, but by dependence on obedience in divine order; he testified himself, and all his associates felt the evidence, that his only concern was to build up and support every one in good. In this spirit he could not fail to become a father to all who wanted to walk uprightly in the order of God.

We all know that he loved every such soul and that such were his only treasure. He was ready to spend his every effort to build up one ray of good in any soul. If there was anything of severity in his character he was as ready to apply that test to himself as to any other.

Enfield, Conn.

Correspondence.

KIDDS LAND, ENGLAND. NOV. 1890.

DEAR FRIEND:—This will inform you that we are all well and were deeply interested in your homeward journey. We hope you arrived all right and safe into your family, as they would all feel very happy to see you again among them.

You will, evidently, be engaged in your daily duties before this reaches you.

Dear friend, allow me to use the term, I am writing in the name of the whole family. We cannot assign the reason for it, but your meekness and modesty and simplicity of manners left an impression on our memories that is growing in our household every day. Not a day passes but that you are spoken of with expressions like these.

"I wonder what uncle Robert will be doing now?"

"We would have kept him, father, if he would have stayed with us."

Your name, sir, has become a household word; and as the weeks pass along it seems to become more and more permanent in the mind. Your sojourn among us, although very short, yet in that short time you left your wise counsel and your blessing, and with these you have left your impression upon our memories which time will serve to strengthen. Kate and Mary speak of you with the deepest reverence and kind care. So, dear friend, although your body is in America, we have a part of you here, in spirit. I must confess that for a few days after you left us, I felt a blank, as the conversation we enjoyed was very pleasant to the ear and did good to the heart.

Your graphic sketch of your life-work may have an influence on some of the rising generation, in the making up of their future destiny. It shows plainly that no one need try to shape their own future to their own mind or will, as in trying to do this without the aid and guidance of the All-seeing Eye, it would only result in failure. The power is in God's hand.

Hoping this will find you enjoying the blessing of health is the wish of us all.

Your sincere friend,

JAMES SCOTT.

[Since receiving the above, our beloved Elder, Robert Aitken, has been called to go on another and more interesting journey, from which it is said, by some, "no traveler ever returns." The very kind spirit, however, in which the letter is written, and to acquaint the readers with the pleasant spirit that Elder Robert left among the people while in England, even with the children, has prompted us to publish the letter, trusting that through it much good may be enjoyed by all who read the communication. Ed.]

WATERVLIET, O., DEC. 1890.

BELOVED ELDER HENRY:—With our allotted assessment for the MANIFESTO we send our love and thanks for the kind and continuous endeavor you are making to have the MANIFESTO useful and interesting to its readers, not only to our Community, but to all who may receive it.

The concept of our doctrine and life as opened to us by the gospel of Christ's second appearing is surely and steadily increasing among men. Its divine truths will prevail and I feel much encouraged. I believe there are many souls that have been awakened by the sound of the seventh trumpet, mentioned in Revelations, when the mystery of God should be finished.

God manifest in the flesh was the mystery begun in Christ's first appearing and will be finished in his second appearing. I greatly desire an ingathering of honest, prepared souls who will help in the building up of God's work in this day.

That his kingdom may come and his will be done on earth as in heaven is my prayer. We have many precious blessings and much to be thankful for, which has been our blessing the past year. A happy *new* year to all our dear gospel friends, in all the Communities. Your Brother,
S. W. BALL.

ALFRED, ME., DEC. 28, 1890.

BELOVED ELDER HENRY:—It is almost 1891 and this reminds us that something is needed to keep our little paper in the land of the living, so we enclose the needed check.

We are just as well pleased with the paper as ever, and hope it may continue to go on its errand of love and mercy for many years.

Are glad you are to give us a history of the "Kentucky Revival" that all may be reminded of the danger of forgetting that there is a power superior to that of mortals, which did not cease to exist 1800 years ago.

Christmas found us with so much of Christian love that there was no room for unkindness to a Brother or Sister.

We send a goodly store to all our Brethren and Sisters at your home.

Your Brother,

JOHN B. VANCE.

SHIRLEY VILLAGE, MASS. JAN. 1891.

BELOVED ELDER HENRY:—A very happy new year to all the dear friends at East Canterbury. I send you the assessment for Harvard and Shirley for 1891.

The loss we all must feel in the death of our dearly beloved Leader, Elder Giles B. Avery, is inexpressible, if we should not say irreparable. My intimate acquaintance has tended to deepen my love and affection for him. Zion is passing through the fiery furnace, and who shall be able to stand? And the answer comes, the pure and upright. You may have heard of the death of my companion to England and Scotland—Elder Robert Aitken. An experience with him has increased a sincere love and affection for him, as a Believer, and a zealous advocate of all that tends to the true resurrection life.

With kindest wishes

Very truly,

JOHN WHITELEY.

ENFIELD, N. H., JAN. 5, 1891.

BELOVED ELDER HENRY:—Please send me some four or five more of the January MANIFESTOS containing the obituary notice of Elder Giles. I am pleased to learn

that the "Kentucky Revival" is to be reprinted in the MANIFESTO. It must be very interesting to many of its readers. I enjoy with much interest the reading of the MANIFESTO. It contains some excellent articles, full of meaning and instruction to those in and out of our order.

I was particularly interested in the article written by Eldress Anna White in the January number, and also in the article written by Elder Henry.

I would not be without the MANIFESTO if we had to part with some of our earthly comforts which we now enjoy, and have had this same mind from the beginning, and hope we may be blessed to continue it for many years.

With kindest wishes,

Your Sister,
CAROLINE WHITCHER.

MT. LEBANON, N. Y., Dec. 1890.

MARGARETTE DAVIS, MY GOSPEL SISTER;—Your kind and loving letter of the 23rd ult. is received. It came just in time to enhance the pleasure of social and spiritual union which we all have a privilege to enjoy on Thanksgiving Day. Thank you for the timely gift. As it lay before me I thought I would like to reply in a communication of the thoughts that were then occupying my mind, but time did not permit, however, I can do so now hoping I shall not intrude upon your busy moments.

The main point in view is concerning this very day, (Thanksgiving Day) the inauguration of which was prompted by a worthy and religious sentiment but which appointment was dictated and controlled by civil power from the beginning. It was a God-in-the-Constitution power that was exercised; the same element from which so many in the early days sought to escape when they fled from their native countries, but which they unconsciously brought with them and planted in a new land.

As you well know, Thanksgiving Day is chiefly an American institution. After the first harvest of the New England colonists in the year 1621, Governor Bradford

made provision for their rejoicing specially together with praise and prayer. In 1623 a day of fasting and prayer in the midst of drought was changed into thanksgiving by the coming of rain during the prayers; gradually the custom prevailed of appointing such a day annually after harvest by proclamation of the governors of the several New England states, which though a good thing savored of usurpation.

During the Revolution a day of national thanksgiving was annually recommended by Congress, the question is, to whom did their offerings ascend? Was it to the Jewish God of war? or Was it to the Christian God of love and peace? Surely, the true God of those noble men who made us sons and daughters of liberty, could not approve of battle and bloodshed, though He may have judged well of the intents of their hearts.

Washington recommended such a day after the adoption of the constitution, an act of direct disobedience in the face of the great American charter which in every point was intended to enfranchise the conscience as well as the state of a new and prospering people. He did well in his day and time, but, as a civil officer had no right to dictate in religious affairs and on that account we do not feel to cast the least shadow upon his memory, for to him and his infidel cotemporaries do we owe our existence as Shaker Communities. I have never known that there were any penalties or punishments put upon those who did not comply, and all have had the freedom of assembling in their various places of worship as the different sects were wont to do. Some people excuse and license the matter by saying that it is only a recommendation, but when it goes forth from the executive mansion phrased in the following manner:

"By the power invested in me, I do hereby appoint or designate Thursday" etc., it sounds very much like a command. Only since Lincoln's time has it become a fixed custom all over the country. Modern thought and agitation might correct the matter only for the predominance of Ro-

man Catholic power which seeks to rule; but they to whom the nature of such evils has been revealed, work ardently if by any means the right may finally prevail.

Another point in relation to this subject is this: instead of its being a day of praise, thanksgiving and beneficence as was at first intended, it has been turned into a day of physical feasting; and for some time previous there are preparations made, not for devotion to the Giver of all our blessings, but for gluttonous and riotous living, and instead of giving to the poor, much substance is wasted in the payment of doctor's bills consequent upon indiscretion in this direction; very much like Christmas celebrations which in their extravagance and alimentive gratification, teach very little of the birth and life of Jesus which they intend to commemorate, and impress the mind very little with the spirit and baptism of Christ. Whatever the church may do, it does not balance or hold in control the animal appetite. Festival enjoyments have become a custom of the ages, but to eat and drink to excess is a very crude expression of a moral sentiment.

You refer to the gauzy mantle of snow barely covering the ground, that same Sabbath in this place it was solid drapery, eight inches thick, and beautiful beyond description. We had a little girl here at one time, four years of age, who went to the window soon after a gentle and delightful snow-storm and observing a lilac shrub, she turned to me and exclaimed: "A splendid raisin pudding! don't you know?"

It was a perfect and pretty comparison. I remember when I was a little girl and wondered where the snow came from, how they told me it was the old woman shaking her feather beds. I did not believe it because I thought they could not afford such a waste of feathers, even in heaven. It always seemed to me to be more proper to teach a child the simple truth as far as wisdom approved, and the child was capable of understanding it; thus save time and expense of eradicating false ideas in after years, no matter how poetical or pleasing they may have been to the chil-

dish fancy. I thank you for the cold proof love you sent me. I suppose it has in its formula the same combinations that the "preventive ounce" has. I have faith in it and believe it will far surpass in effect all the pounds of cure that were ever weighed or measured. I believe in mind over matter, and in rising above physical ailments, but I find, too often, that in the contest between the two, mind becomes subservient to matter.

The following is what we find in an exchange attributed to Dr. Lyman Abbott of Brooklyn concerning "Faith Cure:" "When I get sick I will show my faith in God by securing the best doctor I can find, getting the best human skill, and following the directions given me by a good physician. Faith does not consist in refusing to take medicine, but it is the using of all the means of cure which is given us to use, and medicine has been shown to be one of those means."

I positively disagree with him, I have little or no confidence in any of the medical systems, save Hygiene, plenty of water, bathing, pure air and simple diet. This is the right plan for preserving health or curing disease. Faith joined to good works and good sense will prove the greatest benefit. Yea, my loving companion, let us pray together and in each other's behalf, that we may form two bright links in the golden chain that will connect us with the heavens. Let us be true and keep the faith once delivered to the saints. Please accept the love of the Sisters for yourself and family, and many wishes for a Happy New Year.

Your Sister,
LUCY S. BOWERS.

THE years write their record on human hearts, as they do on trees, in hidden, inner circle of growth which no eye can see.
—*Saxe Holm.*

LET no knowledge satisfy but that which lifts above the world, which weans from the world, which makes the world a footstool.—*Spurgeon.*

THE MANIFESTO.

FEBRUARY, 1891.

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Editorial.

SINCE the publication of our last number of the MANIFESTO, the voice of mourning has been heard, more than usual, in our Community. To be overtaken by sudden disappointment in the loss of some choice treasure, may in turn, be the result of deep sorrow, and far deeper than this, is that loss which deprives us of the earthly presence of one whom we have known for many years as a faithful, unwearied spiritual guide and protector.

This sudden transfer, even to a spirit home, awakens our sympathy and we mourn the loss to a part or

to our whole Zion. The soul's journey of exploration is a subject over which there has been endless speculations. To dwell upon these would be as time thrown away, and the satisfaction to be derived, would, at the best, be ephemeral. Our pleasure, our interest and our spiritual compensation is largely centered in that which surrounds us in our gospel home, while dwelling upon the earth. This is the beginning of our eternity, our heavenly manifestation in which is to be found the hope of the resurrection in Christ.

It is our peaceful prosperity as men and women while fulfilling our mission in the duties of life. To disturb this soul communion agitates our whole being and changes, essentially, the current of our earthly and heavenly anticipations. Our recession from the body through that God-given transition which some call death, into another and more exalted sphere of existence, although it may be only as the passing from one room into another, is liable to so affect us, as mourners, that we quite forget the position we had previously accepted. The soul that is made alive in Christ can never die, and to pass from the activities of this realm, and to escape from mortality, is that these same activities may be resumed in the City of our God.

To be thus suddenly transferred to the heavenly kingdom, awakens our sympathy for those who suffer directly as well as for those through-

out our whole Zion home, even though we readily admit that there is great rejoicing in the accession to the invisible throng.

It would seem that the cry of—"Come over and help us" is the voice to be heard in both worlds. We know that it has ever been the urgent petition of the Sons and Daughters of God and can never be laid aside so long as there are souls that need instruction in the testimony of our Lord, Jesus Christ. In this is embodied the wisdom that comes from above, which is first pure and then peaceable, which spiritually, is to become as a little child, trusting, obedient and teachable; an operation in the moulding of minds that requires a prayerful spirit, and a strong faith in the efficacy of the gospel work to accomplish the desired result.

Although the mind of a selfish, animal man may be prone to evil, and may be the offspring of those who have for generations pursued the same low standard of morality, yet as we see through faith, the "silver lining" to every cloud, we may in the same manner see a germ of growing humanity which may by constant care, develop into an image of the Son or Daughter of God.

It may not be possible to count the number of years that have already passed over this world, and the evolutions and revolutions that have been made in order to accomplish the development which we find in mankind, and yet there are seers who

are penetrating the long avenues of eternal progress and find man far in advance of any who are upon the earth at the present time.

Is it a wonder that "those who have tasted of the good word of God and the powers of the world to come," that those who can make even a faint estimate of the progress already made in the mind, should be anxious to assist others in the same good work? To make on earth what we all believe God intended from the beginning;—a Paradise of Peace!

Whether in the body or in the land of souls, it must be the same progressive work of God, and it is quite essential that the soul work be well done on earth and ready for its increase in the celestial kingdom.

ON account of the many articles received, having reference to the life work of our beloved Elder Giles B. Avery, it was thought more appropriate to publish them in a memorial pamphlet.

In this number we record the death of our beloved Elder Robert Aitken, of Enfield Ct., whose many virtues are pleasantly presented by Br. Thomas Stroud. A residence in the same family for a long term of years, affords Br. Thomas the privilege of expressing his mind with full freedom on the subject.

Genius takes its rise out of the mountains of rectitude.

NOTES ABOUT HOME.

Mt. Lebanon N. Y.

Average of Weather at Mt. Lebanon.

December.

	<i>Thermometer.</i>	<i>Rain.</i>	<i>Snow.</i>
1889	34.07.	3 $\frac{1}{4}$ in.	7 in.
1890	20.09.	1 "	20 "

G. M. W.

THE above is the average temperature of the outward atmosphere, sent by our observing Brother for the Home Notes; yet lower still runs our spiritual thermometer, since the icy breath of the great destroyer has swept over our home and laid low in the mother earth our loved, our faithful shepherd, Elder Giles. God grant "Though the winds may not be tempered to the shorn lamb," he may give the lamb extra courage to bear it. A. J. C.

North Family.

Jan. 11, 1891.

WE have now got fairly started in the New Year. The Old, passed out in grief, the New came in with affliction and mourning. Still, we have very much to comfort us, and a great deal to be thankful for.

It was my privilege to attend the funeral of Beloved Elder Giles, at Watervliet; what a contrast between the condition there one hundred and six years ago, and now. Then they had little room in their houses but an abundance in their hearts. They now lack neither in hearts nor houses: but something is wanting, not only at Watervliet, but throughout Zion. May the Lord who knoweth our needs, hasten the time when they can all be supplied.

There is a great difference between the practices of a people and the vital principles that sustain the spiritual life in the body. Sometimes it would almost seem that the habits and practices of the early Believers were looked upon as vital principles on which the life and permanency of our gospel institution depended.

There ought to be wisdom in our enlightened day, to discern between practice and principle; and whether our practices are in accord with, or in violation of

gospel principles. If we come to a knowledge that our practice violates principles essential to our salvation, either spiritual or physical, we ought to possess enough of the power of self-denial to cease such practices, and not go blundering along, stumbling at the cross. The older Believers were all in the practice of shaving, and for many years no one could find a union to the body of Believers unless they conformed to this habit. Any one allowing his beard to grow, was as effectually shut out of union, as if he would not confess his sins. Shaving was looked upon practically as being essential to salvation: the wearing of the beard, as a violation of gospel principle. Shaving was the universal practice in all England and America a century ago, and I can remember that only forty years ago any one wearing his beard was accounted as crazy. All Believers conformed to this practice of the world: and in that particular, took no heed to Rom. xii., 2. Salvation and protection from the power of sin and self-indulgence that leads to sickness, disease and death, physically or spiritually, should be our constant aim.

The human race to-day need physical salvation; they need bodily health and strength as a basis upon which to build the kingdom of heaven upon earth. Jesus in all his ministration recognized this, for he spent a large part of his time in healing the sick. Some very good people and professing Christians have thought and taught that the gospel had little or nothing to do with the life that now is, it was only to prepare people for the life that was to come. "Thy kingdom come, Thy will be done on earth, (in our bodies) as it is done in heaven:" in purified spirits.

This is the great day of judgment and no soul in Zion should rest till he feels the judgment work going on in his soul.

Search out the causes that produce evil effects and good effects. By the cross and self-denial put away the evil, and by strict obedience to faith, in the spirit of prayer, cultivate the good.

We have had a fine spell of winter weather and have improved it. Now it is

raining, and the sleighing is fast running away. A good time to look after tools and machines and have them ready for use when spring opens. Let us all be found faithful; be up and alive, prepared for each season as it rolls round. We shall then have more time to cultivate brotherly and sisterly love. D. Offord.

Hancock, Mass.

DEAR EDITOR:—In our locality we are realizing the benefits of a good old fashioned winter. The earth is slumbering under a heavy covering of snow, and the ponds and reservoirs wear a coat of ice some eighteen inches in thickness, of which our Brethren have secured a good supply for future needs. We think the Knickerbocker Co. will not be necessitated to come to Berkshire for ice this season. In contemplating the changing events of time, these poetical lines occur to mind.

"As time rolls on new things we see
Which seldom with us do agree;
Its now and then a pleasant day
'Tis long a coming, soon away."

We find, however, exceptions to this, for we enjoyed a very pleasant Christmas and in our morning service realized that fulness of blessing, which Christ is ready to impart to the sincere seeker after righteousness. The New Year came to us with a beaming face, but our hearts had been made sad by the unexpected announcement of the death of a loved Father in Israel, Elder Giles. Who can estimate his worth or fill his vacant place? We mourn with those who mourn, and mingle our tears with those who weep. On the 8th. inst. a company of us were privileged to accept a kind invitation that had been tendered us by our Mt. Lebanon friends of the First Order, to make them a visit. The day was beautiful, but cold and the cordial welcome we received, the hospitality, kindness and attention shown us by all, was duly appreciated, and will ever be gratefully remembered. J. L. S.

Enfield, Conn.

WE should not be easily discouraged. We would always be down in the valley of

despair if we did not constantly exert ourselves to rise; it is only the faint-hearted who are kept down. Truly noble minds overcome all things, but it requires effort. Perseverance is essential to success.

"Joys and sorrows alike are sent
To give the soul fit nourishment."

Let the winds blow cold and chill as they may, we can still cherish the warm sunshine of God's eternal love in our hearts, and bend willingly to the duties that lie in our pathway. We should be social and spiritual beings, and we must benefit others all we can, for we shall be sure to receive as much good as we give.

Poultry is a subject which will never be exhausted by those who like the business, but how to make it pay is a question that everyone is not able to answer. Economy is one of the foundation stones on which to build success. There must be a close attention to details, a constant looking after the little things which seem at first almost too insignificant to notice, if one would be successful in poultry raising.

A little neglect here and there, too much food to-day, and not enough to-morrow, count for a good deal in the long run, and always on the wrong side of the balance sheet. Warmth and cleanliness are as essential as food. Success in poultry means hard work and plenty of it, with a good deal of judgment. D. Orcutt.

Harvard, Mass.

Jan. 7, 1891.

DEAR EDITOR:—Christmas has come and gone, and with it we have had some sorrow mixed with our joy. The sad intelligence of the death of our beloved Elder Giles, swept over us like a thick fog, almost paralyzing the body as well as the spirit.

An acquaintance of thirty-two years, while residing in the same family at Mt. Lebanon, taught us to love him as one of the dearest of gospel fathers.

Our Christmas was made pleasant by a beautiful meeting, and many of our loved ones from beyond the river came to greet us with messages of love.

Santa Claus did not forget to make us a short call, and the family were interested to see what he had brought. The story was told at about 2. P. M. when many were made glad.

We are just finishing the cutting of 100,000 ft. of lumber. Our stock of fine wood for 1891 is nearly all hauled, preparatory to sawing. This evening we had quite a surprise. After a gentle tap on the door, in walked our school teacher, Frances Dempsey, with a beautiful banner awarded the school for the best attendance of any school in the town of Harvard. This has been the talk of the little ones ever since it was presented.

On the 3rd. inst. a large company went from Harvard to attend the funeral of Br. Lorenzo Prouty, in Shirley.

Our Sisters are busy making baskets and other articles for the summer trade; so you see, we are, like the busy bees, improving each shining hour.

With hearts full of affection, we bid all our gospel friends, Many Happy New Years. A. B.

Groveland, N. Y.

Jan. 9, 1891.

EIGHT days of the last decade of the nineteenth century have passed; the only century we have personal experience with, and we wonder just now what the last ten of the coming one hundred years will bring to life and prove to man. Vast truths will be unfolded in the spiritual, physical, scientific and political worlds: truths unseen and unheard-of by earth's inhabitants of yesterday. The wonderful to-morrows! how fathomless, without center or circumference. The yesterdays were mighty, the to-days still mightier, the to-morrows will be the mightiest of all.

Sunday, the 4th. inst., "Memorial Services" were observed by the Society in honor of our departed Minister, Elder Giles B. Avery, whose beautiful life was feelingly recalled through the hymns and speaking, all expressive and in harmony with the occasion.

We have read with interest the leading article in the recent MANIFESTO "Woman's Mission," by Eldress Anna White, and we wish every reader on this broad planet would read and study it with eyes and ears open: also "Reminiscences," by the earnest Earnest Pick was perused with equal gusto; while we were reading the spirit side of said article we earnestly wished that the venerable prophet Elder Frederick W. Evans would catch an inspiration to take the first train bound for Western New York, locating his headquarters at Sonyea, Livingston Co., N. Y. We are fully persuaded that great benefits might be derived in this town and surrounding country by a few lectures from the inspired evangelist, orator and preacher.

The ice harvest is great, and ice the very best, while the laborers are many and engaged the whole day through securing the frozen mass which measures nine inches thick.

For the blessing of ice we are thankful,

For all other blessings also;

Each day is a day of thanksgiving

As journeying onward we go. G. D. G.

Union Village, Ohio.

DEC. 1890.

DEAR MANIFESTO;—We are now having a Southern Ohio winter.

Christmas was a joyful pleasant time all day. We had a very good meeting and the singing was more than usually inspiring. Little gifts were changing hands and the sentiment in their presentation was, "Peace on earth and good-will to men." [See angel's song in the fields near Bethlehem; Luke ii., 8-14.] I read ten chapters in St. Luke on Christmas morning. In the evening we had a pleasant Christmas social. Readings, Recitations and Dialogues; the best singing I have heard for a good while.

Recess. Candy, cakes, lemonade, popcorn, peanuts, etc., etc. Everybody pleased and satisfied. We had a good dinner on Christmas, but O this thing of slaughtering the poor turkeys to satisfy the appetites of the larger animal man.

Bad business this. It will not always do for Shakers, eh? [Guess not. Ed.] However, we did not mean any harm if we did make graveyards of our stomachs. So "Rise Peter, kill and eat and call not thou unclean, that which God hath cleansed." [Peter did not have any turkeys. Ed.] Still after Peter's 1800 years experience I am sure he would preach a vegetable diet, both for health and purity's sake, if he was now on earth.

We held Sister Malinda's funeral on the 26th at 2-30 P. M. Nine or ten persons spoke and all very feelingly. I never attended a more edifying or spiritual funeral.

We have made nearly four miles of good fence this year and have thoroughly repaired our Laundry. Twelve hundred fruit trees which we set out this year are nearly all flourishing.

Elder Joseph stands this climate a great deal better than the piercing winds of New England. School closes to tide over the Christmas holidays and to break up a monotony in the pupils. Begin again on Monday after New Year's day. Are putting up medicine again and this finds work for all ages.

O. C. H.

Sabbathday Lake, Me.

Jan. 16, 1891.

COLD weather is a constant visitor here. The Mercury has been 10 degrees below zero. We harvested 122 tons of ice in four and one fourth days. This supplies our family and also two of our neighbors who carry on dairy farms. The ice was eighteen inches thick.

Our aged brother Thomas Noyes who has reached the age of 77 years, is now very sick with a severe cold, threatened with fever, and all are anxiously praying for his recovery. What could we do without our brother Thomas! He came into this Society about thirty years ago, and has always been faithful and consecrated. He is much loved by every one, for a more pleasant, genial person it would be hard to find. For years he has tended our

grist mill, prepared and brought in the wood for the family dwelling and cooking departments, also built the first fires in the morning half of the time.

Our venerable brother Samuel Kendrick says: he has not been so well since his trip to the Granite State but his cheerful appearance bespeaks the contrary.

We are drinking the bitter cup with our Brethren and Sisters in other Societies, that our good Elder Giles has passed away. He has gone, like Jesus, to prepare a place for us.

A. S. C.

White Water, O.

Jan. 11, 1891.

DEAR EDITOR:—Here I come again with a small item. Not much to say, only that we have purchased a new laundry engine at our family, the old one being played out. We have been drawing wood for fuel. It requires about 50 cords of wood for our family one year. We put a new floor in our horse barn and it is improved by it. We had a very good Christmas. Santa Claus was very good to us here. Snow all day Christmas, on an average about one foot. Elder Lafayette Parker from the North, and Pernall Berry from the Center families went to Union Village on the 9th of December to purchase two holstein cattle.

We are having about 500 rails made and about 60 cords of wood put up for the coming year. Brothers Charles Sturr and August Frederick are helping us arrange our new engine.

H. W. Frederick.

Pleasant Hill, Ky.

How terribly shocked and grieved our Community was to receive the sad intelligence of the death of our beloved Father and friend Elder Giles. Words fail to express our sorrow and anguish, for his death is a great bereavement to us all. We especially sympathize with our beloved and venerable parents of the Order, and pray that a host of angels may continually minister unto them. Dear Sister,

we gladly re-echo the pleasant greeting, "A Happy New Year" and may it be to us all, not so much in words, but in reality. In our earnest endeavor to succeed, we will

"Take Faith and Hope and Love on board
And wait the favoring breeze,
If aught contentment can afford,
It must be found in these."

Surely contentment is the secret of happiness and if we are laboring to be "Angels in the way" we shall find plenty to fill our measure of happiness.

Christmas night, snow fell to the depth of two inches, followed by the heaviest sleet ever seen in this section. Great damage was done to the trees and many large ones were torn apart. Walking was quite dangerous.

Amid the great havoc, we also found the beautiful; every little plant was encased in its icy home. Looking from our window we have a beautiful view. No grander sight ever met the eye, especially at sunrise and sunset.

New Year's eve, 7 P. M. our youth and children gave a pleasant and successful entertainment; duration three hours. The serious and laughable were so interblended as to please all. Great credit is due Br. Robert Kendrick, Sisters, Jane Sutton and Mary E. Settles as instructors for their untiring energy and faithful endeavors to produce something for the good of all.

Jan. 6-7. We received a flying visit from Br. Benjamin Gates, Elder Joseph Slingerland and Elder O. C. Hampton. We regret that they could not remain longer, but we were especially thankful for this crumb of a visit. We were pleased to find Br. Benjamin looking so well after such a severe illness. We send special thanks to Eldress Anna White for her article on Woman's Mission. Yea, dear Sister, we hear the tread of the marshaling host and know that woman will eventually succeed. We pray that mankind may soon awaken out of their selfish indifference, to fully realize woman's sphere and better the world by placing her in it.

M. J.

The Bible Class.

ANSWER to Bible Question, No. 17, published in the January MANIFESTO.

Which passage is quoted the most frequently, that may be found in the Book of Daniel?

Number of writers from Mt. Lebanon, 12: Canterbury, 11: Enfield, N. H., 9: Hancock, 4.

Daniel v., 27, has 33.

" xii., 3, " 7.

" ix., 18, " 4.

Elder Stephen W. Ball sends in this answer to the question found in the Dec. MANIFESTO.

Where in the Old Testament is the Messiah called the Son of Man? Dan. vii., 13.

Jesus told the Jews to search the Scriptures.

BIBLE QUESTION, No. 18.

Give the names of five children that are mentioned in the Old Testament, with the number of chapter and verse where each name is found.

HOW TO LIVE.

MARIA WITHAM.

"WHILE we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal." 2 Cor. iv., 18.

To cultivate the intellectual faculties, to aspire after moral excellence, to devote the active powers to the glory of the Creator and the benefit of mankind, to live as strangers and pilgrims upon this transitory scene, to keep the eye constantly fixed on the realities of an immortal life, is characteristic of a small part of humanity, although it may be admitted of the highest importance and wisdom to make the temporal subservient to the spiritual. With the vast majority of those who throng the great thoroughfare of life, present enjoyment seems the ultimate end of their efforts. Some have set their

hearts upon the acquisition of wealth, their minds are continually racked by new schemes, their bodies wearied with the effort required for the realization of their golden dreams. No sacrifice is thought too much. They will forego comfort and convenience and occasionally refuse the claims of friendship. To build and increase is their motto, despite the storms and winds and tempests, which now so often sweep away the palaces and treasures that are resting on sandy foundations, leaving scarcely a trace of their existence. Of what account is it to have the name engraved a little higher than some other. The tablet which bears the name of earth's honored ones is perishable. Better to have that "new name" written which shall stand forever.

A well known cardinal once sought distinction at the court of his king. He found it; but the sad words that appear at the close of his eventful history. "Had I been as diligent to serve my God as I have to please my king, He would not have forsaken me now in my old age." How important that there be something to show a fidelity in the gospel work, that we may claim the reward. We are living for eternity.

Enfield, Conn.

(Contributed by George M. Wickersham.)

HIS BEST.

HE who does the best he can is always improving. His best of yesterday is outdone to-day, and his best of to-day will be outdone to-morrow. It is this steady progress, no matter from what point it starts that forms the chief element of all greatness and goodness.

Without love life is scarcely worth living; with it, the worst blows of fortune fall comparatively muffled and harmless.

So long as we love and are beloved, we can bear the whips and stings with stoical equanimity. When love fails us, or the beloved is taken from us, then is our armor of pride, our defense and our safeguard gone.

The exercise of every faculty is necessary to its development, and therefore to its life. Inaction, fully carried out, means stagnation and death. On the other hand over-exercise of any part tends to exhaustion, and, if the period of rest necessary to restore its vigor be denied, it will wear itself out. Health and happiness require that these laws be recognized and obeyed.

Every man has his faults, his failings, peculiarities, eccentricities, and every one of us finds himself crossed by such failings of others from hour to hour and if he were to resent them all, life would be intolerable. If for every outburst of hasty temper and for every rudeness that wounds us in our daily path we were to demand an apology, require an explanation, or resent it by retaliation, daily intercourse would be impossible.

The very science of social life consists in that gliding tact which avoids contact with the sharp angularities of character, which does not argue about such things, does not seek to adjust or cure them all, but covers them as if it did not see.

There is but one thing which can make the sight of the past really pleasant to us and that is diligent use of the present; the past will take care of itself, but if we fritter away precious time, lose opportunities and are unfaithful to ourselves and to others, memory must be forever embittered. Chances once lost are lost forever. Much may be done in later life to make up for the loss of early opportunities, but never can we make it untrue that the early opportunity which was lost can come no more back. If a man should learn his alphabet at fifty, it would still be true that he had lost for fifty years the pleasure and benefits of reading.

The early years cannot be frittered away without making us weaker men to the end of our lives than we might have been. The important opportunities which are gone are gone beyond recall. We can never make up for the loss of them. All growth in knowledge and character is attained through the individual joys and acts of life. This growth depends, therefore upon the daily use of time and talent

and opportunity. It is these imperceptible additions to life that together make up the great complete account. Each has a certain importance and value for every man's character and growth. It makes a difference which can never be adjusted, whether he uses his to-day or loses it. If he loses it, he loses it forever; for in eternity itself he will never see that lost day again.—*Selected.*

EXCERPTS FROM HOLY WRIT.

SAMUEL KENDRICK.

"Through thy precepts I get understanding; therefore I hate every false way." Psa. cxix., 104.

THIS saying emanated, no doubt, from the spirit of Christ, the psalmist David being the inspired medium through whom it was revealed. The spirit of Christ is opposed to every kind of falsity.

"I am the way," said Jesus, "the truth and the life." His people being filled with his spirit, speak words of truth and soberness and are pained to witness the depravity, the deceit and misrepresentation so prevalent among mankind, as evidenced in the matter of buying and selling. "It is nought, it is nought," saith the buyer, but when he has gone his way, then he boasteth, and the vender is equally unscrupulous as I have sometimes found to my sorrow and disappointment. Let us be mindful at all times that "A false balance is an abomination to the Lord; but a just weight is his delight." Prov. xi., 1. "All things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law" and justice seems to require it.

The requirements of the gospel are plain, simple and easy to understand. There is no need of any professing ignorance as to their duty. Just let them consent to do God's will and they will soon know of the doctrine and become wise unto salvation.

Sabbathday Lake, Me.

*The following lines were received by Elder Fred-
eric Evans, while on his visit to England. They were
sent from his gospel home at Mt. Lebanon, N. Y.*

"AFTER MANY DAYS."

ANNIE R. STEPHENS.

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

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

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

Mt. Lebanon, N. Y.

Polished steel will not shine in the dark; no more can reason, however refined and cultivated, shine efficaciously, but as it reflects the light of divine truth shed from heaven.

Ponder the path of thy feet.

RESPONSE.

To a United Offering from Gospel Companions.

—
CATHERINE ALLEN.
—

LOVED ones, to each whose fervent thought
With courage strong and hope so bright,
My vision traces on these leaves
All gleaming in their hallowed light,
The sweet, endearing, tender name
Of Sister I can claim for mine,
And with these offerings from your souls,
My heart's affections closely twine.

To some of you the call was given
And answered in devotion true,
Before my feet had found the path
Which leadeth to the kingdom new.
With loving hearts and willing hands,
You've proved my friends in time of need
And ministered a saving power
Through cheering word and kindly deed.

Your struggles and your victories
Have fortified me in the strife,
And smoother have your footsteps made
My pathway up the mount of life.
My heart flows out in gratitude
For angel help, thus rendered me,
In blessing for the fruits of love,
That in your lives I daily see.

And freely do I love and bless
My younger sisters in the fold;
I count you all as precious links
In union's shining chain of gold.

A lovely garland you have formed [flowers
Of spring's sweet buds and blooming
All fragrant in the dewy breath
Of early consecrated powers.
And mingled with them living green
From life's immortal fruitful tree,
Which grows beside the crystal stream
Whose blessed source is purity.

They'll know no fading nor decay,
For time can never touch with blight,
Those plants of faith which germinate
And bloom 'neath truth's unfailing light.
I'll cherish them and in my heart
Will nurture such and seek the care
Of angels, who with quickening power
Will meet me when I bend in prayer.

I'm with you in each strife for good,
In every holy, true desire,
I'll go with you through rolling tides,
And through the cleansing furnace-fires;
With you I'll make full sacrifice
To win the "Precious Pearl" of worth,
And fearless, seek that vale of death,
Whose portals ope to angel birth.

Your union is a strength to me
In struggling 'gainst the foe within;
Your love so pure, a glowing light
That in my heart shall never dim.
I love you all, my kindred true,
I love our precious gospel call;
To gain its wealth I'll toil with you,
And fervently will render all.

Mt. Lebanon, N. Y.

WARDEN BRUSH, of Sing Sing, said before the prison conference at Cincinnati the other day: A large share of the men and boys who are incarcerated in our state prisons and penitentiaries are there because they did not have proper discipline in the family, and were allowed by over indulgence to play truant instead of attending school, and therefore received no school discipline. Often when I have been asked what are the causes of particular crimes that send most of our men to prison I have of late years invariably answered: "The want of family discipline." The indulgence of the father and mother, who allow the child to grow up without any discipline to form character, leads almost inevitably to evil ways and consequently to prison. The child even of tender years who is indulged in its natural waywardness and who is allowed to say to its father and mother "I will" or "I won't" is in a fair way to become an inmate of our penal institutions. The intelligent child when deceived by its parents in small things is likely to form evil habits which in its future life will not be easily eradicated.—*R. P. Journal*.

"The praise of others may be of use in teaching us not what we are, but what we ought to be."

WATCHMEN, WHAT OF THE NIGHT!

HAMILTON DE GRAW.

"I see a light on the distant horizon;
Its rays illumine the path of the just
And betoken the coming morning."

GLORIOUS announcement. We thank thee watchman on the ramparts, for telling us that the night is past.

Like a flood of inspirational life and power it comes to the weary and worn toiler in the valley. Courage and strength is renewed. Ministering angels are ascending and descending the shining way, telling the indwellers of earth that a new day is dawning.

The false systems that have become fossilized and mummified, offer no inducements to the awakening thought of the age. Give us light that we may clearly see the way and the duty we owe to the cause and to our fellow men; and courage to follow that light is the Macedonian cry given in tones that indicate earnestness of purpose. The spirit of the iconoclast is abroad. In the words of the poet Whittier—

"All grim with toil and brown with tan,
I saw a strong one in his wrath;
Smiting the Godless shrines of man
Along his path."

Before this grand superstructure, revealed by the light of the coming day, can be dedicated to the cause of the spiritual unfoldment of man, the rubbish of ages must be removed. The demolishers cannot at all times be the builders; but their mission is a necessary one for human unfoldment.

We cannot accept the Agnosticism of the Ingersoll school of thinkers. It is as twilight as compared to the noonday sun. But the terrific onslaughts they are making on the citadel of antichristian creeds and dogmas is beginning to be felt in their weakening power and hold upon mankind.

The pendulum's swing is at present in the direction of a materialistic train of thought. Charity and forbearance should be extended to those honest souls, who, reared in the school of dogmatic theology, are at present on the sea of doubt, by those who have been spiritually illuminated.

From an editorial in "Christian Science Thought" for June 1890 we quote the following prophetic words.

"On every hand are the signs of the new dispensation which is shortly to assert its sway on earth. Celestial societies whose song is peace on earth and good will to men, are now organizing their earthly choirs, and we shall soon hear that divine song sung by pure unselfish bands of faithful followers of the good in every clime." The beginning of a new reformation is at hand in the religious, social, political and industrial world.

As much as the nineteenth century is in advance of the sixteenth in the material comforts for the masses, so will the new reformation eclipse the old in its deeper spiritual enlightenment and the possibilities that are unfolding to the soul of man of a higher and more exalted destiny than at present has been revealed to him. The immutable law of growth or decay is stamped upon all human institutions. "Upward the star of empire takes its way." In the ever unfolding cycle of advance thought, all dead and decaying matter must be cast away. Wrong will die of its own inherent weakness.

"Truth crushed to earth will rise again,
The eternal years of God are hers;
While error wounded, writhes with pain
And dies among her worshippers."
Groveland, N. Y.

OUR LARGEST BELL.

THE largest bell in America is that of Notre Dame Cathedral, Montreal, which hangs in the south tower. It is six feet high, eight feet, seven inches in diameter, and weighs twenty-four thousand seven hundred and eighty pounds. It is ornamented with images of the Blessed Virgin and St. John the Baptist, together with emblems of Agriculture, Commerce and Industry. It was cast in London, and bears this inscription in Latin: "I was cast in the year of the Christian era 1847, the two hundred and second since the foundation of Montreal, the first of Pius the Ninth's pontificate, and the tenth of the reign of Victoria, Queen of England. I am the gift of the merchants, the farmers, and the mechanics of 'Ville Marie.'" In the opposite tower hangs a chime of ten bells, the smallest weighing eight hundred and ninety-seven pounds, the largest six thousand and eleven, total twenty-one thousand six hundred and ninety-six pounds.

The largest bell in the United States is the alarm bell on City Hall, New York, which was cast by Blake of Boston. It is 6 feet high, 8 feet in diameter, and weighs 23,000 pounds.—From "Bells," by E. H. Goss, in *New England Magazine* for January.

Nothing more detestable does the earth produce than an ungrateful man.

THE LIFE-BOAT.

"If God be for us who can be against us?"—Rom. viii: 31.

CANTERBURY, N. H. 1890.

mp



1. Tho' frail the barque and fierce the gale, Un - seen the Pi - lot's
 2. No clouds can veil God's won - drous love, No pur - pos - thwart his
 3. When God is for us what the storm! What pow'r his law with-


mp




hand; Yet as thy day so comes the strength To reach the "Promis'd
 will; Un-dimm'd his sun of mer - cy shines O'er mount - ain, vale and
 stands! His wis - dom per - fect, changeless, pure, Our lov - ing trust de-





f *p*




Land." }
 hill. } The life-boat! the life-boat! The Spir - it sends it forth; Our
 mands. }

f *p*

God is mind - ful of our need, And guides its on - ward course.



Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. JANUARY. Contents. Gen. Nelson A. Miles; Charles F. Felt, the armless painter; How to take people; Elevating the poor; A singular experience; Practical Phrenology; The Tireless Twelve; Child Culture; Moral Training; The Digestion of Food; Origin of the word Microbe etc., etc. Fowler and Wells Co., 775 Broadway, N. Y.

THE JOURNAL OF HYGIEO-THERAPY. JANUARY. Contents. A. M. Ross, M. A.; M. D.; F. R. S. L.; Is mental senility a Normal Condition; Prof. Koch's Consumptive Cure; Drug Disease; Anti-Vaccination Department; Need of Knowledge; The Philadelphia Bread Enterprise, etc., etc. Dr. T. V. Gifford & Co. Kokomo, Ind.

HALL'S JOURNAL OF HEALTH. JANUARY. Contents. Consumption cured by subcutaneous injections; The Hygiene of Motherhood; Coffee Drinking; The Corset; How to Treat the Ear; Statistics of Interest; Who pulled the Bell rope; Disinfection of Sulphur; Dietary; Treatment of Fever; Dining in Lapland, etc., etc. Office 340 West 59th st., N. Y.

THE NATIONALIST. Jan. Contents. The Relations of Sympathy and Pity; Nationalism and the Children; How to Counteract Chance; The Birth of Freedom; The Beggar's Christmas Eve; No One Objects; Questions and Answers, etc., etc. The Nationalist Educational Association, Boston, Mass.

THE KITCHEN of the CHURCH.

The mission chapel has become a kitchen where the church does its sloppy work. Hundreds and thousands of churches in this country—gorgeously built and supported—that even on bright and sunshiny days are half full of worshipers, and yet they are building mission chapels, because by some expressed or implied regulation the great masses of the people are kept out of the main audience room. Now, I say that any place of worship which is appropriate for one class is appropriate for all classes. Let the rich and the poor meet together the Lord, the Maker of them all. Mind you, I say that mission chapels are a necessity, the way churches are now conducted; but may God speed the time when they shall cease to be a necessity. God will rise up and break down the gates of the churches that have kept back the masses. And woe be to those who stand in the way! They will be trampled under foot by the vast populations making a stampede for Heaven.—T. DE WITT TALMAGE, D. D., in *The Ladies' Home Journal*.

THE SOCIAL FARMER.

PUBLISHED weekly in Stillwater Ok. By N. Davis, and devoted to establishing conditions and circumstances necessary to the highest development of humanity. Send for sample copy.

An important measure of self-culture, is intercourse with superior minds.—*Dr. Channing.*

Deaths.

Romelia Stevens, at Union Village, O. Dec. 20, 1890. Age 46 yrs. Has been a resident of the Novitiate order about six years. C. C.

Eldress Malinda Buckhannan, at Union Village, O. Dec. 24, 1890. Age 91 yrs. 7 mo. 17 days.

She embraced the gospel in her childhood in 1805 and for 84 yrs. has lived a holy life without spot or blemish. She retained her mental faculties nearly to the end of her long and useful life. Although conservative by nature she was fully able to intelligently appreciate any and all improvements and progressed methods among Believers, while yet holding to the esoteric principles of our most holy cause with a faith and firmness that no amount of adversity, sorrow or outward disaster could ever shake. "The memory of such is like ointment and balm," and she has gone to possess a diadem of peace and a crown of resplendent glory that fadeeth not away. O. C. Hampton.

Elder Giles B. Avery, at Mt. Lebanon, N. Y. Dec. 27, 1890. Age, 75 yrs. 1 mo. 24 days. (*See Memorial pamphlet.*)

Elder Robert Aitken, at Enfield, Ct. Dec. 28, 1890. Age 76 yrs. and 9 mo.

A sheaf well ripened now is gathered home
Into the heavenly garner of our God,
We sorrow deeply that the reaper came so soon
Yet realize our loss is his eternal good.

Lorenzo Prouty, at Shirley, Mass. Jan. 1, 1891. Age 66 yrs, 9 mo. and 10 days.

He has been a resident of Shirley from childhood. J. W.

The Manifesto.

VOL. XXI.

MARCH, 1891.

No. 3.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

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

No. 3.

Of the first appearances of the extraordinary work, in different parts of Kentucky, in 1800 and 1801.

THE first extraordinary appearances of the power of God in the late revival, began about the close of the last century, in Logan and Christian counties; on the waters of Gasper and Red Rivers. In the spring of 1801, the same extraordinary work broke out in Mason County, upper part of Kentucky; of which I was an eye witness, and can therefore, with greater confidence, testify what I have heard, seen and felt.

It began first in individuals who had been under deep convictions of sin, and great trouble about their souls, and had fasted and prayed, and diligently searched the Scriptures, and had undergone distresses of mind inexpressibly sore, until they had obtained a comfortable hope of salva-

tion. And from seeing and feeling the love of Christ, and his willingness to save all that would forsake their sins and turn to God through him; and feeling how freely his love and goodness flowed to them, it kindled their love to other souls, that were lost in their sins; and an ardent desire that they might come and partake of that spiritual light, life and comfort, which appeared infinite in its nature, and free to all. Under such an overpowering weight of the divine goodness, as tongue could not express, they were constrained to cry out, with tears and trembling, and testify a full and free salvation in Christ, for all that would come; and to warn their fellow-creatures of the danger of continuing in sin. They entreated them in the most tender and affectionate manner, to turn from it and seek the Lord, in sure and certain hope that he would be found.

Under such exhortations, the people began to be affected in a very strange manner. At first they were taken with an inward throbbing of the heart; then with weeping and trembling: from that to crying out in apparent agony of soul; falling down and swooning away till every appearance

of animal life was suspended, and the person appeared to be in a trance. From this state they would recover under different sensations, which will be more particularly noticed hereafter.

The following extract of a letter, dated Caneridge, Jan. 30, 1801, gives a striking account of the work, as it first appeared in the lower parts of Kentucky and Cumberland. "The work is still increasing in Cumberland. It has overspread the whole country. It is in Nashville, Barren, Muddy, Gasper, Redbanks and Knoxville."

"J. M. has been there two months; he says it exceeds anything he ever saw or heard. Children and all, seem to be engaged: but children are the most active in the work. When they speak, it appears that the Lord sends his spirit to accompany it with power to the hearts of sinners. They all seem to be wrought in an extraordinary way. They lie as though they were dead, for some time, without pulse or breath; some longer, some a shorter time. Some rising with joy and triumph; others crying for mercy. As soon as they get comfort, they cry to sinners; exhorting them day and night to turn to the Lord." * * P. H.

It is worthy of notice that a work by which God intended to bring down the pride and loftiness of man, should begin in little children. By this it was manifest who were the furthest lost from God, and what course must be taken in order to return.

At a sacrament, near Flemingsburgh, the last Sabbath in April, the power of God was very visible among the people through the whole of the

occasion; under which there was much weeping, trembling and convulsion of soul. What was the most solemn and striking, was the case of two little girls, who in the time of meeting, cried out in great distress.

They both continued for some time praying and crying for mercy, till one of them received a comfortable hope; and then turning to the other, cried out "O! come to Christ! Take hold of his promise and trust in him. He is able to save to the uttermost! O! I have found peace to my soul! O! the precious Savior! come just as you are! he will take away the stony heart and give you a heart of flesh! You cannot make yourself any better. Just give up your heart to Christ, now! You are not a greater sinner than others. You need not wait another moment!"

Thus she continued exhorting, until her little companion received a ray from heaven, that produced a sudden and sensible change: then rising with her in her arms, she cried out in a most affecting manner—"O here is another star of light!"

These children were perhaps nine or ten years old. The Sabbath following about twenty persons were struck in the congregation of Cabin-Creek, Mason Co. Among the first who cried out in distress, was a girl about twelve years old. Their convictions of their lost state, from a sudden opening of that pure holiness to which sin stands directly opposed, were quick as the lightning's flash; and came with such weight, that had they not, in some way or other, opened their case, they must have sunk into

the horrors of despair. It was dire necessity which at first obliged them to expose themselves to public view, as objects of pity; for everything of the kind was looked upon by the generality, even of professors, as wild enthusiasm, or the fruits of a disordered brain.

There were, however, a few who understood the disorder, and were ready to fly to their relief and proclaim liberty to the captives, and the opening of the prison to them that were bound.

Here a new scene was opened, while some trembled like one in a fit of the ague; wept or cried out, lamenting their distance from God, and exposedness to his wrath; others were employed in praying with them, encouraging them to believe on the Son of God and to venture upon his promise. To give up their wicked, rebellious heart, just as it was; for God to take it away, and give them a heart of flesh; singing hymns and giving thanks to God, for the display of his power, without any regard to former rules of order.

At this, some were offended and withdrew from the assembly, determined to oppose it, as a work of the wicked one. But all their objections only tended to open the way for the true nature and spirit of the work to shine out; and encourage the subjects of it to set out with warmer zeal to promote it. Accordingly a meeting was appointed a few evenings after, to which a crowd of awakened souls flocked, and spent the whole night in singing hymns, praying and exhorting one another. At this meeting one

man was struck down and lay for about an hour, in the situation above mentioned. This put the matter beyond dispute, that the work was supernatural; and the outcry which it raised against sin, confirmed a number in the belief that it was from above.

From small beginnings, it gradually spread. The news of these strange operations flew abroad, and attracted many to come and see; who were convinced, not only from seeing and hearing, but feeling; and carried home the testimony, that it was the living work of God. This stirred up others, and brought out still greater multitudes. And these strange exercises still increasing, and having no respect to any stated hours of worship, it was found expedient to encamp on the ground, and continue the meeting day and night. To these encampments the people flocked in hundreds and thousands, on foot, on horseback and in carriages.

At first appearance, these meetings exhibited nothing to the spectator but a scene of confusion that could scarce be put into human language. They were generally opened with a sermon, near the close of which there would be an unusual outcry; some bursting forth into loud ejaculations of prayer, or thanksgiving for the truth. Others breaking out in emphatical sentences of exhortation. Others flying to their careless friends, with tears of compassion, beseeching them to turn to the Lord.

Some, struck with terror, and hastening through the crowd to make their escape, or pulling away their relations. Others, trembling, weeping and

crying out for the Lord Jesus to have mercy upon them: fainting away till every appearance of life was gone, and the extremities of the body assumed the coldness of a corpse. Others surrounding them with melodious songs, or fervent prayers for their happy resurrection in the love of Christ. Others collecting into circles around this variegated scene, contending with arguments for and against. Under such appearances, the work would continue for several days and nights together.

I will now mention particularly, some of the meetings of this kind, with a few concomitant circumstances, from which the work took a general spread in the year 1801.

The first was held at Cabin-Creek. It began on the 22nd. of May, and continued four days and three nights. The scene was awful beyond description; the falling, crying out, praying, exhorting, singing and shouting, exhibited such new and striking evidences of a supernatural power, that few, if any, could escape without being affected. Such as tried to run from it, were frequently struck on the way, or impelled by some alarming signal to return: and so powerful was the evidence on all sides, that no place was found for the obstinate sinner to shelter himself but under the protection of prejudiced and bigoted professors. No circumstance at this meeting appeared more striking, than the great numbers that fell on the third night; and to prevent their being trodden under foot by the multitude, they were collected together and laid out in order, on two squares of the meeting-

house; who, like so many corpses, covered a considerable part of the floor. There were persons at this meeting, from Caneridge, Concord, Eagle-Creek and other neighboring congregations, who partook of the spirit of the work, which was a particular means of its spreading.

The next general camp-meeting was held at Concord, in the County of Bourbon, about the last of May. The number who attended on this occasion was supposed to be about four thousand. Seven Presbyterian ministers were present, four of whom were opposed to the work and spoke against it. On the fourth day about noon, the evidence became so powerful, that they all professed to be convinced that it was the work of God. One of them addressed the assembly with tears, acknowledging that notwithstanding they had long been praying to the Lord to pour out his spirit, yet when it came they did not know it, but wickedly opposed the answer of their own prayers. On this occasion, no sex nor color, class nor description, were exempted from the pervading influence of the spirit; even from the age of eight months to sixty years, there were evident subjects of this marvelous operation.

The meeting continued five days and four nights; and after the people generally scattered from the ground, numbers convened in different places and continued the exercise much longer. Even where they were not collected together, these wonderful operations continued among every class of people and in every situation; in their houses and fields, and in their daily

employments, falling down and crying out under conviction, or singing and shouting with unspeakable joy, were so common, that the whole country round about, seemed to be leavened with the spirit of the work.

The next camp-meeting was at Eagle-Creek, Ohio. It began June 5th. and continued four days and three nights. The number of people was not so great, as the country was new, but the work was equally powerful according to the number. At this meeting the principal leading characters in the place fully embraced the spirit of the work, which laid a permanent foundation for its continuance and spread in that quarter.

The next general meeting was at Pleasant Point, Kentucky, which equaled if not surpassed any that had been before. Here, the Christian minister, the common professor, the deist and debauchee, were forced to take one common lot among the wounded, and confess with equal candor, that hitherto they had been total strangers to the religion of Jesus. From this meeting, the work was spread extensively through Bourbon, Fayette, and other neighboring Counties, and was carried by a number of its subjects to the south side of Kentucky, where it found in the hearts of many, a permanent residence.

The general meeting at Indian Creek began the 24th. of July, and continued about five days. To this meeting the subjects of the work were generally collected from all quarters, and abundantly strengthened each other in the exercises of prayer, exhortation, singing, shouting and leaping for joy. But

there was very little appearance of that power which strikes conviction to the heart of the sinner, until the third day.

A boy, by appearance about twelve years old, retired from the stand in time of preaching under a very extraordinary impression, and having mounted a log at some distance, and raising his voice in a very affecting manner, he attracted, in a few minutes, the main body of the people. With tears, he cried aloud to the wicked, warning them of their danger, denouncing their certain doom if they persisted in their sins, expressing his love to their souls, and desire that they would turn to the Lord and be saved. He was held up by two men, and spoke for about an hour, with that convincing eloquence that could be inspired only from above. When his strength seemed quite exhausted and language failed to describe the feelings of his soul, he raised his hand and dropping his handkerchief, wet with perspiration from his little face, cried out, "Thus, O sinner! shall you drop into hell, unless you forsake your sins and turn to the Lord." At that moment some fell like those who are shot in battle, and the work spread in a manner which human language cannot describe.

(TO BE CONTINUED.)

It is not work that kills men; it is worry. Work is healthful. You can hardly put more upon a man than he can bear. It is not the revolution that destroys machinery, but the friction.—*Beecher*.

"BEAUTIFUL manners spring from self-control and a kind heart."

WAKING THOUGHTS.

ANNIE E. STEPHENS.

THE rosy light of morning broke
From a cerulean sky;
And nature from her dreams awoke
To tell the dawn was nigh.
And I awoke, as if from dreams,
Thus did my heart aspire,—
To fill the day with sunny gleams
Of noble, true desire.

And with an earnest soul and will
I rose to meet the day,
Its many duties to fulfill
That cumber us alway,
But ere a few short hours were spent,
My plans—forgotten, all,
On other missions too intent,
My lips let harsh words fall.

Oh life's wasted, wasted power
Of aspirations vast,
That thrilled my soul at morning's hour
To bless ere day was past.
Oh! lofty thoughts, resolves that burned
Within a living flame;
Those vital fires to ashes turned
From whence no brightness came.

Oh thoughtless words! Oh idle thought!
Yea, weak and erring will; [fraught
Life's misspent hours that should be
With good instead of ill.
And as I viewed by sunset light,
My failure and defeat,
I rose with more encouraged might
Life's many foes to meet.

Failure, new vistas to us opes,
Suffering brings us joy;
And on the ashes of our hopes
We build to God's employ.
But hark! I hear a soft voice speak
Which bids me bravely bear;
And while my erring heart is weak
To seek the strength of prayer.

Mt. Lebanon, N. Y.

"As fabrics dipped in any dye
Give back its colors to the eye,
So they with whom we move and live,
To us our special color give."—*Hindu.*

SPRING.

MARY WHITCHER.

As bursts forth spring our hearts expand
With new and joyful feeling,
And we for life make new demand
And should new life be dealing.
To take and give our balance just,
Should stand for daily weighing,
And nothing kind by others said
Should outweigh our kind saying.

Canterbury, N. H.

A GIFT FOR MOTHER'S DAY.

HARVARD, FEB. 1891.

DEAR MANIFESTO:—I wish to express my gratitude for what God has done for me. Praise to thee, blessed Mother Ann, for this good, great and glorious work which thou hast done for all the children of this world; to lead man back to his native purity, that he may, in deed and in truth, again become the noble representative of his God. That he may walk in uprightness and present to his Maker the offering of gratitude, praise and thanksgiving, with "clean hands and a pure heart."

We praise thee for this soul-ennobling work in which thou hast marked out the path and led the way wherein the children of men may, by confession and repentance cleanse their spirits from all uncleanness, and become thy lovely sons and daughters.

We praise thee for this glorious light and liberty, this sweet releasement of soul and body from worse than Egyptian darkness and from a slavery of the cruelest form, and blackest shade. Let woman present her warmest thanks

and bring her choicest tribute of gratitude. Let long and loud shouts of praise ascend from the hearts of thy daughters, in commemoration of this important era in the world's history.

May thy children constantly bear in mind, thy sufferings, mental and physical for the establishment and increase of the gospel, and may the time speedily arrive when those who are now groping in darkness may see the beauty of this pure and holy way. May many who are in nature's darkness be made acquainted with a spiritual mother and rejoice in her love and blessing.

MARTHA ANN CARR.

To the Memory of our Sainted Father,
RUFUS ROSMAN.

AMELIA J. CALVER.

It was the eventide of a cloudless, autumn day, and in vision we seemed to stand looking upon a wide-spread field, all of which was richly cultivated. Everywhere were seen beautiful flowers, luscious fruits, and golden grain. Through the winding, well-kept paths, wandered people of every age, from happy childhood, to the silver-haired veteran; not only to gaze on the beauty before them, but to be fed from its generous growth; and though from the great variety every one found something suited to their taste, and none came away empty handed, yet the supply grew none the less.

Though richly ripe the fruit, decay was not visible; and though the heads of grain with fullness bent, no mildew's blast was seen. No cruel wire's

barb, nor thorny hedge, forbade the passer-by to enter; only a low, firm wall its boundary marked, over which a child could leap, or wearied age recline.

As we stood there enwrapped in thought, coveting the possession of such wealth, a measured tread was heard in the distance, and too well we knew the harvest signs, to doubt who were approaching. On, on they came; nearer and surer the footsteps of those who were to gather for the "Harvest Home."

We had no greeting for these gatherers, no welcome for the reapers, and we turned not as they silently passed us by and entered the field.

Their work was soon done and they departed laden with the growth of a willing heart and skillful hands. "And is this the end of all these fruitful labors?" we cried, as we saw the treasures depart.

But a voice from the field called, "Come and see;" and lo! the ripened fruit had cast its seed; from the heavy shocks the grain had fallen, and new life was starting from the fertile soil. "Surely" we thought "The hand of the diligent maketh rich," and "The memory of the just is blessed."

Need we a Daniel, or a Joseph, to interpret this open vision? We are now standing by this life-field of our departed father and friend; and in every particular we may see a life comparison.

Wide-spread has been the field of his labor, and his varied talents so richly cultivated, have yielded fruit for every age and class. In business economy a man; socially a friend and

counselor, and spiritually a saint. What better fruits could the many talents bear.

Happy in his life-work, his fruits have not ripened to decay; nor has the rust of a discontented old age, hidden the luxuriant growth of his sheaves. No barbs of self-righteousness, nor thorns of selfishness, bounded his goodness; but all of God's creation were free to share from his liberal hand. And now that the harvest angels have claimed their own, even at this late hour, we sigh that the field was reaped so soon.

But over this we have no control and we resignedly bow the reapers out, while we think of the choice seed he has sown, and trust that his parental hand may still assist to mature its growth, until it reproduces his life example.

We do not say farewell to thee, dear father, for though thou hast passed to higher fields of labor, thy memory will long be green in thy earth-field. Thine hast been a happy old age, and thy hoary head hast worn the crown of glory, because it has been found in the way of righteousness. "Many shalt arise to call thee blessed" and with one accord we most earnestly desire that we too "may die the death of the righteous."

Mt. Lebanon, N. Y.

CHICAGO ILL. FEB. 5, 1891.

FRIEND JOHN WHITELEY:—My attention is directed to an obituary notice of the decease of Elder Robert Aitken of your Enfield Community, as presented to the readers of the Feb-

ruary number of the MANIFESTO by Thomas Stroud. In reading this, to me, painful notice, I am forcibly reminded of the very pleasant, friendly intercourse which Elder Aitken, thyself and the writer hereof had from time to time together on board the steamship *Servia*, during our voyage to England the past summer. I assure you that I hold him in sweet remembrance and I shall never forget, I trust, some of the words of wisdom, tempered as they seemed to be by a true Christian spirit, which fell from his lips, and in the contemplation of them and the one who gave them utterance, I am constrained to repeat the words, as penned by the gifted poet, friend, John G. Whittier to the memory of his friend Thomas Shipley.

"Gone to thy Heavenly Father's rest,
The flowers of Eden round thee blowing,
And on thine ear the murmurs blest,
Of Siloa's waters, softly flowing!
Beneath the tree of life which gives
To all the earth its healing leaves,
In the white robe of angels clad,
And wandering by that sacred river,
Whose streams of holiness make glad
The city of our God, forever.
Gentlest of spirits! not for thee—
Our tears are shed, our sighs are given,
Why mourn to know thou art a free
Partaker of the joys of Heaven?
Finished thy work and kept thy faith,
In Christian firmness unto death;
And beautiful as sky and earth,
When autumn's sun is downward going.
The blessed memory of thy worth,
Around thy place of slumber glowing."

As you will probably recollect, I communicated to you and Robert Aitken my intention to visit him and also thyself and friends during the past autumn at your respective homes, and I regret exceedingly my inability to

do so, caused as it was by a change in my plans of business, which had they been executed as at first proposed, would have taken me to Boston and hence enabled me to visit you and Robert as I suggested I would do, under such circumstances. I will now assure you of my continued purpose of visiting you at Shirley Village, at some future time and if my life shall be spared until then it will most likely be during the year 1891. In the meantime I shall be pleased to hear from you by letter, to which it will give me pleasure to respond and you will please direct as previously advised.

Faithfully Thy Friend,
C. D. S.

WALMER ROAD, BIRKDALE SOUTHPORT,
ENGLAND, JAN. 9, 1891.

ROBERT AITKEN, MY DEAR FRIEND:— I duly received your kind letter and Elder Eads' Book, for both I am much obliged. I was afraid from the reports of the storms at the time of your voyage, that you would have a rough passage, and regret to learn that you was so ill. It is pleasant to hear of Mr. Carnegie's kindness to you. He is a good man in spite of his enormous wealth. I am sorry to learn from your letter that the vast growth of material riches in the United States is having the effect of degrading the people. It would seem that too great prosperity is always an evil for nations, be they monarchical or republican.

The increase of wealth in individual hands is the curse. What is made by society ought to be enjoyed by society in the highest sense of enjoyment,

namely, in the moral and spiritual welfare of community. You and I know that man wants but little food, if that be obtained from the goodly fruits of the earth. I can live healthfully and happily on a few cents a day. This fact is proof to me that the bounty of God should go to the advancing of our mental and spiritual nature. A rational being does not want more than sustenance. All the surplus of our gifts from nature should be turned to the development of our highest powers. That is to the making here on earth that spiritual existence which most religions defer to the other world. I am quite at one with your Society in believing that the vast spiritual universe is open to those who live purely, holy, and for eternal purposes.

I have found much pleasure and instruction in Elder Eads' discourses. He has the true illumination. I should be glad to converse with him for I find in him a brother in the spirit. It has taken me some time (in my busy life) to read his book. You will excuse my delay to reply on that account. I have thought several times of the suggestion made by James Burns of Southampton Row, London, that the Shakers should open up this country. I do not think our people are ready for such a movement. They are too individualistic. They need to be socialized and spiritualized a great deal more before they can appreciate the lofty system under which your Community lives. But of this I am assured, namely, that thousands of our men and women, yearn for the peace and purity and spiritual joy, in

which Brethren and Sisters dwell. You alone have tried to make this world with all its lowering tendencies, the fore-court of that heaven of rest, that is believed by the multitude to be impossible of attainment now, and doubtful of attainment even after death. Hence you are the pioneers of the great future of humanity. That Britain should have been the birthplace of Shakerism is profoundly significant and portends, I think, to show that our race is ripening for an incalculable spiritual advancement in the near future. By and by when we have got much preliminary political and religious difficulties out of the way, our people will begin to adopt your principles. As you know, stupendous changes are coming upon the world, and they are purely of a spiritual nature. That means the decay of fleshly appetites of every kind, the exaltation of the permanent in human nature and the down-treading of that which makes us earth-bound and materialistic.

I should be obliged to you to receive some work informing me of Ann Lee's prophetic work here and in America, or to know from you where I can obtain them, here. She was the first teacher of the new principles, and it is necessary for me to know what can be learned of her wonderful leadership. I do what I can to forward the good cause of spiritual progress by teaching and study, and your Society has been, and is working in this field. All sorts of agents are needed to hasten the progress of the human family from its present unhappy and bewildered position, to the harmony, peace and fraternity which only an

absolutely spiritual conception of our beings can bestow. Civilization will be lost and man again be hurled back into bestiality unless the leaders of spiritual truth do their duty.

Now, civilization to me is nothing but the bringing together the dispersed and divided children of men into community. But the unscrupulous reign of the wealth made in society by a few, and their habits of natural pleasures and contempt of the spirit will end in the sanguine downfall of the race for an indefinite period, unless we do our best to teach spirituality. The battle is tremendous between the powers of light and darkness, and all the social convulsions and religious shocks of the world prove it.

I hope this long and somewhat vehement letter will not fatigue you, my dear friend. But I write as I would talk with you, and that is impossible just now. I hope some time to have the happiness of seeing you again either here or at your home. We are, I am sure, kindred spirits; equally desirous of raising our fellow-beings somewhat while it is called to-day, and hoping to do forever.

I am yours in love and truth,

GARRETT FLYNT.

— ♦ —
TROY, N. Y. DEC. 1890.

JULIA A. SCOTT.

MY DEAR FRIEND:—Your letter came near being a Christmas offering. It was a surprise and pleasure to hear from you. I feared you would forget the promise made, but, here is visible proof of your kindly remembrance.

I too, am glad that "Mother Betsey" still lingers on earth. I was much in-

terested in her, and have many times thought of our pleasant interview. Many times have I read the names so kindly written in the book given me. Her name is first, and as I trace the letters bold and clear, I seem to see her face, and hear her voice. Bless her! my soul-arms embrace her, and on her lips I press a loving kiss. May her living presence be with you another year. Like a sheaf of full grown, golden grain she stands, waiting to be "gathered in." My tenderest love to her.

The "Testimonies of Mother Ann," I have read with much interest, and here I will make my "confession." I believe she was sent of God, to do the work she did, and lay the foundation of the Societies that have been the outgrowth of her labors on earth. I believe she was spiritually illuminated; that in her experience she passed from darkness to light; from ignorance to understanding; from simple belief in a truth to a positive knowledge of truth, of divine law and order. I am no saint, wish I was; but, in my life, I have had experiences that have taught me some of the possibilities of the human soul; that in certain conditions it may climb heights, see sights, fathom mysteries and learn lessons of wisdom, not otherwise known to man, and never found in books. It cannot be written. Ah, well are ye that follow, looking upward to that beacon-light set out to guide your feet in purer, pleasanter paths, even the paths of peace. The "MANIFESTO" is a treasure-house. In its numbers I find many jewels of thought and inspirational poetry. All these prove, that while

you are shut in from the coarse elements of the world, you have fields of thought rich and fertile. Your hearts encircle every problem of life. The great questions of the day and age; the purification of the avenues of worldly life. Who can better point the way to the heights of holiness, and the better adjustment of law, political and social, than the peace-loving Shakers? Have you not worked out each problem theoretically and practically? Heaven bless your Society! May its purifying, vitalizing elements, bless the world and bring the dawn of that day, or period, when earth's children can say, thy kingdom *has* come, thy will *is* done on earth as it is done in heaven. Mother Ann was a good Prophet; Trust her words and fear not, her coming was not in vain.

Remember me in love to each and every Sister. Thanks to Sister Minerva for her pretty card and Augusta for her remembrance. I often think of our pleasant interview and wish for another. I hope to see you next summer, and sooner if it is possible for you or any of the sisters to visit Troy. Don't fail to call. My husband joins me in a New Year's Greeting to all.

Truly Your Friend,

LULA SWORMSTEDT.

I, is the narrowest letter of the alphabet, yet it can be placed so near the organ of vision as to cover even the sun. Thus it is morally. Egotism can so blind us that the whole universe is eclipsed and we see nothing but I.

A. J. Calver.

Preserve carefully your reputation.

THE MANIFESTO. MARCH, 1891.

OFFICE OF PUBLICATION.

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

All communications should be addressed to

HENRY C. BLINN,
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Editorial.

No better advice could be given to the Christian pilgrim than to "put on the whole armor of God." Walking as he necessarily must, in the midst of trials and temptations, he needs for this divine service a special preparation, and great carefulness must be exercised, to have everything in the best of order, and so nicely adjusted that time, that indispensable staff of life, may not be wasted during the march to victory.

Jesus evidently thought of this same preparation and carefully presented it in the best light he could to his disciples, as he called them "my

soldiers," peace-loving soldiers who have been harvested from the ranks of the world and were, even while with him, surrounded by the influences of a long life among the Scribes, Pharisees and hypocrites.

He had, through his inspirational gift, called them from that worldly relation to be his co-workers in redeeming the world from its many errors. Their call was the same as is our call, through the manifestation of God, or the good Spirit. Directing influences moved them to change their lives, by making their own paths strait, as they were warned to "make ready the way of the Lord, and to make his paths strait." This influence has protected us as we have moved along on our pilgrimage and opened to us a life of spiritual consecration, that we might be made able to walk in newness of life.

As that age was one of "wars and fightings," it was readily understood that every man was more or less acquainted with the legitimate duties of a soldier. Peter, by his dexterous use of the sword could not have been ignorant of a soldier's life, and in all probability the whole order of disciples had learned the same lesson. Jesus rebuked this display of unchristian chivalry and a spiritual armor was recommended for all who had entered the warfare against the elements of the world, that were opposed to the life of the soul. Even Paul, in his exhortations to a Christian life assured his hearers that if

they were properly equipped for the contest they might be absolutely sure of the victory.

Those who accept the cross of Christ and deny themselves of all ungodliness, soon learn the truth of the statement, as made by the Apostle, that the weapons of our warfare "are not of flesh, but divinely powerful for the demolition of fortresses."

This is the life work of the Believer which makes of him a peace-maker among his Brethren and a child of God among his gospel kindred. Through this he becomes a preacher of righteousness to the children of this world and an unfailing light to guide souls to God.

It is not always that "the race is to the swift, nor the battle to the strong," but it is certainly and effectually to those who walk uprightly.

How earnestly and devotedly those should work who are privileged to know of a better way than that which is pursued by the children of this world. The light which has illumined the soul has come from God, and if protected through carefulness and prayer, must grow brighter and brighter unto the perfect day.

God's gift to our souls, and to our gospel homes should share our undivided interest, that our prosperity, both in the temporal and in the spiritual blessings may be secured and permanently fixed, as our souls awaken to the beautiful and holy calling that has rested upon us.

NOTES ABOUT HOME.

Mt. Lebanon N. Y.

Average of Weather at Mt. Lebanon.
January.

	<i>Thermometer.</i>	<i>Rain.</i>	<i>Snow.</i>
1890	31.00	2 in.	3 in.
1891	26.42	4½ "	20 "

WE have had seventy days of good sleighing up to date. GEO. M. W.

Center Family.

FEB. 1891.

DEAR EDITOR:—The MANIFESTO continues its monthly visits and is a welcome guest.

We always find items of interest in Home Notes of the different Societies and families. In most of the articles of the last No. kindly notice is taken of the demise of our honored and much beloved Elder Giles, whose place will be filled by Elder Joseph Holden to the best of his ability. While it is a great cross for us to part with him from the Center family, we are glad that our little circle had one in its midst so worthy and acceptable to the people as he is and we of the Center bid him good, or God-speed in his new vocation. We know he will do honor to the place and to the family in whose kindly care he grew to manhood. Br. Alonzo is a worthy successor to Elder Joseph, who merits the love and good feelings of Believers far and near, and I doubt not will have the prayers of his numerous friends both among Believers and those not connected with the household of faith.

Winter is far progressed and the weather taken together has been quite moderate. All the families in our Society have secured a winter's crop of ice. One family secured theirs this week, in nice condition. Although the season has been quite icy, yet there has been no report of broken bones thus far, which is cause for gratitude.

We pray the Lord of the harvest to send forth more reapers, as we have room in our houses and in our hearts for many, many faithful souls, who may wish to

come and dedicate themselves to a life of self-abnegation.

Our love to the whole household of faith.

T. D. R.

Watervliet, N. Y.

Feb. 1891.

DEAR EDITOR:—You, no doubt, would like to hear how we are prospering in Watervliet. We are busy drawing and sawing logs at our mill, for our Society, and our neighbors. We are making full time just now, and are also getting up, and cutting our year's supply of wood. Our ice crop was gathered last month. It was very nice and from twelve to fourteen inches thick. Our stock is wintering well this season. Some of the families are hauling and spreading manure on their meadow land.

The weather is cold here and a warm stove is looked upon with a good degree of pleasure.

I hear the hum of the sewing machines every day, except Sunday, and I conclude our Sisters are anxious to make shirts for the heathen, (or somebody else.) So we are busy helping each other along.

We have had enough of winter to last us twelve months and are now looking anxiously for spring. The hens have been on a strike this winter, and refuse to lay. We are in hopes with warm weather, to have the strike declared off. We have not much to complain of, and a great deal for which to be thankful.

J. B.

OUR ice was harvested some time ago, a goodly store, both in quality and quantity.

There has been good sleighing most of the time, and snow in the woods has been a little too deep to please the wood-choppers. The weather is good, bad and indifferent; and we have had four stormy Sundays in succession. In answer to enquiries about our silo—would say that since we have commenced feeding ensilage to our cows, we think the quantity and quality of milk much improved.

Br. Daniel in Home Notes of Feb. No.

says, there is something lacking or wanting at Watervliet and throughout our Zion homes.

What is needed? What is wanting?

Talmage, in a recent sermon, says, what the Churches need to-day is, "Power from on high." Is it not this power from on high that we need and what Zion lacks? Will it come to us without exertion? and shall we be willing to accept it?

Words are not lacking—but the Holy Spirit which is a consuming fire. *

Hancock, Mass.

Feb. 1891.

DEAR, welcome, Gospel Messenger,

Inspiring are thy truths;

As like a Godly counselor,

They chasten, teach and soothe.

Thy pages teem with richest thought,

By able talent given;

And wisely is each soul there taught,

How best to live for Heaven.

Nor much news from the home circle at the present time. The winter which is nearly past, has on the whole, been very good. Snow and ice are plentiful and there has been a sufficiency of cold weather to make the climate healthful. Sickness, we are happy to say, has been almost a stranger. A few only, have suffered from heavy colds.

The Company who are working the iron-ore mine have sunk their new shaft to the depth of a hundred and thirty feet, finding ore in abundance and of good quality. The foreman of the Company has erected for himself and family a new dwelling, and has at present in his employ some seventy or eighty workmen.

J. L. S.

Enfield, Conn.

"LIFE is mostly what we make it;" then why not make the most of life? Crosses and trials will come. Let us not dwell on them, but bear them with Christian patience, and look ever for "the silver lining." We know that, if borne in the right spirit, even our trials are good for us, and we can "bear each other's burdens and

fulfill the law of Christ." There is no trouble so grievous that it cannot be brightened if we would try to see its bright side. Too many are prone to nurse their trials, thus aiding them to abnormal growth. Let us strive to cultivate that patient, sunny spirit which, finding the good in others, blesses the possessors.

The present is ours. Let us not fill it with sighs for the past and dreams of the future. We should fill our hearts with sunshine; sorrow's cloud will not be half so dark.

Our MANIFESTO is like an angel in the household, ever bringing help, encouragement and good cheer. Let us, within its pages, offer our best to each other, from the practical hints that make life's burdens lighter, up to the helpful hints for the soul.

2772 spaces of cream were sold in January.

A change of food will sometimes stimulate hens to lay when nothing else will serve the purpose, simply because they become tired of the sameness of diet and readily accept something else. Coal ashes and tobacco dust in the poultry house are good disinfectants. No egg eating when china eggs are kept on the floor. Cold air on the hens in the night means "roup" every time. Nothing better for hens than boiled oats with wheat bran. If a fowl is wanted that combines many good qualities, the Plymouth Rock should not be overlooked.

D. Orcutt.

South Family.

Feb. 1891.

THE wheels of time are constantly in motion, and already we are commencing the second month of the New Year, and the duties of every-day increase with its length. Vacancies that are made must be filled by those who are left to bear the burdens of the present.

The dairy is yielding us good returns for the labor expended. Some repairs are being made at Brethren's shop and other places. Wood is now being sawed and put into the sheds. The great quantity of snow and rain has interfered with out-

door labor to some extent. Not as much damage from the ice on the trees in our Community as in other sections of the Connecticut valley. We have secured some excellent ice for creamery use, thirteen inches thick. Sleighing nearly gone here. The blessing of health prevails.

M. W.

Harvard, Mass.

FEB. 1891.

DEAR EDITOR:—On the 31st ult. we were called to pay a worthy tribute of respect to one of our old comrades, a true soldier of Christ, beloved Elder, Isaac Bailey of Shirley. So we see that the veterans are leaving us, one at a time, to report in another home, and it is left for us to hold aloft the banner of Virgin purity and to keep it for others, as they have kept it for us.

Thus far the present winter has been very favorable for business, indeed the best for twenty-five years. The snow came in November and the white mantle has covered the earth to the present day.

Our Brethren are engaged in the herb and broom business. Should any of our friends need some of these necessities of life, we could furnish them very readily. Of herbs we have a large amount, and are continually sending them to Boston, through hope that they may help correct some of the miseries of that enlightened city.

On page 35 of Feb. MANIFESTO, we read a little gem, contributed by some dear soul, "Let no knowledge satisfy but that which lifts above the world," etc. What a lesson to learn! This shall be my aim.

The knowledge of deep truths, treasured in the store-house of heaven is what my soul thirsts for each day, and the only way to gain this treasure, is to live to our highest understanding of right. Our blessed Mother Ann, gave us many good examples in this new order of life. "Hands at work and heart to God." "Do not fail to meet together for worship, even though your houses should be torn down, over your heads."

The necessity of keeping a spiritual gift and regularly attending our religious service ought to be with us of the first importance, as in this way, our Mother, found a great salvation and travail of soul.

"Seek first the kingdom of God and its righteousness and all things will be added." Let us all give this a little more attention.

A. B.

Canterbury, N. H.

Weather Record, East Canterbury.

Month of January, 1891.

Highest Temp. during the mo.	44.
Lowest " " " "	.0
Mean " " " "	23.5
Snowfall " " "	14.55 in.
Total precipitation of rain and melted snow, " "	5.83 in.
Number of days upon which or more of rain, or melted snow fell, 11	0.01
Depth of snow at end of month, 23 in.	

N. A. BRIGGS.

OUR Community in Canterbury is elevated some nine hundred feet above the city of Boston, and full one hundred feet above the streams and ponds in our vicinity, so that it is quite impracticable, at present, to use water as a motive power for machinery unless we go some distance from home.

At the first family we use a twenty-five horse power engine for laundry purposes and the running of several knitting machines. For the sawing of cord-wood we use an engine of six horse-power; one in the printing office of three horse-power and one in the dairy of one horse-power. This last mentioned is a "Davey Safety Engine," and it is beyond dispute, a safety engine, in the charge of the inexperienced or even of a child.

At the North family they have a six horse-power engine for their laundry, their dairy and for the sawing of wood.

Our ice harvest in January was of the best quality, and not less than one hundred and fifty tons were secured for the use of our family. The ice, when cut, was sixteen inches in thickness.

From our herdsman we have this item:—

that a Jersey cow gave ninety-nine quarts of milk in seven days, and from this was obtained six pounds of butter. This we call doing pretty well on the hill-sides of New Hampshire.

Feb. 1891.

BELoved EDITOR:—The absence of "Home Notes" from Canterbury, in the MANIFESTOS of 1891 is no sign that we are away from home, or that its interests are not still guarded by as valiant soldiers as held the fort throughout the good old year, 1890. It is so natural to depend upon ready pens and willing hands that have served us in the past, that only the absence of a good thing brings us to a realization of the truth, that we should give as willingly as we have received.

We are sternly aware that we have entered the second month of our spiritual New Year, which we pledged to make bright and glorious by renewed efforts of willing consecration.

Some one says it would be well for us to pause between each month, long enough to settle our debit and credit accounts, spiritually, repent of all sin committed by seeking an honest confession and newness of life; thus enjoy twelve New Year's days where we have formerly had but one.

A timely suggestion, the conscientious regard of which will insure us a place in that kingdom, forever increasing.

At date of writing, our predicted storm has not commenced, and we meet for our Society service wherein we are blest to hold communion with the worlds above. The wires of spirit telegraphy of which our beloved Elder Giles spoke when at Canterbury last, are neither laid low by winter's fiercest blasts nor the wily attacks of any enemy. Our faith and trust in God's work is unshaken as are the granite rocks of New Hampshire to-day. Yea, we mean to be granite rock Christians. Thus, humbly remembering God's goodness, we fearlessly enter upon blustering March, as we sing—

"I'll brave the storm and breast the wave,
The way of God to keep;
For in the harvest of my life,—
Its power, I would reap."

Enfield, N. H.

Feb. 1891.

As I attempt to write something that shall in part represent our branch of the vineyard, I am puzzled to know just what to place upon paper, as so many subjects crowd before the vision. If the power of expression came as freely, what beautiful thoughts one might place before his readers. How true it is, that the "songs unsung" and the "words unspoken" are the sweetest. No lack of material for thought but language often fails to fulfill its intended mission, even when expressed in good faith. Suffice it to say, in our home, every moment of every day has assigned to it, some duty, all of which we may make "labors of love" if so disposed, and glad are we of this, for duty faithfully and cheerfully performed, gives joy and present satisfaction. We do not envy those who sigh for the weary, tedious day to pass, that night may come bringing its round of gaieties, that make the young, old before their time. We have reason to believe that this style of living is passing into ill repute, even among our sisters abroad, and a more sensible view of life's responsibilities as beings destined for Eternity, are taking its place. Last year, one thousand corn-planters were manufactured here under contract; this season only five hundred are wanted, which looks as if all had not heard of this new device for corn-planting or had concluded to let the crows help themselves while they plant in the "good, old-fashioned way." The new invention covers securely as soon as the corn is dropped. Our ice was harvested in January, and parties who came from far and near last season to obtain this necessity have evidently procured it nearer home.

Some quite warm, pleasant days have been ours to enjoy, in spite of the severe cold. At times the thermometer has registered eighteen and twenty degrees below Zero. Cold enough, and yet, thus far, no epidemic worthy of note, (as was the impostor of last winter,) has assailed us.

E. B.

Sabbathday Lake, Me.

Feb. 1891.

BELoved ELDER HENRY:—The time for writing has rolled around once more and it hardly seems a month since I last sent notes for the MANIFESTO.

We are very glad to tell you that our good Brother Thomas has been spared to us and is now rapidly recovering.

Br. Henry Green, from Alfred, is with us assisting Elder William Dumont in preparing the poplar wood for basket work. Eldress Lizzie and a company of Sisters are also engaged in the same business. The Brethren have invented an improvement on the machinery which holds the blocks of poplar to the plane, whereas it formerly had to be done by main strength.

We are glad that Br. Henry came to help us, not for the sake of his work alone, for it is a blessing to have the influence of such a good, gospel Brother among us.

Two hundred and seventeen bushels of potatoes have recently been freighted to Mass. from this place for which we receive eighty cents per bushel.

Our school closes the 20th. inst., and thus ends a long term of sixteen weeks which has kept right along without interruption excepting one half day.

A. S. C.

Groveland, N. Y.

Feb. 1891.

We are reminded by the coming of the new month that new notes are wanted to supply the new pages soon to be read by various ages.

The saw mill that has been closed for a long time is again in full operation. Good sleighing has renewed the logging enterprise, much to the satisfaction of many who were deprived last winter of mill work owing to the absence of snow.

Wheat and other grains sown last fall are thriving grandly, far beyond the anticipation of the sowers who went forth the past season to sow the seed for future need.

Our winter has been interspersed with

sunny days which call to vision the good time coming, when we "shall walk through green pastures by the side of still waters."

Where grows the willow fresh and bright,
Where are and withered leaves its beauty cannot blight.

While many inhabitants of this and neighboring localities are visited with the Russian la grippe of last winter, our Society thus far has not been disturbed by its ugly presence, though a few have proved the disadvantage of a slight cold.

Brother Clark Coburn who has been disabled for the past nine or ten weeks from mingling in the burdens of life, is now improving under the skillful management of Dr. Helen I. Woodworth, Physician and Surgeon of Nunda, Livingston Co., N. Y. Dr. Woodworth is a near and dear friend of this Community.

Br. Frederick I. Stebbins, a member of this Society, but whose present abiding place is Rochester, N. Y., spent Sunday the 8th. inst. visiting his community home and friends.

Br. Frederick has a little daughter residing in the family, the youngest of our thirteen pupils. C. D. G.

South Union, Ky.

Feb. 1891.

WHAT glorious weather we do have! The sun shines very nearly every day, and truly the Lord has blessed us, not only with fine weather, but a proportionate amount of everything that is necessary in this life. One of our members, C. Holman, has invented a rotary engine, and another member, Sanford Russell, has a steam propellor under way and nearly ready for use. A mania has seemed to take hold of some of the Brothers for inventing and being skillful mechanics, and they are very successful. Although mechanism seems to play an important part, here, we need a general out-pouring of the Spirit of God, as every one seems to be in need of this awakening gift.

It is rumored that one of our members is now studying out a plan for a flying machine. If such is the case you may expect a visit from him. C. R.

[Contributed by Marion Patrick.]

DIVINE EXPERIENCE.

MASTER ECKHAIRD relates: "I ardently desired for eight years that God in his mercy would send a man to point out the way of truth to me. And as I was one day full of anxious desire, there came a voice from God saying Go to the porch of the church and thou shalt find a man who can show thee the way of truth. And I went and found a man there who was dusty and foot-sore and clothed in rags. I saluted him and said, "God give thee a good day." The beggar replied, "I verily never had a bad day." Whereupon I said, "May God give thee good fortune." He answered "I never had bad fortune." Then I said "Mayest thou be happy." To which the beggar replied, "I am never unhappy." Thereupon I concluded, "May God bless thee, instruct me in this, for I do not understand." He replied, "willingly; thou sayest, may God give me a good day. I replied, I verily never had a bad day. For when I hunger, I praise God, when I am cold, when it hails, snows or rains, be the weather fair or foul I praise God. Am I wretched or despised, I praise God. Therefore I never have a bad day. Thou sayest, may God give me good fortune, and I tell thee I never have bad fortune, for I know to live with God, and know whatsoever He does is for the best, and what God gives unto me, or has destined for me, be it weal or woe, bitter or sweet, I accept joyfully from God as the very best thing, therefore I never have bad fortune. Thou sayest also God make me

happy, and I tell thee I am never unhappy, for I desire only to be united with God's will, and I have thus wholly reconciled my own will for God's will, that whatsoever God wills I will, therefore I am never unhappy, for I desire only to be at one with God's will, and I have utterly surrendered my will to his will." Whereupon I demanded of the man, should God cast thee into hell what wouldst thou say then! He replied, "cast me into hell? If he were to cast me into hell I have two arms to clasp Him. One arm is true humility, that I place beneath Him and therewith I am united with his holy humanity, and with the right arm of love thereby I am united with his holy divinity and embrace Him that He needs must go with me into hell. Therefore I would rather be in hell having God than I would be in heaven without God."

"Thereupon I understood" says Eckhard, "that true tranquility with true humility, is the direct way to God." I demanded further of the man "Whence art thou?" He answered, "from God;" I questioned, "Where hast thou found God?" He replied, "as I left all creatures." I asked, "Where hast thou left God?" "In the pure heart and in the good-willed man." Again I questioned, "What art thou?" He said, "I am a king." "Where is thy kingdom?" "That is in my soul, for I can thus control my internal and external senses, that all my desires and soul forces fully obey me. And this realm is far greater than any kingdom on earth." I asked, "Then what has brought thee to such perfection?" and he replied, "It was done by my

silence, my exalted thoughts and my union with God. For I could no more rest in anything that was less than God. Now I have found God, and have rest and peace forever in God."—*Mysteries of the Ages.*

OBITUARY.

At Mt. Lebanon, N. Y., Jan. 22, 1891,

RUFUS CROSMAN, aged 92 years.

RUFUS CROSMAN was one of a family "to be wondered at." The father and mother were Vermont farmers, in good circumstances, and having six children; and all became Shakers, in 1825. One sister, Betsy, is still living, aged 86. Though they were not a literary family, they were strictly honest; and, as "an honest man or woman is the noblest work of God," the Crosmans, in this sense, were a noble family. They were consecrated, loyal members of the Shaker Order. As one of many who inherit their life-long labors, in land, houses, and conveniences of various kinds, I am their debtor. When the family united, they paid their debts, righted their wrongs, confesed their personal sins, in the light they had received, and became Christians according to the pattern shown on the mount of transfiguration—Mt. Lebanon. Their industry was proverbial; their economy—"gathering up the fragments, that nothing be lost"—I have never seen exceeded. In simplicity of manners, and in dress and address, they were examples to the whole Shaker Order. It was such a manuer of people that laid the foundation, in temporal things, of all the Shaker Villages: and a similar class of men and women were the granite foun-

dations of Albany, Pittsfield, and many New England towns and cities. Some of them yet remain, and all citizens are blessed by inheriting the fruit of their labors, and being influenced by them as ministering spirits: thus, being dead, they yet speak to the living, by word as well as work.

"Mark the perfect man, and behold the upright; for the end of that man is peace." In his last days, Rufus had no disease or sickness, and was quiet as a child. When he was about to fall asleep, his attendant heard him whisper, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

F. W. EVANS.

THE BETTER THOUGHT.

SOPHIA WAYNE.

How often in temptation's hour,
An unseen force seems brought,
As if to check an evil power
And prompt the better thought.
And they who learn by spirit light
And in that faith abide,
Well know we have contending might
Forever at our side.

That One, in a persuasive tone,
And powers that can entice:
And Conscience is the other one,
That speaks with gentle voice.

If we a victory would win,
And vanquish Satan's sway,
This present time we must begin,
And not postpone, a day.

For Conscience is a holy power,
On whom we can rely
To guard us in temptation's hour,
And Satan's power defy.

If we its gentle voice will hear,
And to our Father, pray,
The enemy will disappear,
And Conscience win the day.

Balleton, N. Y.

SHAKER CHRISTIANITY.

LOUIS BASTING.

BIBLE students are well aware that the utterances of Christ and the apostles concerning these things are highly mystical, allegorical, prophetic. They are difficult to harmonize; the interpretations are about as numerous as the interpreters. But we may take it for granted that there is not much diversity of opinion regarding the nature of the millennium. The general consensus is that it will be a time of peace and plenty, of virtue and good fellowship. As one of the signs heralding the good time coming, I view the fact that leading Catholics and Protestants, infidels and believers can present their thoughts about theology and religion, morals and ethics, in *THE SUN* without acrimony and bitterness. Such a thing was not known heretofore; nothing was so sure to arouse evil passions as doctrinal controversy.

The writer being a member of the Church of Christ's Second Appearing, commonly called Shakers, has no difficulty in interpreting to his satisfaction the manner and time of the advent. What is known as orthodox Christianity regards Jesus as being an integral part of the Deity, God himself. We regard that proposition as unscriptural. By nature, Jesus was a human being, who "was tempted in all points like as we are," but his sinless life and obedience to the Divine will made him the Son of God; and his special mission was "to give power to them that believed on him to become sons of God" likewise. The Gospel which he preached was given to him by inspira-

tion ; this constituted him the Christ. There is a difference between the man Jesus and Christ the Messiah. Jesus was not Christ from his birth, though undoubtedly his conception and prenatal existence was powerfully influenced to make him such in the future ; he became the Christ at the baptism of Jordan. It was the inspiring spirit that caused him to say ; "Before Abraham was I am ;" it was the trembling Jesus who begged that the bitter cup might be removed. Peter says that the spirit of Christ spoke through the prophets, and Jesus himself taught that the spirit of Elias appeared in John the Baptist. This proves that the same spirit can speak and act through different persons at different times.

There was a paragraph in a New York paper some time ago alleging that when Roscoe Conkling was upon his death-bed and when Christianity was mentioned to him, he spoke rather slightly of it, saying that Christ had obtained his doctrines from the Buddhists of India ; that the Golden Rule and others of his teachings were found in Buddha's works, &c. Now, instead of being a disparagement, this is a glorious proof of the genuineness of Christ's mission and of the pre-existence of the Christ spirit, who at all ages of the world has endeavored to manifest himself for its redemption.

Divine truth is the same always, whether it comes through Buddha or Jesus, but the fullest and clearest enunciation of it, as far as we know, has come through Jesus. The coming of Christ does not necessarily imply the appearance of Jesus. The

apostles had been with Jesus a long time before they discovered him to be Christ. It requires a state of inward preparation, a readiness to receive him before he can be discovered, but "to them who look for him he shall appear the second time, without sin, unto salvation."

Ann Lee, an English Quakeress, came to this country in 1774, accompanied by a little band of believers ; they settled in the forest near Albany and remained there eight years. She taught that the higher form of Christianity consisted in following the example of Jesus. This logically resulted in the formation of a community whose members were celibates and owned no private property. The way of salvation, according to her, consisted in the confession, repentance and forsaking of sin ; the blood of Jesus could not accomplish that for any one. She saw that comparatively few had the opportunity in this life of hearing the Gospel of Jesus Christ, therefore she held that all souls would have it preached to them in the next life. She utterly rejected the idea of an endless hell of torment with no chance nor hope of delivery therefrom ; she considered it blasphemy against an all-merciful God to teach fore-ordination to damnation. Hands to work and hearts to God was her motto. It was her aim to produce in her followers, by her teaching and example, lives of virtue and simplicity, of industry and unselfishness.

One sign of the appearance of the Christ spirit is that the message is delivered with a power that causes it to be accepted by a number sufficient for

its preservation and perpetuation. This sign must unhesitatingly be conceded to Ann Lee, for in a few years' time—she died in 1784—she converted several thousand people to her views, who, soon after her death, gathered themselves in permanent communities, which, with one exception, are all in operation to-day. These converts were not an easily impressed multitude: they were hard-headed New England folk, whose orthodoxy was unquestioned, whose daily text-book was the Bible, who loved their wives and children, their hard-earned dollars and acres as dearly as any people in the world. It must have been an extraordinary person that could persuade such a class of minds to surrender their time-honored opinions; to give up their property, yea, even largely their wills and individualities; to separate from wife and husband and the ties of the world and become Christian Communists. Another evidence in behalf of Ann Lee's mission is that the opinions of an unlettered woman like her have overthrown the doctrines of such learned men as Luther, Calvin and Edwards; for hell and fore-ordination are practically no longer taught in the Protestant churches, the idea of probation is steadily gaining ground, and the formation of celibate orders is being encouraged. Tolstoi, whatever his faults and mistakes, is preaching virtually Shakerism. If it is asked why, then, is the population of Shaker Communities steadily decreasing, we answer that this is not chargeable to any of Ann Lee's precepts, but is almost entirely owing to internal shortcomings. The time is not far distant when her

people will gather themselves together, reform, re-organize, and pledge themselves anew to carry out the Gospel of Jesus Christ and become again an aggressive power for good in the world.

Hancock, Mass.

The Bible Class.

ANSWER to Bible Question No. 18, published in the Feb. MANIFESTO.

Give the names of five children that are mentioned in the Old Testament, with the number of chapter and verse where each name is to be found.

Number of writers from Mt. Lebanon, 21: Enfield, N. H., 16: Canterbury, 11: Hancock, 6.

Among the noted children mentioned are Ishmael, Isaac, Joseph, Moses, Samuel, David, Samson, Esau, Jacob, Abel, Reuben, Levi, Daniel.

The answer furnished by the scholar who sent the question is—Ishmael, Isaac, Joseph, Moses and Samuel.

BIBLE QUESTION, No. 19.

Name a verse that *contradicts* a statement made in Isaiah, fortieth chapter and fourth verse.

FATHER WILLIAM LEE was a faithful man in temporal labors and being master of his trade he worked at the forge when not engaged in spiritual duties. He would sometimes say to Mother Ann Lee, when he came home at noon:

"Mother, I have done a good day's work."

"Well," said Mother, "William you must labor to God for strength and go and do another day's work."

PATIENCE CROUCH.

I'LL not retaliate.

MY WORK.

"Every man's work shall be made manifest, and fire shall try every man's work."—1 Cor. iii., 13.

ENFIELD, N. H.



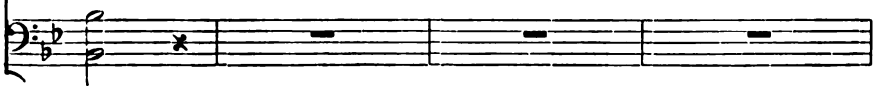
1. 'Tis lights and shades that pave my way, They teach me les - sons
2. O beau-teous res - ur - rec-tion morn! My spir - it un - to
3. No more of temp - est, no more storm, No more out - cast, no



ev - 'ry day, And what my work shall be; Yea, what my work shall
thee is born; Thy el - 'e - ments I love, Thy el - e - ments I
more for-lorn; The still small voice I hear, Con - tin - ual - ly I



be. A swift-er trav - el for the soul, A strong-er pow'r life
love. Thy air I breathe, in thee I live, The substance lost I
hear. Its whispers thrill my heart and soul, And all the acts of



to control; This is the life for me, The chos-en life for me.
now retrieve; Which opens heav'n a - bove; The worlds of light a - bove.
life con-trol; And thus the cross to bear; The yoke of Christ to wear.



Books and Papers.

HALL'S JOURNAL OF HEALTH. Feb. Contents. Mind Reading; Water at meals; Headache and the Eyes; Too Many Needs; The term Microbe; The use of Drugs; Baldness; Deadly Poisoned Arrows; etc., etc. Office 340 West 59th st., N. Y.

THE JOURNAL OF HYGEIO-THERAPY. February. Contents. Phlegmonous Erysipelas; Mental Hygiene; Beef Tea Delusion; Anti-Vaccination; Winter Work in Orchards; The Ideal Woman of the Future; Medical Delusions; Get Out Doors, etc., etc. Dr. T.V. Gifford & Co. Kokomo, Ind.

Vick's Floral Guide for 1891.

No lover of a fine plant or garden can afford to be without a copy. It is an elegant book of over 100 pages $8\frac{1}{4} \times 10\frac{1}{2}$ inches, beautiful colored illustrations of Sunrise Amaranthus, Hydrangea and Potatoes. Instructions for planting, cultivating, etc. Full list of everything that can be desired in the way of Vegetable and Flower Seeds, Plants, Bulbs, etc. Also full particulars regarding the cash prizes of \$1,000 and \$200. The novelties have been tested and found worthy of cultivation. We hope it will be our good luck to see the Nellie Lewis Carnation and taste the Grand Rapids Lettuce. It costs nothing because the 10 cents you send for it can be deducted from the first order forwarded. We advise our friends to secure a copy of James Vick, Seedsman, Rochester, N. Y.

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KIND WORDS.

ATHOL CENTER, MASS., FEB. 1891.

MR. EDITOR:—I am very much pleased with the MANIFESTO. The practical part of it is excellent. You have some very good writers that understand what true, practical religion is, and if every one would follow its teaching the Christian world would be in a better condition than it is at the present. May God bless all who write such good pieces for the instruction of all who may read them.

CAROLINE E. HAWKES.

Deaths.

Rufus Crosman, at Mt. Lebanon, N. Y. Jan. 22, 1891. Age 92 yrs. 5 mo. and 7 days.

His "passing over" seemed only like one going a journey. He laid aside his work, bade his friends farewell and departed.

A. J. C.

Isaac Bailey at Shirley, Mass., Jan. 29, 1891. Age 85 yrs. 1 mo. and 4 days. J. W.

Mollie McGrew at Center Family, Union Village, O. Feb. 13, 1891. Age 73 yrs.

Sister Mollie has lived in the Community about twelve years.

C. C.

THE MANIFESTO.

SPRING-TIDE OFFERING.

MARTHA J. ANDERSON.

OUR hearts abound with gratitude and praise this beautiful Sabbath; as we walk abroad with expanded vision we feel our spiritual senses quickened and our souls seem filled with the rhythmic harmony which pervades the Universe.

The quiet, restful hue of nature's mantle, formed of the blended shades of blue and yellow, signifying intellectuality and spirituality, indicate harmony, and bring mind and soul in unison with the Great First Cause. We exclaim, "Verily, the heavens declare his handiwork," and the earth emparadised in glory speaks of his wondrous love!

What beauty we behold around us, from tiniest blade of grass, to leaf-robed monarchs of the forest; from lowliest flower that grows in woodland shade, to pearl and ruby clusters which cradle summer's fruit. What precious symbols of spiritual promise to the soul! Unfolding virtues cherish the germs of perpetual bliss.

In the rush of daily duties, and the all-absorbing burden of earthly cares, we pause not to view the tender tracery veining every leaf and flower, or to admire the endless variety of beautiful forms designed by the great Artist; neither do we fully appreciate the rich landscape pictures laid out on the broad canvas of nature, that are continually spread before our eyes.

A true conception of the sublime as revealed in terrestrial things helps to develop the higher faculties of the soul, and brings us to a fuller con-

sciousness that "In man there is all there is in nature, he is the microcosm of the macrocosm, that is, the universe in little. We all have our seasons of spring, summer, autumn and winter. All there is in earth, sky, sea or water, there is in man."

What grand possibilities yet to be unfolded; what glorious states to reach, and what precious fruitage to perfect!

In this calm and holy season, let us drink in the psychic life, pervading all things; the mysterious and potent force which sustains the innermost soul; and while we are enjoying the present, realizing the Divine Presence and blessing, let us not be unmindful that there are millions of our fellow beings who have not a foot of land to dwell upon, and who can scarcely claim any rights of mortal existence.

Justice demands that all should have a home. Selfishness and monopoly are the ghouls that prey upon society, aggrandizing the blessings God has given as a free gift unto all His children. Let us help to roll forward the car of progress where equity sits enthroned. Our work, our effort and our zeal must be concentrated in the home that is based on righteous principles; an asylum for the sin-sick and weary. Ours must be "a city set on a hill which cannot be hid," and in the years to come, earnest, truth-loving souls will flock to Mt. Zion, asking, "How hath this people prospered, how have they sustained an organization which is a glory and honor in the earth?" And the response will be, "By casting out self and sin; by living in obedience to the laws of God on

THE MANIFESTO.

the higher plane." One whose chief desire was to reform the world, sadly remarks, "As we turn heart-sick from one failure to another of experiments, social, political, benevolent, religious, directed to getting crooked natures to live straight, and observe that all fail through one cause, however variously it may work, namely the selfishness of man, we ask is it possible to cast out this self? this unreasonable tormentor of humanity that prevents us from living a truly human life—a life to which nature points—as the only possible blessedness, in a world where everything is created for mutual service and has its being only in giving? a world in which science in her latest revelation of the correlation of forces seems to echo in another tongue the words, "He that loseth his life shall save it unto life eternal."

Let us pray in the interest of the great brotherhood and sisterhood at large that the kingdom of righteousness and truth may come to all, that self may be cast out, and the grand consummation of equity, equality, love and peace be realized.

Mt. Lebanon, N. Y.

REVIEW OF A NEW BOOK.

BY ANNA WHITE.

"THE SALEM SEER" or "Reminiscences of Charles H. Foster," the widely known spiritual medium, is a neatly bound volume of 156 pages. The frontispiece presents a fine likeness of the medium in whose striking features strong clairvoyant powers are clearly discernible.

Having carefully perused its pages, we recommend it as interesting, and we believe reliable testimony of spirit commu-

nications, giving most conclusive evidence that "if a man die" he shall "live again;" hence it is a work of especial value to investigators, or doubters of the possibility of intelligent communication between the two worlds.

Such an array of facts we have never before seen presented in so small a space, or in a more agreeable manner.

One striking feature of this book which gives it marked identity among others treating of similar topics, is the absence of that enthusiasm in its testimonials which we usually find among believers in the psychic phenomena.

It is largely composed of clippings from the leading journals of the United States and Australia, mostly written by editors and other prominent men, who were not only thorough skeptics, but who in many cases went to witness the strange power accompanying the medium with a pre-determination not to be convinced of spirit agency. Some individuals held to this even when acknowledging that the terms "humbug, trickster or juggler could express the opinions of only the most hopeless idiots;" while "animal magnetism, mesmerism, mind reading" &c., were equally helpless in explaining the wonderful phenomena they could account for by no other agency, and which they had witnessed under the strictest test conditions. On every page bare statements of facts are made as viewed by non-believers, and the interested reader is left free to judge of the causes of the strange occult power, and its marvelous manifestations.

The author, George C. Bartlett, visited our home at Mt. Lebanon, Col. Co. N. Y., a short time since, and through his interesting conversations and simple ingenuousness of manner, impressed us favorably as to his high personal character. In friendly intercourse he mentioned that he was writing the book, having been urged to the work by friends who knew that he had for years been associated with this medium, and had been favored with greater opportunities than any one else of witnessing his remarkable powers; and that he owed it as a duty to the public to present a testimonial thereof. This, we believe, has been done with discretion and candor, and with a disinterested desire to do good.

Mt. Lebanon, N. Y.

Publishers, United States Book Co., 150 Worth St., Cor. Mission Place, New York, Successors to John W. Lovell & Co.

The Manifesto.

VOL. XXI.

APRIL, 1891.

No. 4.

THE KENTUCKY REVIVAL.

By RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

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

No. 4.

Of the first appearances of the extraordinary work, in different parts of Kentucky, in 1800 and 1801.

THE next general meeting was at Caneridge, seven miles from Paris. It began the 6th. of August, and continued day and night about a week. The number of people collected on the ground at any one time was supposed to be about twenty thousand; but it was thought a much greater number were there in the course of the meeting.

The encampment consisted of one hundred and thirty-five wheel carriages and tents proportioned to the people. This immense group included almost every character that could be named, but amidst them all, the subjects of this new and strange operation, were distinguished by their flaming zeal for the destruction of sin, and the deliverance of souls from its pow-

er. The various operations and exercises on that occasion, were indescribable. The falling exercises were the most noted.

James Crawford, one of the oldest ministers in the state, and one of the foremost in the work, informed me that he kept an account of the number that fell on the occasion, and computed it to be about three thousand. The vast numbers who received light on this occasion, and went forth in every direction to spread it, render it impossible to pursue any further the particular track of its progress. It was but a few weeks after this meeting, that the same work broke out in North Carolina, by the instrumentality of some who went from Caneridge to bear the testimony.*

I will now take notice of the opposition which was raised against the work in this first stage of it, and show some of the causes from which it sprung.

* One person in particular here alluded to, who went on this important mission, was JOHN RANKIN, Minister of the Presbyterian church at Gasper, Logan County, Ky.; the first who received the spirit of the revival in that place, and under whose ministry the extraordinary work began. Since that time he has escaped from the old house of antichrist, divided against itself, and with the major part of his Gasper congregation, embraced the Gospel of Christ's Second Appearing.

The people among whom the revival began, were generally Calvinists. Although they had been for a long time praying in words for the outpouring of the spirit, and believed that God had "fore-ordained whatsoever came to pass;" yet, when it came to pass and their prayer was answered and the spirit began to flow like many waters, from a cloud of witnesses, and souls were crying for mercy, and found hope and comfort in the news of a Savior; they quarreled with the work, because the subjects of it were not willing to adopt their creed. Those who had labored and travailed to gain some hope of salvation, and had ventured their souls upon the covenant of promise, and felt the living seal of eternal love; could not, dare not preach that salvation was restricted to a certain definite number; nor insinuate that any being which God had made, was, by the Creator, laid under the dire necessity of being lost forever. The love of a Savior constrained them to testify, that one had died for all.

This truth, so essential to the first ray of hope in the human breast, was like a dead fly in the ointment of the apothecary, to the Calvinist; hence all this trembling, weeping and groaning under sin, rejoicing in the hope of deliverance and turning from the former practice of it, sent forth a disagreeable savor. These exercises would no doubt, have passed for a good work of God, had they appeared as seals to their doctrine of election, imperfection and final perseverance. Everything appeared new, and claimed no relation to the old bed of sand upon which they had been building; and

rather than quit the old foundation, they chose to reject, oppose and persecute the truth, accompanied with all that evidence which many of them were obliged to acknowledge was divine.

Some who were inwardly opposed, at first exercised forbearance, and professed a measure of union with the work, in hopes that it would die away like former revivals, and the people return into their old order. As they perceived that it increased, they laid aside the mask, and came out with a bold testimony against it, as a dangerous delusion.

In some of the churches there were days set apart for fasting and prayer, to deprecate the divine displeasure, through which they supposed it was sent upon the land.

These public testimonies against the work, particularly by ministers, were a means of stirring up and encouraging those who were openly wicked, to come forth to mock, oppose and persecute; but even such, were often unable to withstand the power, and sometimes in the very act of persecuting and afflicting were struck down like men in battle.

So alarming was the sight, that others on foot or horseback, would try to make their escape and flee away like those who are closely pursued by an enemy in time of war, and be overtaken by the invisible power, under which they would be struck down and constrained to cry out in anguish, and confess their wickedness in persecuting the work of God, and warn others not to oppose it. Many who were openly profane, were taken in the very act of persecuting the work, and like

Saul of Tarsus, made the happy subjects and zealous promoters of it; while bigotted professors, who had hissed them on, remained like the heath in the desert, that seeth not when good cometh.

Of the distinguishing doctrines and manner of worship, among the first subjects of the revival.

The first point of doctrine which distinguished the subjects of the revival, was that which respected divine revelation. The established opinion in the churches had been, that the Scriptures, explained according to sound reason and philosophy, and this light was light sufficient to believe what we were thus taught, was the highest evidence we could have of the truth of spiritual things. These adopted a very different faith, and taught as an important truth, that the will of God was made manifest to each individual who honestly sought after it, by an inward light which shone into the heart, hence, they received the name of New-Lights. Those who were the subjects of this inward light did not call it new light, but a renewed manifestation of that which at sundry times and in divers manners had opened to those who were willing and desirous to know the truth for themselves.

This inward light they denominated "the Lord," because by it they were instructed, influenced and governed. They spake of seeking the Lord, finding the Lord, loving the Lord, following the Lord, and offending the Lord; by all these expressions was meant that inward light and revelation of the truth, by which they could see things

in their true colors, and find a measure of peace and consolation and a comfortable hope of eternal life.

This new light first broke out in the Presbyterian church, among those who held the doctrines of Calvin, and therefore it is considered as more immediately contrasted with that system. Those who first embraced it had also been reputed Calvinists, and belonged to the Presbyterian church, among whom were several persons of distinction in the ministry; of course, the existence of sentiments so very different in the same church, rendered a division unavoidable. This division was gradual, and had its foundation in the above principle of a direct manifestation of spiritual light from God to the soul, which was superior to all the comments that natural men had ever made upon the Scriptures.

This division in sentiment, with its concomitant effects, drew together a vast multitude out of different churches, who formed a general communion, and for a time, acceded to the doctrines and manner of worship, first opened and practiced among the New-Lights, a brief sketch of which is as follows;—All creeds, confessions, forms of worship and rules of government invented by men, ought to be laid aside; especially the distinguishing doctrines of Calvin. That all who received the true light of the spirit in the inner man, and faithfully followed it, would naturally see eye to eye and understand the things of the spirit alike, without any written tenet or learned expositor. That all who received this true light, would plainly see the purity of God, the depravity

of man, the necessity of a new birth and a sinless life and conversation to evidence it. That God was no respecter of persons, willeth the salvation of all souls, has opened a door of salvation through Christ, for all, and will have all invited to enter. Such as refuse to come in, must blame themselves for their own perdition.

They allowed each one to worship God agreeably to his own feelings, or whatever impression or consciousness of duty he was under, believing the true wisdom which "lives through all life," to be a safer guide than human forms which can only affect the outer man: hence, so wide a door was opened, and such a variety of exercises were exhibited at their public meetings. All distinction of names was laid aside, and it was no matter what any one had been called before, if he stood in the present light, and felt his heart glow with love to the souls of men: he was welcome to sing, pray, or call sinners to repentance. Neither was there any distinction as to age, sex, color or anything of a temporary nature; old and young, men and women, black and white, had equal privilege to minister the light which they received in whatever way the spirit directed. It was generally considered that such as professed to stand in the light and were not actively engaged in some way, in time of public service were only dead weights upon the cause.

No one, except those who have been an eye witness, can possibly paint in their imagination the striking solemnity of those occasions on which the thousands of Kentuckians were convened in one vast assembly under

the auspicious influence of the above faith.

How striking to see hundreds who never saw each other in the face before, moving uniformly into action without any preconceived plan, and each, without intruding upon another taking that part assigned him by a conscious feeling, and in this manner dividing into bands over a large extent of ground interspersed with tents and wagons. Some uniting their voices in the most melodious songs; others in solemn and affecting accents of prayer: some lamenting with tears their lost situation or that of a wicked world; others lying apparently in the cold embraces of death: some instructing the ignorant, directing the doubtful and urging them in the day of God's visitation to make sure work for eternity. Others, from some eminence, exhorting in the gift of a free salvation and warning sinners to flee from the wrath to come. The surrounding forest was at the same time vocal with the cries of the distressed, sometimes to the distance of half a mile in circumference.

How persons, so different in their education, manners and natural dispositions, without any visible commander, could enter upon such a scene and continue in it for days and nights in perfect harmony, has been one of the greatest wonders that ever the world beheld; and was no doubt included in the visions of that man, who, falling into a trance with his eyes open, cried out, "How goodly are thy tents, O Jacob! and thy tabernacles, O Israel! as the valleys are they spread forth, as gardens by the river's side;

as the trees of lign-aloes, which the Lord hath planted."

The supernatural and extraordinary gifts of the spirit which were visible among this people are not less worthy of notice than their distinguishing faith and manner of worship; such as left no doubt of the restitution of that sacred panoply, which, together with the apostolic faith, had been trodden under foot for many hundreds of years by the power of antichrist. To evince this, as the faith of that people, at least, I insert a few extracts from their writings.

David Purviance, in a letter dated Caneridge, March 1, 1802, writes, "Some things have lately taken place among us, which I think more extraordinary than any I have seen or that have been reported since the apostolic age. The case of Rachel Martin, was truly miraculous. This case is illustrated by the following extract. 'Last Saturday exceeded by far anything I ever saw before. Rachel Martin was struck the Thursday night after you left this place: She never ate nor spoke for nine days and nights. I was there when she rose and spoke; her countenance was as it were, refined [i.e. transfigured.] She told me she was free from the world all that time.' "

(TO BE CONTINUED.)

SPIRITUAL LIFE.

ORREN HASKINS.

O GIVE me a life with the lowly,
A home with the righteous to live;
And I'll freely resign all the glory,
That earth's fleeting pleasures can give.
For the spiritual life is immortal,
Its treasures are worth more than gold;

Till we enter those beautiful portals,
Its glories can never be told.

Mount Zion shall smile in her gladness,
Her hills and her valleys will join;
For God will banish her sadness,
And blend every nation in one.

To share in the blessings prepared
By Him who is righteous and just,
For He to his chosen declared,
To save those who in Him will trust.

And since by his name we are called,
May each one prove true to the cause,
And live by the truth that's revealed,
Be loyal and true to his laws.

O come all ye faint and ye weary,
Ye poor and despised of the earth;
The lame, halt and blind and the needy,
And secure this treasure of worth.

The Lord will make up his jewels,
Of those who are true to his call;
All kindreds, all nations He ruleth,
He claimeth the great and the small.
Of such is the kingdom of heaven,
Little children were called to be,
First-fruits of our souls, to be given,—
Our services, honest and free.

Those who will be loyal to heaven,
May come to this strait, narrow way,
And give all their time and their talents,
And live in the light of to-day.
Such to the feast will be bidden,
Made glad in the city of love,
To such will the kingdom be given,
With the keys to the mansion above.

Mt. Lebanon, N. Y.

SOURCE OF HAPPINESS.

CATHERINE ALLEN.

WHEN nobly striving to serve and worship God in all the acts of life, our reward is with us,—our souls are continually "refreshed from the presence of the Lord" in the hallowed influences of attending ministers, and in the substance of good which we ourselves attain. The love of the Being whose glory and honor we seek,

prompts to an earnest devotion in his service, and thus uplifts from the narrowing sphere of self-pleasing aims, into the realm of those soul-expanding ideals which are crystalized in a life of holy deeds. The spirit thus removed from earthly conditions, is supplied from the unfailing Source of Life; and happiness, independent of all external circumstances and surroundings, is the inevitable result.

Mt. Lebanon, N. Y.

[THE following article was written for the autobiography of Elder Giles B. Avery, but was received too late for publication in that pamphlet. Ed.]

SOUTH UNION KY., FEB. 10, 1891.

DEAR MANIFESTO :—In common with the other branches of our Zion, we wish to tender our tribute of affection and respect to the memory of our dear departed Elder Giles B. Avery. We were greatly shocked when the sad intelligence reached us, it came so unexpectedly as we had met him but a few months previous, and as far as we knew in usual health. We did not expect that he would be called to a wider field of labor so soon, but we have no doubt that such is the case and that it has only expanded his field of labor in the great work of redemption.

We mourn the loss of our departed Father in Israel; remembering his words of wisdom and love, spoken to us while he was here. We feel his loss almost a personal bereavement, yet our confidence is unshaken that if we will arise in the strength of our

might, resolved to inherit the promised land, we will not be forsaken, but will have the same power to guide us, if we are true to the Order of God. This was the teaching Elder Giles labored to disseminate, and we realized the fact that his every effort was for the upbuilding of the different Societies in things both spiritual and temporal. All Zion seemed to share an interest in his labors and he knew no special locality, but was a laborer in God's vineyard wherever it might be planted.

His spiritual nature beamed forth in all his acts and words. He wanted mankind saved from sin and degradation and elevated to a higher plane of purity and spirituality. We trust that his memory will ever abide in our minds, and the love and reverence we feel for him, remain with us, as an incentive to live as near to his example, as our strength and talents may permit us. In viewing his life of usefulness and perfect consecration to God, we can but exclaim in the language of the prophet in viewing the primitive Israel, "Lord let me die the death of the righteous and may my last days be like his."

But we would not call him back to earth again if it were in our power, for he has passed from death unto life, leaving a shining example of diligence and zeal in everything that makes up the sum of a well-rounded Christian character. He strongly inculcated the teaching Mother Ann gave to her followers when she was upon earth: "Put your hands at work, and your heart toward God." His example leads us to a desire for spiritual food, that

we may live to the honor and glory of God.

Farewell then loving Father, may we meet you again.

JANE COWAN.

ENFIELD, FEB., 1891.

BELoved ELDER HENRY;—In the Jan. number of the CHRISTIAN UNION, the Rev. Reuben Thomas gives what he terms a "Week Day Sermon," upon the spiritual Teaching of Browning, on what he considers one of his finest religious poems, one of the most instructive as to its teaching. The entire sermon was very excellent, the subject being "Saul." I was impressed with one paragraph which seemed to me to be worthy of a place in our valuable and ever welcome MANIFESTO.

I send you the article as a contribution. Dr. Thomas says, "If only we will ponder this poem carefully, we shall find that Browning is again teaching us the necessity of the communication of a new life to man before his own lower vitality can awake into that power of which it is capable. In all the lower parts of his nature man fails; he fails physically, intellectually, and emotionally. Very soon his physical force wanes, his intellectual vim weakens, his emotion cools. It seems as if the life in him is destined to ebb away and leave him less and less than before. Wherefore this? Because man can never satisfy himself by mere strength, or mere wisdom or mere feeling. God intends him to find this out.

And then, in his extremity, God

finds his opportunity. . . Saul fails through self-will, doing as he likes instead of doing as God would have him. The end of it is black and unrelieved melancholy. He wants to be free from divine restraint. God's presence is withdrawn and a starless night settles on his spirit. He wants freedom, not obedience. He gets it, and when he has got it, he is in worse slavery than ever. The path of obedience leads into sunshine. The path of freedom, shaking one's self clear of God, leads into dungeon depths of despondency.

A new and greater truth always brings the sunlight with it, the self-will in us sets itself up against the Divine will. The doubt, the fear, the unrest, the despondency and melancholy of men now, as in Saul's time, have their root in want of obedience to God. He gives us a place to fill; we may fill it regardless of self, and regardless of him, or we may fill it as his servant. In the latter case, his spirit will be with us enlightening and sustaining us! In the former, mysteries will perplex us, doubts will be-fog us. Regeneration, the birth from above of the soul, by the life of God entering into it.

This is the teaching of this great poet, and the teaching also of the Christ from whose teachings he learned so much. And so we may say, as with the poet, 'All's love, but all's law.' " Your gospel Sister.

CARRIE E. BRIGGS.

THERE is an excessive amiability that is quite as unregenerate as irritability, and lies at the bottom of false notions of benevolence.—A. T. Pierson.

THE TRIAL OF FAITH.

WILLIAM LEONARD.

WE are free to admit, what none attempt to deny, that Zion is now passing through a peculiar period of travel. Some call it a period of trial, and we also admit, that it looks and feels very much like that. When Zion prospers in numbers, in faith or in heavenly gifts, to a true heir of life and salvation, the gospel of Christ then feels precious. In seasons of severe trials, when friendship fails, when the love of many wax cold and indifferent, when the faith of many seems on the decrease, these are the commotions which bring the gifted cross-bearer, who gathers substance, life and faith, to the surface.

When many who should be supporters fall by the way, and the precious few pillars in Zion, groan and agonize beneath their burdens, these are the days of toil and meridian heat that bring out true, strong-minded men and women of God, in plain day-light, before the children of Zion and the host of heaven. In such days of adversity such laboring spirits will show before all heaven, their faith, hope and zeal for God, for when uncertainties thicken, they stand upon the watch-tower; when adversity heaves up like billows, to the true and strong the work of God is more precious than at any other moment. Such souls will be willing to stand at any position and cheerfully perform any labor and make any sacrifice to support the work on which the salvation of the world depends. In these days of overturning and upheaving of reforms and transforms

that sweep onward like a mighty freshet, producing a commotion which is felt even to the center of Zion, we are thankful to stand as tried supporters and co-workers together with our gospel relation. In these periods of every kind of communication, called gospel faith over the earth, we are thankful to be numbered as supporters of that true saving faith once delivered to the saints.

We believe in the promises, that another manifestation will open upon Zion. When the spirit of Christ in a greater fulness rolls in upon us the spirit of God will surely set fire to Zion, and in that period, nothing will escape the burning but the true faith and what has honestly and spiritually grown out of it.

We were promised again and again, by the inspired world that when the Believers, our parents in God passed away, that just such a period would be upon us. And the same promise repeatedly declared, that at the end of our days of humiliation, Zion would arise, put on her garments of beauty and holiness and step in to the rescue, and save many precious souls.

All the true children of Mother Ann are experiencing one part of these promises, patiently and severely. Zion is tried, afflicted and sifted, many think quite sufficiently, to prove the prediction doubly true. It is stated, that Father Joseph Meacham saw the seven travels of Zion, in a gift of revelation and a united prayer goes up, that our Zion will not have much further to sojourn before she arrives at the end of the first travel; and with strength, power and numbers begins

to enter the second travel brighter and more glorious. In this cheering promise we confidently trust, patiently laboring and waiting to receive the fulfillment.

The apostle Peter when predicting the day of the Lord, uses this remarkable language: "But the day of the Lord will come as a thief in the night. The heavens shall pass away with a great noise, the elements shall melt with fervent heat. The heavens being on fire shall be dissolved."—2 Pet. iii., 10-13.

From the days of Martin Luther, every step in the process of tearing down the old religions or heavens has been started suddenly and as unexpectedly as the visit of a thief. Luther raised the cry against popish indulgences, and God was in the voice. It was at the instant when Antichrist was slumbering, and kingdoms were prepared to hear; and when that voice was uttered, all the powers of earth and hell could not stop the word of this thief-like messenger. Every remarkable overturn in the theological world, for the last two centuries, has started in a subtle and sudden manner. Unexpected has been every rent that has been made in the temple of Anti-christ since, down to the days of the Lebanon revival, which prepared Father Joseph Meacham and his associates.

The New Lebanon revival was sudden and powerful, and deep in its work of preparation. As its fires died down, when the subjects were humbled and filled with painful anxiety to receive it, the testimony of Ann Lee that had raised her above the earth,

entered that body of revivalists as suddenly and unexpectedly as a thief in the watches of midnight. So it was at the far West. The western fires had died down; they had been prepared by manifestations from their best seers, to look for Christ's messengers to meet them in the form of mediators. In that manner they received Christ, and planted their branches of his kingdom. But the heavenly messengers suddenly appeared in their midst, and the word of life reached them as suddenly and silently as a robber seizes his plunder in the shades of darkness. Our own inspired work, so remarkable, was ushered in with scarcely a prophet or seer to predict its coming.

That mighty work though in part rudimental, gave us warning of the present outside, developing, preparatory work, and of the many scenes through which we are now passing. Though imperfect as a whole, it was as perfect a work as we could bring out; and friendly, heavenly messengers sounded it through our camps as a remarkable prophecy for the future. When spirit voices predicted the outside work, few really believed it; but it opened in its season, and has almost spread from the rising to the setting sun.

The mediums who began the work were two young persons. One of them we have seen, and with much feeling, heard her relate the singular opening revelations then given. These infant mediums were directed to give a very striking test, dated ahead, well calculated to excite mortality; and when it was expected, it brought out hundreds

of carriages, and thousands of observers, who spread the news in every direction.

This outside, rudimental work, as unreliable as it was, and as crude as it may appear to us, has done more to create a terrific outcry against the old heavens and false religion than any advent that ever preceded it, in this or any other age. It has run silently to and fro in the earth, and beyond all doubt the fire of truth is in it, for it has caused the theological fossils and old heavenly elements to begin to melt before it with fervent heat, much like the declaration of the ancient prophet, "The mountains would melt down at the presence of the Lord."

So great has been the overturn, that it has caused a trembling among every religious body in the land, not excepting the Shakers. "Nevertheless, every true Believer of unshaken faith, according to his (Christ's) promise, looks for an enlargement of the new heaven and new earth wherein dwells righteousness."—2 Pet. iii., 13.

Another opening at the end of days and times, has been confidently predicted. Judging by the past, those declarations must be fulfilled. The next edition, we cannot doubt, will be silent and in a manner unlooked-for. It will deeply concern Believers and the more advanced minds not of our Order, and a fire must certainly be kindled that will burn up many things among us and them.

Our faith is fixed and settled in the progress of God's work. We cannot advance and enlarge as a body, without the power of God to chastise us and humble us, and to enlarge and pu-

rify. Judging by that unerring rule of Jesus, the signs of the times, the fire kindled in and out of Zion will burn brighter and grow hotter, till it does the work more effectually in the next step of progress. Many thousands now see clearly that subjects of the work in great numbers are gathering our ideas of God, Christ, heaven, the judgment, resurrection life, Community and a probation hereafter.

While this light is silently stealing through the host like a thief in the night, Believers complain that there is no conviction abroad. But common philosophy teaches; when God pours out his spirit to commence a deeper work in these enlightened minds, his spirit can kindle a fire in the elements of truth which they are now gathering, that will start a spirit of conviction as much hotter than in former days, as fire is hotter than the burning summer heat.

Therefore, our work is in the present, and our unshaken hope is in the future. We must perform our daily toils, building when we can build, and blessing all that we can bless, believing that all will work for the best, and that Zion's children will surely see beautiful days.

Harvard, Mass.

PLEASANT HILL, KY., FEB. 1891.

ELDER H. C. BLINN, DEAR BROTHER:—We in our western home, read with some degree of pleasure the MANIFESTO and derive benefit therefrom. There are many writers and contributors, who have committed their missives to your little sheet, and we hope that

the "bread they cast on the waters," may return to them with an increase of an hundred fold.

Much has been written of the "law of kindness," and it is an inexhaustible theme, like a fountain, the more drawn from it, the more may be drawn from it. "Woman's Mission," has attracted much attention from the Sisterhood, and we bid the writer "God speed."

True Politeness adds much to the charm of a home, among Believers, or elsewhere, and as it costs so little, it should not be a scarce commodity, with us. How much more pleasant life would be if in place of angry words we could give the "retort courteous." But alas for human nature, the case at times seems almost hopeless. We were all grieved to hear of the demise of our beloved Elder Giles. May his successor, Elder Joseph, be enabled to do much good and bring many to know the truth, as proclaimed by the living witnesses of "The Second Appearing." Truly, "the harvest is great and the laborers few;" yet we know the promise is only to those who are faithful and endure to the end. We wish you success with our little Messenger.

Your Sister,

MARY C. SETTLES.

SOUL FOOD.

IDA A. THOMAS.

LOOKING out on this vast world in mental vision I behold millions of souls all sustained by the beneficent grace and care of our great Creator. Not a single soul of this vast universe could

exist independent of the care of the all-wise Father. In the earth is found that which is converted into food for the sustenance of the natural life.

God in wisdom made the world and the greatest and most wonderful of his works, is mankind. How curiously, how wonderfully are we made! We certainly were born to be happy, but alas! how often do we hear those around us complaining how hard the way of life is. I am convinced by my experience in this life, that life is just what we make it. We are apt to allow our lives to be influenced by the failings and short-comings of others.

The noble mind will soar above the petty trials and temptations of every-day life, will seek to look beyond self. As the natural body is supported by the food nature produces, so the spiritual part is fed from the fountains of heaven, ministered to us in the blessed testimonies of our beloved gospel parents both in and out of the body. For the growth of the soul it must constantly be fed or it becomes weak and puny just as the body would without natural food for its support.

The natural is a type of the spiritual. It often seems easier to live a natural life; a life of ease and indulgence, than a spiritual life. The higher life calls us up out of nature into a higher plain; to crucify all those lower propensities which draw the soul down.

Away with such weakness. Let us rise in the regeneration, wearing a clean and spotless garment made so by an honest confession of all sin, then and only then can we feel a true joining with the church of Christ.

Mt. Lebanon, N. Y.

THE MANIFESTO.

APRIL, 1891.

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

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Editorial.

"LINE UPON LINE." With what absorbing interest the teachers of every class of educational work, have read and re-read, and in serious meditation pondered this living experience of the good prophet of Israel. It was no new discovery that had just awakened in his mind, and made him the inspired messenger of so necessary a communication. The demand for this persistent force was in the world on the day that man was able to accept an advanced step in the truths of the natural or spiritual world. The early history of the human race is one of rules and laws

to establish in the mind the necessity of a personal discipline for the peace and protection of Society.

The prophet in his work of reformation was doing only as his fathers had done before him, but his work may have moved so slowly toward the anticipated goal, while at times he suffered such unlooked-for reverses, that in his earnestness and faithfulness to elevate the mind of man, he at last came to this conclusion: If anything is to be accomplished for God or humanity, it must be a work in which there is no faltering and no reserved or expressed doubts. The apostle, was so assured on this point that he could not avoid warning his Brethren of the unpleasant state. "A double minded man is unstable in all his ways."

Such a person has not as yet received these lessons of instruction which are sent from God, into a pure and honest heart.

As is the work of the teacher among his pupils, in the rudiments of an education, so it must be with the work of a moral or spiritual teacher while working for the advancement of his class.

It is from day to day and from year to year, "Line upon line and precept upon precept," until the process of remolding the mind has become so perfected that it cannot fail to meet with a reciprocal response. When a teacher is so fortunate as to observe the impress of "wisdom from above" stamped upon the mind, and

a steadfastness in the way of well-doing manifested through word and deed, then in all the "beauty of holiness" descends a crown of hope, and for a season, with an overflow of charity toward man, human nature does not seem to be so very bad.

Ameliorating conditions have arisen and we resume our work with renewed pleasure. We accept in all confidence the promised assurance and again enter upon the work, which came through the mission of Jesus,—
"Peace on earth, good-will to man."

It is with this spirit of anticipated success that all our work for God should be commenced, and then continued to the very end. To work under the shadow of a doubt, or with seeming indifference, is like working in the dark. Some good may be accomplished but the results will be far from satisfactory.

God's prophets were untiring in their efforts to establish the work of morality among the Jews, and to bring the mind to the necessity of strict justice, in all their dealings among men, and their reward came through the consciousness of having been faithful in their sacred mission.

Every teacher who has met with even an ordinary measure of success, has been obliged to adopt the precise course that was laid out by the prophets, and with earnest persistence present "line upon line, here a little and there a little," till the whole work was accomplished. The great Teacher who could lay down his life

as an example for others to lay down their lives for the good of mankind, has left this indelible impression, "Peace on earth, good-will to man."

By request we published two thousand copies of the Autobiography of beloved Elder Giles B. Avery.

These have all been sent out, while several of the Societies who are a little late in sending in their orders, must call upon the Brethren in the more fortunate Communities, to share with them.

NOTES ABOUT HOME.

Mt. Lebanon N. Y.

Average of Weather at Mt. Lebanon.
February.

	Thermometer.	Rain.	Snow.
1890.	31.97	1.13 in.	3½ in.
1891.	28.78	2¾ "	23 "

GEO. M. W.

MAR. 13. 1891.

BELOVED ELDER HENRY;—To-day brings us the work of loving hands, sacred to the memory of our worthy Elder Giles. His Autobiography together with the touching mementos of his many friends.

It was a beautiful thought to thus combine the two. His early resolutions to devote himself to the Shaker life, his entire consecration of time and talents to its cause are so well authenticated by the "cloud of witnesses" at his departure, that the pamphlet seems like a string of pearls well clasped. And since,

"The lives of great men all remind us,
We can make our lives sublime."

it is as you wrote us; this Memorial will be one of our best missionaries.

Happiness cannot be bought at half-price, neither can the full satisfaction of our life be reached without the entire de

nial of self and selfish interests. But it needs the willing co-operation of every member in Community to make it a success. Also a careful, prayful, watchful spirit that we may have that "wisdom which is from above, first pure then peaceable."

The living months have come to us again, and impress us strongly to "look up through nature to nature's God."

As we cast our eyes over the landscape just now we see that the frosts of winter, and the stormy blasts have destroyed the verdure of the past summer. The earth is sere and brown. But what will the sunshine and showers do for it? O beautiful lesson to learn! The life principle is hidden beneath and within this seeming ruin, and ere long the perennials will bud and blossom the annuals will be replanted, and it will soon be verdure and freshness everywhere. Can we not go and do likewise?

Though the inevitable vicissitudes of earth-life everywhere may destroy many cherished plans; though our fondest hopes may fail ere fruition; yet the perennial principle of truth within us is ever ready to blossom into life when awakened by the rays of the sun of righteousness; while new resolves and works meet for our daily needs, must like the annuals be "resown with worthier seed," and fitted to the toils of our day.

We had an unexpected display of lightning on the evening of Feb. 28; though at the time it was quite cold and snowy. Winter lightning is said to show "that there is solid weather behind" and it proved true this time, for the first week in March has the coldest record of our quite severe winter. A. J. C.

North Family.

Mar. 16, 1891.

BELOVED ELDER HENRY:—I received a nice roll of music for which I return the hearty thanks of all the singers. The autobiographies arrived to-day and they look very nice and give universal satisfaction. I thought you might have such a flood of

matter connected with the autobiographies, that I would not add to the overflowing vessel.

We have had some very cold weather and a great deal of rain. The first week in March I gave our new boilers a thorough test as to the economy compared with stoves. The coal was very carefully weighed and it took just twenty pounds of coal for each room per day. I took a great deal of pains that all should be warm and all the complaint I heard was, too hot.

Nothing special moving, either in the physical or spiritual elements in these quarters. Our labors are mostly directed to raising the money to pay the taxes and hired men. Fishes are not caught very often in our waters that have the *where-with-all* in their mouths to pay tribute to Cæsar. So we must toil on, pray on.

In kindest love,

D. O.

Watervliet, N. Y.

MAR. 1891.

It is a general time of health. No one sick. This is a great blessing. Ice and snow are plenty, but we are having a few warm days, and the snow and ice may disappear.

The South family have been putting in a hot water heater to warm their sewing room, and it has proved to be a complete success. This is much better than a coal stove as it warms the room more evenly.

Believing that cleanliness comes next to godliness, they have fitted up a new bath-room with all modern improvements. There seems to be some rivalry, to see which family will have the best care and present the best appearance. This is a move in the right direction.

The Second family have made some improvements in the cooking of food for the stock. They have introduced a boiler for heating the water and also for steaming the food. They also have a silo, and of course the butter which they make must be number one.

The gardeners at the Church are sow-

ing their tomato seed in boxes, and looking forward for early plants.

We have one hundred lambs from our flock of sheep and all are doing well. As a Community we are prospering in temporal things, and are also striving to gather the fruits of the spirit. J. B.

Enfield, Conn.

MAR. 1891.

"THIS one thing I do," said the apostle, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

What is the "one thing" for which we are striving? Let us see to it that it is something worthy the energies of the immortal soul, something worth living for, something worth dying for.

Let us strive to work for the good of others, to uplift some sinking soul, to strengthen and cheer some sin-sick one, or arouse some weak and erring one to better endeavors.

Let us make our heaven here. Virtuous living, kindly acts and loving consideration make of home a heaven that one is in no haste to exchange for heaven above. 2440 spaces of cream were sold in February.

Spinach and top onion seed that was sown in October, is now two inches above ground, and gives promise of a fine crop early in May. Currants need one good trimming annually, cutting out old wood and thinning the new.

A little salt in poultry food is beneficial, but too much is dangerous. Brahmas, Cochins and Games are the best table birds, (roasted.) Crosses of lighter breeds on the above, for broilers. For general purposes, Wyandottes, Plymouth Rocks and Langshans. For eggs, Spanish, Minorcas and Leghorns.

For profit a person can secure better returns by selecting according to the variety in which he is most interested. All fowls should be made to scratch and search for a portion of their food. D. ORCUTT.

Harvard, Mass.

MAR. 11, 1891.

DEAR EDITOR:—This morning the thermometer stands five deg. below zero, with two feet of snow on the ground. What a contrast with several past years. Last year we had what we called four days of good sleighing. This year over one hundred will tell the story.

Last year we made out to fill our ice house with ice five inches thick and that of a poor quality. It is now full of ice twelve inches thick and of the very best quality.

Last year our Sister society at Shirley did not have the privilege of getting any ice, and were obliged to sell their milk, but this year they have filled their house with the very best of ice.

The deep snow this morning has forced us to stop sawing our wood, which we had thought to finish in some three days. Men and teams must go out on the highways as the drifts have made the roads impassable.

We are adding a few necessary improvements to the comforts of life, as the purse may warrant. A radiator has been put into the dining-room to use up a little more of the surplus steam.

The Sisters have concluded that it was more beneficial to health to have the floor of the ironing-room made of wood instead of cement, and the apparatus for ironing has been removed to a room above the basement.

I think this is an item of importance that should be brought before the people, more than it now is. If experience is worth more than theory, then I think those who have had a thorough trial of cement floors, may have liberty to speak.

It is one of the most unwise things that can be done, to improve on the old style of laundry labor, to have a cement floor through the hope of saving a little in the wear and tear of the flooring. It will be certain to bring injury to the health of those who so faithfully care for that part of our domestic life. The constant complaint of cold feet is only the stepping

stone to something worse. If the feet are cold we just raise the temperature of the room to 75 or 80 degrees, and this makes the heat so oppressive to the head and lungs, that we are glad to open a door and get a breath of fresh air.

The result of this sudden change with the head so heated and the feet uncomfortably cold, is often disastrous to the system.

It is a decided mistake to make a cement floor for a laundry with the idea of having less expense. The floor made of wood may not be quite so durable, but in its use the injury to the health is decidedly less.

A. B.

Canterbury, N. H.

Weather Record, for February, 1891.

Highest Temp. during the mo.	49.
Lowest " " " "	.5
Mean " " " "	22.6
Snowfall " " " "	9.50 in.
Total precipitation of rain and melted snow. " "	3.20 "
Number of days upon which or more of rain or melted snow fell, 8	0.01 "
Depth of snow at end of month,	23 in.

N. A. BRIGGS.

MAR. 1891.

THE sugar harvest has commenced, and already several hundred trees have been tapped, and a specimen of nice sugar has been manufactured. While the Editor of the American Bee Journal, takes pleasure in recommending the use of honey for the cure of weak lungs and sore throats; who knows but that a little maple sugar or candy may be a twin panacea for these and many other ills. Indeed, I think it would be a rare case to find a throat so sore, that the possessor could not discuss the merits of either the honey or the candy.

We advise all, to take the honey and the candy when they can get it. It is decidedly better than most of the quack nostrums that are flooding the market.

A string of nice pickerel were on exhibition a few days since, the results of one day's work on a small pond; and it would be well to add the result of a hard day's work for three young men, who were obliged to cut the fishing holes through ice that was twenty inches thick. They say the work and the success were enjoyable.

Enfield, N. H.

Mar. 15, 1891.

DEAR EDITOR:—Now we know, having read the very interesting and much-prized "Memorial" of our revered and saintly Elder Giles, why the MANIFESTO was just a bit tardy in reaching us; it must have been quite an addition in the printers' department, but the genuine satisfaction enjoyed by many kindred souls in its perusal, and the conviction it should carry to earth's seeking, sorrowing children, we hope may bless and fully compensate your worthy efforts.

May it not only serve to keep green his memory, but also perpetuate in others, yet with us in body, his Christ-like spirit and example.

Do not think us "fault-finders," because we mention the late arrival of our little messenger, not at all, it is like this: some of us have kindled our zeal anew, in the line of Bible questions which it furnishes, so if we have only one Sabbath to "Search the Scriptures," concordance etc., we might be a little late too, had we not some ancient worthy to help untie the Gordian knot; at present writing, our zeal is very commendable, and if it does not prove as our good Br. Chase Allard often said of our zeal in worship, "like a shaving fire," it will be of real benefit.

There is not very much we can say this time, and it is little matter, the months recede so rapidly; evidently we have not struck the exact key to produce a real "Home Note," but yet, if these few words cause any of our dear friends in any part of the universe, to send us a kindly thought we shall be convinced that they had the right ring all the same.

E. B.

Groveland, N. Y.

AND March returned with a piercing breeze,
 With snow-showers oft, and a deeper freeze,
 Making slippery paths for old and young,
 For good and bad and everyone.
 March, is the oldest wind-instrument known;
 Whistling and screeching and trilling its tone.
 For thirty-one days through every year
 The music of March unceasing we hear.

Fruit-buds generally have passed a satisfactory examination which at this time indicates the reverse of last year's fruit failure, yet we have lived and thrived during the famine season, as a valued friend of Brighton, Mr. S. S. Boardman a dealer in farm and garden produce kindly remembered us with some choice apples which has added liberally to the family board. Such generous gifts, from generous hands will not be forgotten. For "it is more blessed to give than to receive."

A few days previous we received a pleasing call from our former neighbor Philo Johnson now of Herkimer Co., N. Y. He tells us that in said County they have had one hundred days of uninterrupted sleighing, which amounts to a few score more than we in Livingston Co., can number.

Robins and blue birds returned early, defying the blow and snow of stormy March, and continue their sweet songs of happy bird life, resting in the assurance that summer days are not far away for the darkness of winter is passing them by.

G. D. G.

Mar. 1891.

DEAR EDITOR:—I thought I would, again, venture to write for the MANIFESTO. Since my last, we have been called upon to pass through much tribulation in the loss of dear souls. Those who have been an example to us for many years, and been anxious through faithfulness to have us made happy.

I have no doubt but that they are still with us in spirit, and will act as messengers of love, through any affliction that may come upon us.

For the young Brethren and Sisters we have an anxious prayer, that they may be able to become steadfast in gospel truth,

and willing advocates of the purity of the testimony of the word of God. In well doing your reward is as sure as God is sure. Keep a faithful watch over the course of your life and keep your souls unspotted from the world.

My thankfulness increases with my privilege, for the relation which I hold with my beloved Brethren and Sisters, and I wish to encourage all to be faithful to the light which God has given them.

Accept the promise of the pure in heart, and it will be a beautiful treasure.

Your Brother,

L. P.

[In a letter received from South Union, Ky., of Mar. 13, we have an account of a very sad accident.—Ed.]

CHESTER HOLMAN, a man of fifty years and an excellent mechanic, ascended to the upper platform of our wind mill, some seventy feet from the ground. Before going up, he had, as was supposed, secured the machinery from motion, so that no pumping could be done, but a sudden breeze threw one of the twelve feet fans against him, and he fell, head foremost, to the ground, striking on a stone walk. His death must have been instantaneous as he did not breathe nor make a motion. A cannon ball could not have taken life more suddenly.

H. L. E.

[Contributed by A. J. Calver.]

HOW THE OLD MAY HELP THE YOUNG.

BY MARY A. LIVERMORE.

No stage of human life into which Nature conducts us by a regular and universal course, can ever be regarded as an evil. Neither can it be destitute of advantages and enjoyments, if one lives in obedience to the laws of one's being. Cicero tells us in his discourse "De Senectute" written nearly a hundred years before Christ, that "only those who have no resources of happiness within themselves are uneasy in any stage of life, and that this is peculiarly the case with respect to old age."

It cannot be denied that it is commonly regarded a misfortune to grow old, nor is there any lack of reasons for this belief. Solomon calls old age "the evil days, when we shall say we have no pleasure in them." Milton sat in the sun, "old and blind," afflicted and deserted, unloved and unlovely. Dr. Johnson declared that "old age had brought him naught but decrepitude." Carlyle's sad and stern life deepened into a cheerless, starless evening, and went out in a night of gloom. If we had no other examples of old age but such as these, we might accept as true the poet's utterance, that

"the good die first

While they, whose hearts are dry as summer dust,
Burn to the socket."

But beautiful illustrations of contented and charming old age, abound in history, and glorify life to-day. Cicero said, "I have well-nigh finished the race, and perceive in myself with much satisfaction, a ripeness for death. I look on my departure not as being driven from the world, but as leaving an inn." Dr. Arnold says, "Old age is the holy place of life, the chapel of ease from weary labor." Another calls it, "The Sabbath of a life-time—the rest that precedes the rest that remains." Gladstone, Oliver Wendell Holmes and John G. Whittier are living illustrations of an old age which is a glorious consummation of a true, useful and unselfish life.

"Whatsoever a man soweth, that shall he also reap," and the old age of any person, man or woman, will be the result of the life he has lived. The whole record of our lives is laid up within us. What we are at fifty, sixty, and upward, is what we have been previous to fifty and sixty. If then we would have a happy and lovely old age, we must prepare for it, as whatever the old age may be, it is the certain result of a life-time.

There must be a physical preparation for it, for good health is a great pre-requisite to happy and useful living. To drop into habits of eating and drinking, of dressing or living, that injure the body, and impair the health, is to sin against ourselves, and with those we are associat-

ed. For sick people form a part of the waste and burden of daily life, they hold down the brakes on the progress of friends and kindred, they add to the weight of the mill-stone hung about their neck.

No virtue is more excellent in an old person than cheerfulness, and old age without it is "a Lapland winter without a sun." But it is a trait of character, requiring cultivation, for there is much in life that militates against it. Fretfulness and despondency are very common faults of persons who have got beyond their youth. "The world would be better and brighter," says Sir John Lubbock "if people were taught the duty of being happy, as well as the happiness of doing our duty. For to be happy ourselves is a most effectual contribution to the happiness of others."

To have constant occupation to the end of life is a great help to cheerfulness, as well as a great blessing. "I have lived long enough!" said Dr. Adam Clarke, "to learn that the secret of happiness is never to allow one's energies to stagnate." Bodily and mental decay are both retarded, even in old age, by the constant but not excessive exercise of our powers. Michael Angelo at the age of eighty-three wrote exquisite sonnets, and made drawings, plans, and models for use, in architecture and sculpture. Handel at seventy-five, produced oratorios and anthems. Hayden composed "The Creation" at sixty-five, and at seventy-seven, was moved to tears of joy, by its harmonies when he heard it performed at a concert. Linnæus was still a devoted botanist at seventy-seven, and exclaimed, "I am happier in my work than the King of Persia!" Humboldt kept young to ninety in scientific studies, and in publishing the results of his investigations. Mary Somerville, Caroline Herschel, and Maria Mitchel, ceased not from their labors though the dusty years lengthened behind them, and they halted only when the gate of death swung outward for their exit from life.

But to work and to live only for one's self, will by no means promote one's happiness. On the contrary, it is a fruitful

source of intensest misery. The secret of many a joyless life, which has gone out in bitterness, suicide or insanity, may be found in the selfishness which dominated it from its beginning to its close. Only that work which is done wisely and lovingly for others is rewarded with perennial joy. For that is to live in love, which is to live in God. It is to work for God, since He has identified Himself with even the least of his children. And to live in love is to live in everlasting youth.

Whoever shall enter into old age by this royal road, whether men or women, will find the last of life, the very best of life. The service they can render to the young, of both sexes, will be invaluable, and will be about the same in both cases. Having learned the lessons, and mastered the tasks assigned to this first school of the soul, while awaiting their promotion to nobler teachers and grander studies, they can help the beginners, who in the glamour of youth are overborne by unconquered passion and appetite. They can demonstrate that they do not lament the days that are gone, and the sensual pleasures that have departed, because better days and larger joys have succeeded them. And like the poet Whittier, they can reason from blessings seen, of greater, out of sight, and so enkindle in the youthful soul, aspirations for a grander to-morrow than we have to-day, which it shall help to bring in.

The young prize personal charms above their worth, and have not learned that the highest type of beauty comes from within, and is not dependent on fleeting youth. Those who have grown old in love with all God's children, and in loyalty to every duty, can teach them how a beautiful soul can glorify a face that age has faded and look out cheerily through eyes whose lustre it has dimmed. When the antecedent life has not been misused or wasted, there comes with increasing years, an abiding conviction that death is but a circumstance in a life that is unbroken, and that the soul survives the change unharmed. And as friends drop away, one by one, and cease from the earth, the certainty grows

clearer that they have not ceased to live, and what is called death, is but transition. Can there be a nobler object-lesson to the young than the calm serenity of the aged, who at the close of a good life, await their inevitable turn to pass out into "that other chamber of the King, larger than this and lovelier."

Fortunate is the young man before whose instructed eyes stands so helpful and beautiful a presence! And happy is the maiden on whom descends the perpetual benediction of the motherly spirit, which has been refined, purified and made strong and wise by the experiences of a long and good life.—*From "The Chataquan."*

[Contributed by I. Anstatt.]

A LITTLE STORY WITH A LARGE MORAL.

It is an old story, and, as it can possibly have no local application, this is a good time to retell it.

It is told of the famous author of the famous tract entitled "Come to Jesus," who was something of a controversialist as well as eloquent pleader for souls.

He was at one time engaged in a theological dispute with some reverend opponent, and grew more than usually heated during the controversy. At last he sat down and wrote an answer to some publication of his opponent's, an answer bristling with sarcasm and invective, an answer sharp and cutting as a razor, an answer he felt sure his opponent would wince under as if he had received a succession of rapier thrusts. Reading it to a friend before sending it for publication he asked:

"What do you think of it?"

"It is a masterpiece of invective," was the reply. "You fairly flay him alive. By the way, what have you decided to call it?"

"I have not thought of a title," answered the clergyman. "Can you suggest one?"

"Well," came the response, slowly and thoughtfully, "how would it do to call it, 'Go to the Devil, by the author of Come to Jesus?'"

That was all. The biting and sarcastic and cutting invective went into the fire; it was never even offered to a publisher.—*Norwich Bulletin.*

SUBMISSION.

FLORINA HARDING.

WHEN life's morning breaks in splendor,
And brightly beams the rising sun;
O how easy then to whisper,—
Thy will, Lord, not mine be done.
And when its golden rays fall gently
On the pathway where I go,
While the crystal streams beside me,
Murmur softly as they flow,
When the pathway I am treading
Seems decked with flowers, bright and
fair;

And their perfume rich and lovely,
Floats upon the balmy air,
O how easy, then, to whisper
While these glories deck the way;
Whatever thou wouldst have me do,
Lord, I willingly obey.

But when doubts and fears oppress me,
And the storms are gathering nigh,
When the clouds hang dark and heavy,
O'er the once blue, sunlit sky;—

When the murmuring, laughing streamlets
Rise like billows by the way,
And I stand in fear and terror
Longing for the light of day;

When the way is dark and dreary,
Through its mist I fail to see;
Am I willing then to whisper
"Lord, I'll follow none but Thee?"

Teach me then, O Lord, I pray Thee
Through the storm and bright sunshine
To adore and love Thee, ever;
And to say, Thy will, not mine.

Hancock, Mass.

THERE are joys which long to be ours.
God sends ten thousand truths, which
come about us like birds seeking inlet,
but we are shut up to them, and so they
bring us nothing; but sit and sing awhile
on the roof and then fly away.

H. W. Beecher.

OUR SORROW.

MARIA WITHAM.

*"God is our refuge and strength, a very
present help in trouble."*

THERE is much of sadness and heart-
pain which is keenly felt when those
we love and reverence are called sud-
denly and unexpectedly from our
midst. We may deplore sickness and
disease upon ourselves, but this may
be borne with fortitude if we can see
health smiling on the loved counte-
nances around us. Disappointment
comes in many forms, and brings its
own peculiar smart. But the sorrow
deep and lasting that has come upon
us. Death has swept from us the
walls of strength and power that could
illy be spared. While engaged in our
daily pursuits, we are startled at the
fall of one, then another, loved and
beloved from among us. Truly,
"Thou hast all seasons for thine own
O Death!" We murmur not, it was
the commission of a higher power,
and we are led to think more of the
world where death does not invade.
Through all the heavenly country sow-
row and sighing will flee away.

Enfield, Conn.

[Contributed by Catharine Pepper.]
"ASTHY DAY IS."

MOST of the troubles that afflict us never
overtake us. They exist in our appre-
hensions rather than in reality. We
suffer a thousand deaths in anticipation of
the one death which, when it comes, is
no king of terrors, but a messenger of
peace. How much suffering we might save
ourselves if we would bear only the bur-
dens of to-day, and not add to them the
burdens of to-morrow. Sometimes the
burdens of to-day seem insupportable,

but they may be more bearable if we will not add to them the griefs of yesterday and the forebodings of a coming day, and if we rest in the promise, "As thy day is, so shall thy strength be."

The world is full of sorrow, of calamity, of pain, of tragedy, and the complaint of Job continually sounds in our ears, and never ceases. We cannot solve the mysteries of life, we cannot answer the questions that every day clamor for reply, but we can and we must "trust that somehow, good will be the final end of ill," and that trust is our only way out.

Instead of bewailing the present, of anticipating trouble in the future, and mourning over the past, we may find *nepenthe* in earnestly discharging the duty of the present, and living one day, one moment, at a time. We may gather hope from past deliverances, and confidence from a firm and abiding faith in the wisdom and goodness of God.

After its fearful plunge over the falls Niagara River gathers itself again and, mingled with the great St. Lawrence, winds through the Thousand Islands to the sea. Many a mountain rill is shattered to drops as it leaps over the precipice, but the drops gather again, and wind on their peaceful way through smiling valleys, bringing verdure and gladness as they go.

No strange thing has happened to us when fiery trials have come upon us. What son is there whom the Father chasteneth not? Even when the walls of the crucible in which we are placed hide Him from our view, we may say, "When He hath tried me I shall come forth as gold."
—*Selected.*

SONNET.

LUCY S. BOWERS.

O God, illuminate our hearts to-day;

Yea, judge us with thy living righteousness;
[ness;

Teach us to know the soul's true per-
When turned from evil to Thy glorious
way.

Lead Thou our sight from things that
outward lay

To inner views, to seek our own redress
For every sin, and others trust and bless;
We have a nobler purpose when we love
and pray.

The human errs, but Thou art ever true;
In justice Thou canst measure every
need,

At variance with evil through and through,
At peace with truth wherever it may
lead;

God of the holy, and of the wayward too,
Bless with Thy virtue every thought
and deed.

Mt. Lebanon, N. Y.

The Bible Class.

ANSWER to Bible Question No. 19, published in the March *Manifesto*.

Name a verse that *contradicts* a statement made in Isaiah, fortieth chapter and fourth verse.

"Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight; and the rough places plain."

Mt. Lebanon returns this answer which is found in Eccl. i., 15: "That which is crooked cannot be made straight; and that which is wanting cannot be numbered."

This was the accepted answer of the whole class which numbers more than thirty pupils.

Canterbury returns the same answer from twelve pupils.

Enfield, N. H. returns the same from thirteen pupils.

It is remarkable that all have sent in the same answer. This decision is unanimous, and the Bible students are worthy of many thanks. As the answer was the same as that received with the question, it need not, necessarily, be repeated.

BIBLE QUESTION, No. 20.

Who first served butter to his guests, and on what occasion?

OUR DELIVERER.

MT. LEBANON, N. Y.

1. Christ, our de - liv - er - er from the hand of bond - age, Come and dwell a -
 2. Grant an in - her - it - ance to thy true dis - ci - ples, In the man - y

mong us ev - 'ry day, Till our lives are fashioned in thy per - fect
 man - sions of thy care, Where the sun of glo - ry beam - eth ev - er

im - age; Teach us the pur - er and bet - ter way. Beau - ti - ful art
 clear - ly, Where heav'n - ly mu - sic pervades the air. Far a - way from

thou, how we love thy ho - ly guid - ance, For thou dost safe - ly
 sin, for it yield - eth pain and sor - row, Far from the shades of

OUR DELIVERER.

lead. We have oft-en felt thy bless-ed pres-ence, Thou art our
night, Draw us near to thee, O lov-ing Sav-ior, Thou art the

CHORUS, *with spirit.*

friend in need. In thy strength we'll bravely toll day un-to
truth and light.

day. With the faith that giv-eth cour-age, jour-ney a-long;

Rais-ing high the stand-ard of true pu-ri-ty,

"By thy cross we'll o-ver-come," shall be our song.

OUR DELIVERER.

MT. LEBANON, N. Y.

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 2. Grant an in - her - it - ance to thy true dis - ci - ples, In the man - y

mong us ev - 'ry day, Till our lives are fash - ioned in thy per - fect
 man - sions of thy care, Where the sun of glo - ry beam - eth ev - er

im - age; Teach us the pur - er and bet - ter way. Beau - ti - ful art
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day. With the faith that giv-eth cour-age, jour-ney a-long;

Rais-ing high the stand-ard of true pu-ri-ty,

"By thy cross we'll o-ver-come," shall be our song.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. March. Contents. Geo. Bancroft, with portrait; Lavater's Method of Drawing; Silhouettes, illustrated; Sketches in Phrenological Biography; The Nose; Studies from Lavater; Notable People of the Day; Practical Phrenology; Boots in Winter; Child Culture; A Cure for Bunions; Obstructing Air and Light; Effect of Bad Food, etc., etc. Fowler & Wells Co., 775 Broadway, N. Y.

THE JOURNAL OF HYGEO-THERAPY. March. Contents. Mental Hygiene; Fever; Chronicles of Ruth; Dermatolgy; Anti-Vaccination; A Reminiscence; Eating Fruit; Plant Fruit 'Trees; Culinary, etc., etc. Dr. T. V. Gifford & Co., Kokomo, Ind.

SPARING THE ROD.

The parent who flies to the rod to correct every trifling fault or misdemeanor, says *The Ladies' Home Journal*, will have no influence with her children when they are too old to be governed by force. A child should never be struck in anger. A box on the ear may rupture the membrane that forms the drum, and cause permanent deafness. A hasty blow may do mischief that years of repentance cannot undo. Punishment is for discipline, not for revenge. It is to teach the child to avoid evil and to do right. It never should be a vent for the angry passions of the mother. Love, patience and firmness are the instruments she must use to mold her child's character. Punishment is a means to an end, let her pray for grace to use it wisely.

FRANKLIN'S PRACTICALITY.

In his new discovery, Franklin immediately saw the means for producing something "of use to mankind," which, as he had written to Collinson in April, 1749, he was "chagrined a little" that he had hitherto been unable to do. His speedy invention of the lightning-rod gave to the world the only apparatus directly applicable to the service of man that has ever yet been devised for utilizing or control-

ling any of the forms of electricity known to Franklin and his contemporaries. In this haste of the philosopher to make his discovery serve a practical end, we recognize the man, Franklin,—the man who exhibited in so many ways the characteristics of a later time,—the nineteenth century American. Scientist and engineer, literary man and journalist, philosopher and man of affairs, Franklin was by nature what society and the growth of the great newspapers, and the stimulating rewards of the patent system make so many of his successors. Franklin's discussions of the single fluid theory of electricity and his whole writing upon the subject of his electrical labors show that he possessed in a large degree the scientific mind. But he also had the inventive faculty and the will to exercise it. The natural union of these attributes is not so common as might seem to one of our generation. The modern way of life tempts every scientific searcher to turn his laboratory into a workshop, just as the allurements of journalism tempt the majority of the poets and historians away from their natural callings.—From "The Early History of Electricity in America," by GEORGE HERBERT STOCKBRIDGE, in *New England Magazine* for March.

If the worst man in the world should do a good deed, the time will come when he will be rewarded for it.

JAMES WHITTAKER.

Deaths.

Eliza Coley, at Pleasant Hill, Ky., Mar. 4, 1891. Age 70 yrs. and 11 mo.

A faithful Sister who has resided in the Community since May, 1838. She will hear it said, "Well done, good and faithful servant."

J. W. S.

Olof Anderson, at Pleasant Hill, Ky., March 23, 1891. Age 52 yrs.

A native of Sweden, had lived here two years.

J. W. S.

THE MANIFESTO.

SONYEA, MARCH 28, 1891.

BELoved ELDER HENRY;—The box with the books came safely to hand. Thank you kindly for the same and am sorry if it has caused you any trouble. We prize them much and in reading the book realize more keenly our great loss, but have a strong and an abiding trust in those principles and that faith which produced such a good, grand and noble character.

One of the Saviors that were to come up upon Mount Zion, pointing the way to a higher and holier life. Zion needs many such and humanity is looking for just such leaders to lead them out of the darkness of an unregenerate life. We hope the book will prove a blessing to all who may have the privilege to read it.

Kindest of love to all and for all.

Your Brother,

A L. WORK.

WAUPACA, MAR. 18, 1891.

MR. BLINN, SIR:—For some unknown reason, the March number of the *good MANIFESTO* has failed to reach me. Perhaps it has been lost on the way, or it might have been overlooked at the Publisher's Office. I do not wish to lose even one of the pamphlets, for I find much salutary instruction in each one, that has a tendency to lift the soul higher in the realm of thought and consequently in progression.

HARRIET N. MILES.

MILTON, UMATILLA CO., OREGON.

MAR. 16, 1891.

BELoved ELDER HENRY:—Mar. number came safe, but delayed. Enclosed, find Postal Note of one dollar as subscription to *MANIFESTO*. Long may it live to disseminate the life-giving truth of the gospel of Christ. "*Notes about Home*" are always a source of great pleasure to me. Br. D. Orcutt's article on "*Life is mostly what we make it,*" is to the point. For, indeed, crosses and trials must come as a test of our steadfastness in the work of our redemption from all sin. Yea,

Brethren and Sisters, I earnestly pray that I may truly and unflinchingly live the teachings of Christ and our blessed Mother Ann and thus gain the "honest soul's reward." Your Brother,

WM. W. BELLMIRE.

GREAT may he be who can command,
And rule with just and tender sway:
Yet is diviner wisdom taught
Better, by him who can obey.

Adelaide Proctor.

It is said that revenge is sweet; so is the deadly nightshade; yet both are fatally poison. Beware of such dangerous sweets. A. J. Calver.

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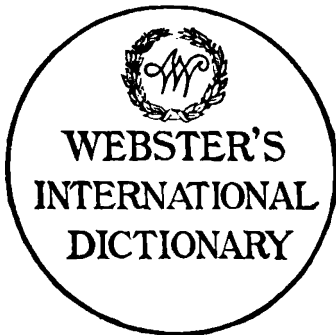
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THE MANIFESTO.

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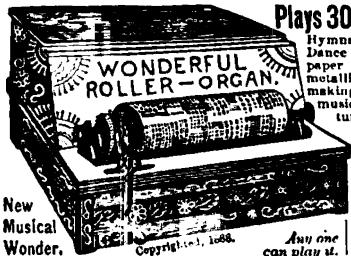


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Springfield, Mass., U. S. A.

Caution!—There have recently been issued several cheap reprints of the 1847 edition of Webster's Unabridged Dictionary, an edition long since superannuated. These books are given various names,—“Webster's Unabridged,” “The Great Webster's Dictionary,” “Webster's Big Dictionary,” “Webster's Encyclopedic Dictionary,” etc., etc.

Many announcements concerning them are very misleading, as the body of each, from A to Z, is 41 years old, and printed from cheap plates made by photographing the old pages.



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AMATEUR ENTERTAINMENTS, for churches, societies etc., a new book just out, tells how to give the following:—

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CLARK W. BRYAN & Co., Publishers,
Springfield, Mass.

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J. S. HODGDON, Ellsworth, Me.

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The Manifesto.

VOL. XXI.

MAY, 1891.

No. 5.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

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

No. 5.

ÆNEAS M' CALLISTER, in a letter dated May, 1802, speaking of the work in North Carolina, observes, "The like wonders have not been seen, except in the KENTUCKY REVIVAL last summer, since the days of the Apostles. I suppose the exercises of our congregation last winter, surpassed any thing ever seen or heard. I think it sometimes would have been well, if they had been kept and never told." * * * * *

It is certain, the natural man receiveth not the things of the spirit of God, for they are foolishness to him; hence, Christ instructed his disciples not to cast pearls before swine; for the same cause, so little has been published abroad concerning the deep things of God, made manifest among the people called New-Lights: and for the same reason, these things can be but slightly touched at present.

That the power was supernatural by

which such multitudes were struck down, required no arguments to prove; and had they never risen again, there might have been some reason for charging it to the devil: but who has power to kill and make alive again? could any one with the rationality of a man, suppose that any thing short of the power of God, could suspend the functions of animal life for an hour, a day, or a week, and again restore them with additional brightness? Is nature able to assume such apparent changes, as for tens and fifties, moved at the same time by the same instinct, to forget the use of every limb, and fall prostrate no matter where, and yawn, and gasp, and expire in a cold sweat?

This belongs not to nature, and as little does it belong to nature to exempt her sons from wounds and bruises, broken limbs, and aching heads, in case of such repeated and dangerous falls as were common among the New-Lights. Least of all, could nature extend to their resurrection, after an hour, a week, or a trance of nine days. Who wants a miracle to arouse their faith, and fix it on the sacred truths recorded in the Scriptures? let him recognize the camp-meeting, let him find the man or woman, whose immortal

part for hours and days traversed the regions of eternity, while the breathless body lay as a spectacle of terror to surrounding friends.

The learned expositor of Scripture, and the one whom he opprobriously terms an Infidel, are equally baffled with the falling exercise: the one upon his hypothesis, that there never was such a thing as a miracle in the days of the Apostles; and the other, that there never was to be any such thing after. All their experiments and researches were in vain, to reduce this operation to some natural cause.

Their feeling the pulse, changing the situation of the person, applying smelling bottles, bathing with camphor or cold water, and letting of blood, could never make half the discovery in the case that those made who came with their barrels of whiskey to retail to the multitude. By such it was abundantly proved, that the readiest way to keep clear of this extraordinary exercise, was to drown the soul in debauchery and vice.

Many circumstances, confounding to the wisdom of man, attended the exercises mentioned, which for sake of brevity have to be omitted. However extraordinary these things were, they were not considered by the people as the most evidential of a work of the true spirit: something much greater was commonly expected to succeed their resurrection, of greater importance than any thing that went before. The word of exhortation is ranked among the apostolic gifts, and as such it was considered by the New-Lights. This gift was generally expected on the occasion of rising from the before

mentioned trance, and such expectations were very commonly answered. The exhortations delivered on those occasions by all ranks and colors, but especially by small children, were so evidential of a divine power, so searching to the conscience, and so wounding to the sinner, that the most obstinate unbelievers have fallen down, like those of old, and confessed that God was of a truth in them.

It required a spirit more incredulous than that which has commonly been called infidelity, to deny a supernatural agency in the case of such pathetic and powerful addresses from little children, not only unlearned, but also of the most bashful and unpopular cast of mind. Such little ones, of eight or ten years of age raised upon the shoulders or held up in the arms of some one, in the midst of vast multitudes, would speak in a manner so marvelous and astonishing, that persons of the most rugged passions would dissolve into tears. Professors of the foremost rank, confess that hitherto they had been total strangers to that heavenly sense and feeling, which distinguished a child of God. So deep were the effects of truth, delivered in the simple language of a child, of which the following may serve as a short specimen.

“O the sweetness of redeeming love! O if sinners knew the sweetness of redeeming love, they would all come to the overflowing fountain!” The general gift of exhortation was to search out the state of the sinner, convict him of sin, and warn him to fly from it. They often came so pointed, even to naming out the person and pub-

liely arraigning him for specific crimes, that evil spirits, whose work is to cover iniquity, and conceal it, were stirred up to great fury. Those possessed with them, would come forth in a great rage, threatening and blaspheming against the author of the revival, and bold as Goliath, challenge his armies to a rencounter. Could nature, without bloodshed and slaughter, overcome beings so fierce? Or must it not be something supernatural?

To see a bold Kentuckian, undaunted by the horrors of war, turn pale and tremble at the reproof of a weak woman, a little boy or a negro; to see him sink down in deep remorse, roll and toss, and gnash his teeth, till black in the face; entreat the prayers of those he came to devour, and through their fervent intercessions and kind instructions, obtain deliverance, and return in the possession of the meek and gentle spirit which he set out to oppose; who would say the change was not supernatural and miraculous?

Such exorcisms, or casting out of evil spirits, are justly ranked among the wonders which attended the New-Light. Nor could the man once delivered from the Legion, go home with greater joy to tell his friends what great things Jesus had done for him, than many returned from these encamping grounds, to announce to their former companions, their happy change.

To what has been said it may be objected, that many who were converted in this extraordinary manner, gave no lasting evidence of a real change, but returned again to their former courses; and as they testified that they were all

actuated by one spirit, if some were mistaken, why not the whole?

I answer, the work of God is one thing and the opinion formed by the subject of it, another. If it should be granted that many, or even all, were mistaken as to the immediate effect of the work, this would not alter the work from what it was. If a foolish person should take grain when it was only in the blossom, and say it was ripe, and commence reaping, binding and stacking it, this would not prove that the plowing and sowing had not been well done by a good farmer.

Spiritual life is of a growing nature, as well as vegetable and animal life. If many, zealous to increase the number of their disciples, did deceive the generality with a vain persuasion, that a short scene of conviction, light and comfort, comprehended all that was contained in the new birth, and cut them off from any further growth, this did not prove that their impressions had not a proper beginning, or were not of the genuine kind.

Obj. 2. If this great appearance of union and general communion was of God, why did it not increase?

Ans. Why did not that union and communion increase which existed among the Pharisees, Sadducees, Essenes, Herodians and Syrophœnicians, who followed Christ into the wilderness and encamped there day and night? The reason is plain, the foundation of a lasting union could not be laid until the rubbish was cleared out of the way, and as this was the first work then, so it was in the late revival. Those who followed the true light were united in breaking down and burning

that which was old and decayed, and this had to be done before they could unite in building up that which is sound and permanent. A union in the first case, although it is productive of greater division, is both a shadow and a sure pledge of that union which follows in consequence.

Obj. 3. But what do you make of those who testified that they had got all the rubbish destroyed, were carried above all sin, and temptation, and pain, and never should suffer again, were higher than Elijah, perfectly blessed and filled with the fulness of God. With all this so united in heart that they never could part, and yet after all, turn to hate one another worse than ever, and live as loose and wicked as others? So that they could afterward say;—

“Ah! where am I now! When was it or how—

That I fell from my heaven of grace?
I am stripped of my all—I am brought into thrall—

I am banished from Jesus' face.”

Do not such changes prove that their extraordinary light was all a delusion?

Ans. If so, the same argument will prove that every dispensation of light, both under the Law and Gospel was a delusion, for after the brightest manifestations there was always a falling away. Did not the whole camp of Israel fall away after the giving of the law upon mount Sinai? Did this prove that the light which they saw and all the signs and wonders that preceded and accompanied it was delusion? David, Solomon, and all the Kings and people of Israel fell away; and how often was this chosen generation

brought under judgments and banished into captivity, not to prove that their extraordinary light had been all delusion, but the contrary.

John the Baptist decreased and his followers came to nothing. All that had followed Jesus for three years, forsook him and fell away in the hour of trial. If this was not sufficient according to the above objection, to prove their light a delusion, you may add the universal apostacy that prevailed through the long reign of antichrist, in which there was none that did good and sinned not, no not one.

(TO BE CONTINUED.)

PROGRESS.

—
EMILY OFFORD.
—

EVER since the old, old story was told and believed, of the perfect origin of Adam and his tremendous fall, whereby the whole race was ever afterward to be cursed, the tendency has been to look upon the past as superior in every respect to the present. Every generation sighs and wishes back the good old times that used to be; as if the world and everything pertaining thereto, was always on the downward road to destruction and misery; which idea seems wrong. It is the offspring of a false theology.

The world moves onward and upward. Humanity develops, progresses, improves. Knowledge spreads abroad, and wisdom and love increase. Of this we have abundant proofs all around us. Progress, though gradual, is certain; ancient myths and superstitions no longer intrall the minds of men as they have done in times

past; honest doubting, patient investigation, and sound reasoning unveil the truth, let in the light of God and obliterate them.

In past ages the world was largely controlled by fear. The fear of offending Deity and consequently being put into inextinguishable fire; hence, they readily accepted any means of escape proffered them. The ignorant and superstitious of all classes and ages down to the present time, were and are attracted to and excited by the marvelous and miraculous. These stir the emotional part of man's nature, and in the childish state bear mightier sway than aught else. A child reads stories and believes them merely because they are in the books; but intelligent minds seek to know the whys and wherefores and do as the prophet said, reason together; and this candid reasoning and scientific research is evolving in the era of common sense; the fear of might giving place to love of right; and when people learn of, and acknowledge the Heavenly Mother as well as the Heavenly Father, and woman finds her proper sphere and stands co-equal with her brother, the wheels of progress will roll more rapidly, the reign of peace be much nearer, and truth will indeed triumph gloriously over error.

The world moves forward truly, and no less in religion than in science, although many are bewailing the low spiritual state of the sectarian churches; all of which probably began with a measure of the spirit of grace and truth, but becoming fixed and creed bound, they had no opportunity for

spiritual growth, and when an organization ceases to grow dissolution begins. The churches endeavor to derive sustenance from old and time worn theology, and therefore literally starve the people for the lack of a living inspiration and present revelation of light and truth. Why should they not pass away and give place to something better?

And what is true of others is also true of this, the Shaker Church. Like causes produce like effects. But one great blessing vouchsafed to Zion, is that her people are not creed bound; our gospel teaches endless progression. Light is ever beaming brighter, truth and wisdom gradually unfolding to every sincere, earnest seeker within her borders. Every opportunity is given for soul growth; it only remains for each individual to labor and struggle, and if necessary, to wrestle as did Jacob of old with the angels, to gain increasing righteousness and maintain a living church. The gospel requires from time to time, greater sacrifices, more cross, and greater self-denial, with increasing testimony against error, as proof of advancement in the spiritual life.

True religion is practical and logical; it takes cognizance of every act, spiritual, intellectual and physical; it teaches us to observe physiological law as being the law of God; that if these are disregarded, suffering and disease will ensue as the just penalty; that they are not imposed upon us by an offended Deity, but are the consequence of violated law. Effect follows cause as sure as night succeeds the day. It teaches us how, when

and what to eat and drink, and what and when to refrain from eating and drinking; and in the ever unfolding of God's spirit will call upon us to leave off from our tables some articles of diet which are now deemed indispensable; and it will require us to thoroughly masticate our food before swallowing it, and thereby save us from dyspepsia and its concomitants. Good ventilation will also be included; thus our religion will save us from sickness which is much better than doing wrong and getting sick, and then wanting to be cured in some miraculous, incomprehensible way, and allowing us to go on sinning (or violating law.) It is antichristian to try to be saved *in* our sins; the gospel saves *from* sin, and this is the only salvation worth seeking.

The increasing testimony will require the sacrifice of all superfluities in dress, and no less the pernicious habit of tight lacing. All things will be done to the honor and glory of God and the upbuilding of true and noble manhood and womanhood. The selfish principle of me and mine will then be brought into much more subjection so that no one will think of owning even a plant any more than they now do of carrying a purse. Flowers, those beautiful emblems of virtue, so fitly called the "stars of earth," will be ours to enjoy in abundance through consecration; by cultivating them for the sole purpose of beautifying our gospel homes, ornamenting and brightening the whole household of faith, and not to foster personal selfishness.

The church of Christ's second ap-

pearing has always been and must ever be a progressive institution; thus it lives to-day; but if the testimony does not continue to sound forth with an increase, and its members become inert, what will save it more than others from ruin? Nothing short of a renewal of the inspiration of the Holy Spirit, and an ever present revelation of God's truth, and strict obedience thereunto, will keep it alive, and promote its growth and glory; but herein its light may shine forth as a city set on a hill, its power be felt by honest-hearted souls hungering and thirsting for righteousness, and Zion's numbers be augmented and her strength renewed.

Mt. Lebanon, N. Y.

ZION'S SOUL COMMUNION.

CECELIA DE VERE.

If I may kneel beside the waves of prayer,
And kiss the shore;
In spirit, kneel, for Mother's gift is there,—
I ask no more.
That gift hath all my life shall ever need,
For Mother's love
Will downward to the Jordan waters lead,
Where broods the Dove.
What if the waves roll high, and I must swim,
I will not quiver.
The land beyond, so bright, no storms can dim,
I'll brave that River.
Prayer and repentance still are crested waves
That hold the light.
Their union buoys the soul, inspires and saves;
They know no night.
O kindred, blessed, yearning, toiling souls,
My heart bows low.
I feel the mighty river as it rolls
In holy flow.
Here on its banks, the "tree of Life" is found.
Its fruits we share.
Across its depths, transparent and profound,
'Tis yet more fair.
The call to waverers is, "Be not sad,
Nor pause to doubt;
But seek the stream that makes the city glad.
Woe is without."
Is there one child that Mother's love would win,
That will not hear?

Is there one heart that would decide to sin
Through lust or fear?
The voice of many waters answers,—Nay!
Each guileless one,
Turning in simple grace to learn to pray,—
"Thy will be done,"
Shall, through the crystal current, see the world—
Its awful state,
When Eden's enemy in roses curled,
For prey doth wait.
Then shall sweet lessons on the spirit crowd,
By faith illumed.
Then it shall cry, "If I am longer proud,
Oh! I am doomed!"
"Dear gospel kindred, now I know your worth,
Help me to win
The life transcendent, far away from earth—
I hate all sin."
So ran the meditation of the hour,
When saints unite
To seek the increase of the spirit power,
And error's flight.
To pray for every heart, in every need,
From age to youth.
And that the earth make ready for the seed
Of virgin truth.
O when I felt the perfume rising up
From each pure shrine,
There was a joy within my spirit's cup,
Which seemed like wine.
That I might bring frankincense and sweet myrrh
With Mother's few.
And make the sacrifice sought out by her,
Was blessing true.
To have with them a humble place and name
From sin removed,
Was more than gorgeous gifts of wealth and fame,
Such gladness proved.
Dear ancients of the city, lingering pray
Through twilight time,
Help Zion to accept the seven-fold day
Of light sublime.
To be established in the truth revealed
That strikes earth dumb.
God's missionary mountain unconcealed
Whose word is "Come."
Mt. Lebanon, N. Y.

MEDITATIONS.

OLIVER C. HAMPTON.

"I AND my Father are one." Jno. x., 30. Consider, O Soul, thy individual nothingness. What thou gloriest in, and callest by the several names of individuality, personality, identity and ego, are only softer names for pure selfishness; separateness from God.

Let me look solemnly into this matter of At-one-ment, so boldly asserted by my Savior, Jesus Christ. If Jesus and the Father were, and are one, then I and my Father ought also to be one. Because Jesus prays that "they all may be one, (meaning his disciples) as Thou, Father, art in me, and I in Thee; that they also may be one in us. And the glory which thou gavest me, I have given them, that they may be one, even as we are one."—Jno. xvi., 21, 22.

Verily, here is a theme of mighty magnitude. When I have put off, ignored, and once for all, absolutely and irrevocably abjured my little egotistic self, I am utterly stripped of all consolation from a selfish source; then it is that I am forced to calmly sink into the "divine inmost" of my being, shunning all resources of outward comfort and selfish satisfaction or excitement. Down in the indescribable recesses of my being, I reach a point where I am not apparently, but actually, merged into the infinite possibilities of the Infinite God. Here, having laid down my selfish life, I take it up into the infinite, eternal life of God. What is left of me, has become "the Word, and the Word is with God and the Word is God; the same which was in the beginning with God." Here the plenitude of power and energy is mine to possess; not at all for my own aggrandizement, gratification or glory, but for the good and assistance of others for all time and all eternity. In that state I know the spirit is able to say, not only to that sycamine tree, but to every disease of body or soul, "Be thou plucked up and cast into the

sea" of negations and they shall obey. The source of Divine Love (God) is to be discovered in the deep, soundless silence of private meditation and retirement from all outward objects, and utter, passive surrender of one's self to the higher affinities of the Universal, the serene depths of the All-Good. But this discovery is only the incipient step of the initial process to the possession of the same.

After this sublime discovery comes the solemn ordeal of preparation for its enjoyment. My own will, which desires self-gratification, must be totally abandoned in all directions. My time, instead of being devoted to self-pleasing and emolument, must be devoted to the promotion of comfort and peace for others.

My appetites and unworthy proclivities must all be left behind, and labors and interests of benevolence toward others, foes as well as friends, substituted in their place. My selfish interest in a salvation for myself and a few others, must give place to, and be merged in the salvation of all souls in all worlds. When this is accomplished, the everlasting assimilation to the Universal Good (God) will be found to have taken place. No sorrow, no fear, no pain nor agony, physical, mental or spiritual, disturbs the peace of that realm of Infinite Love. No impatience nor despair can disturb the calm waters of existence forever.

"When we see all that is carnal,
All that men call good and great
Sacrificed for things eternal.
Matters of a better state;
If he's not a good Believer
Who makes such a sacrifice,
Then was Christ a grand deceiver,
And the Scriptures, pointed lies."

Then the evil one shall come but shall find nothing in me whereof to create torment or unrest. Then shall the Kingdom of Heaven be within me, and I shall need to go no more out to seek for a fugitive peace among the frivolities of Time, nor the rudimental pleasures of sensuous things. Be assured that all this unspeakable glory is attainable in this life; even absolute immunity from sorrow, sickness or unrest; even eternal peace and content.

Union Village, Ohio.

GOVERNMENT OF THE TONGUE.

MAGGIE LADD.

To do this properly, we will be enabled to manifest a love for all that is good, as all good comes from the same and only fountain head, from which source we derive all our blessings. God is love, and his children, who would dwell in his kingdom, should be examples of love and light to those in darkness.

We can never gain those who do not see as we do, by uttering words that are harsh and unkind, but in a spirit of meekness, prove to them that we have learned to govern our great enemy. In the thirty-fourth Psalm, and 13th verse, we find this injunction. "Keep thy tongue from evil and thy lips from speaking guile." St. James also describes the tongue as an unruly member, full of deadly poison. It is, therefore, necessary that we place a strong restriction over the words that fall from our lips and let them be seasoned with grace and piety.

But where the tongue is governed

and brought into subjection, we may utter words that will be like a healing balm, be just as ready to see the beam in our own eye, as we are in the eyes of others; and thus in godly fear, labor to build up the good and reject the evil, in our daily intercourse with our friends and companions.

South Union, Ky.

'TIS VICTORY.

FLORENCE A. STAPLES.

THE power that yields to death and to defeat,
Yields but the conquest to the nobler strife;
The force repellant, mightier forces meet,
As fast recedes the ebbing tide of life.
But, vainly cowering 'neath the sway of doubt
We mark as death the power that sets us free,
'Tis but transition unto joys more real,
The triumph of immortal life to see.
Oh life! thou hero, haloed but with bliss,
And laurate with emblems of thy grace,
Thou'st smitten but the transient unto dust,
Entombed, the perishing receives its place.
While, 'mid the tranquil hush, the calm serene,
The spark that knoweth not decaying blight
Thy snow plumed pinions bears from earth away,
To dwell amid unchanging scenes of light.
Why tread this vale as one of doubts and tears?
The mead is sure, the recompense is just.
O life! thy power calms turbulence and fear,
Divines the mission of exalted trust.
Thy thrilling touch the latent germs revived,
And hope's white blossoms swayed in balmy air;
Thy voice, a minstrel inspiration woke,
As floats its echoes down the aisles of prayer.

Clothed in the majesty of thine alone,
In dimless glory shines thy crown of light.
The chill damps of the misty tomb, O life,
Ne'er touched thy gleaming robes of spotless white.

No shadows linger e'er to veil or mar
Thy radiant form, in symmetry complete,
Love, from grief, tears the sable pall of fear,

And at thy bidding, casts it at her feet.

We view thee as an angel form of light,
Enrobed in vestments of immortal bliss,
And through the cloud-wreaths, view thee gleaming bright

Transfigured in thy perfect loveliness.
Conferring but the boon, perpetual youth,
That knows no blight, no withering or decay;

As fresh, as bright, in emerald unfold
The buds of spring-tide to the west wind's play.

The conflict's ceased, the victory is won,
The struggling force with force is done,—
'tis o'er.

The spirit greets the cheerful morning light,

And of earth's gloom and sorrow, knows no more.

For, mounting upward from earth's din and strife,

Disrobed but of its brief mortality,
Its gladsome song through arched dome portals rung,

'Tis spirit life and breath,—'tis victory!
Canaan, N. Y.

ROCHESTER, N. Y., MAR. 24, 1891.

GENEVEVE DE GRAW AND ALL DEAR FRIENDS:—I am happy to hear again through the columns of the MANIFESTO that the little band of Believers at Sonyea are still holding the fort and enjoying the usual amount of the comforts and blessings of life. Glad to hear that brother Clark is improving, hope he will soon be able to assume his wonted place.

I was shocked to read the account of

the lynching of the poor Italians at New Orleans recently. Shall such a spirit of hatred and revenge be allowed to run riot, scattering death and destruction everywhere? Public sentiment may possibly excuse the lynchers but if so the fact will be a terrible condemnation to that sentiment. Expediency when pleaded in extenuation of such gross and heinous crimes becomes most absurd and ridiculous.

Such outbreaks are but the natural fruit and results of the selfish, lustful lives men choose to live. It shows that beneath the smooth and fair exterior there is a force at work powerful enough to disrupt all political and social bands and engulf our boasted civilization in the chaos of despair. I tremble for our country. I am alarmed for the free institutions founded by our fathers in equal rights and justice to all. New Orleans has succeeded a treaty of Justice by a flagrant violation of our Constitution, the superior law of the land. This is as the alarm of danger, only an index of the hidden and powerful forces which threaten the present conditions. Will the alarm be heeded, will men open their eyes to the light of day, will they see in the formation of society the very elements of disintegration and death? The cure is in their own hands. Eliminate selfishness, recognize the actual equality of the rights of men, assume a universal brotherhood, abolish individual property, accept common property and the foundation is laid on the everlasting rock of righteousness, upon which may be constructed, by the faithful observance of the laws of our being and the practical enforcement of the Golden Rule,

a structure which shall stand in beauty and pride, truly the light of the world. Let us hope these repeated warnings may lead to the hoped for consummation.

I have no news of importance to communicate. My health is as usual, the weather is warm but damp and showery. I hope you may all continue well and that the coming season may be a profitable one in every way to you. Give my love to all not forgetting a little girl called Agnes.

With love,

FREDRICK A. STEBBINS.

*Written April 8th. 1891.—for
LAVINA P. MCINTIRE.
who this day passed over the River.*

NELLIE O. WHITNEY.

DEAREST mother, thou hast left us,
For a home in a fairer clime,
Angels sing a welcome to thee,
Rest, loved one from things of time.

We shall miss thee, dearest mother,
Miss thee when the way seems dark,
But we pray thee, linger near us,
And thy blessing still impart.

Many years thou hast toiled in Zion,
For the cause of truth and right;
Fought the battle, gained the victory,
Now thy robe is snowy white.

Trials and afflictions many,
Were thy portion here to share;
God will now repay thy labors'
Hold thee in his loving care.

We would follow thy example,
We would live as thou hast lived
Without flinching in the warfare,
All to God we'd freely give.

For thou'lt wear a crown of glory
Which the loyal hearted wear;
Thou wilt have a mansion holy,
For the pure in heart prepared.

Thou wilt meet with friends and kindred,
Loved ones who have gone before.

O the meeting! O the greeting!
 When thou'lt meet on that bright shore.
 Farewell Mother, we shall miss thee,
 Miss thy kindness and thy love,
 And we hope to be so faithful
 That we'll meet in heaven above.
Sabbathday Lake, Me.

SLIPPING AWAY.

*Lines Written to the Memory of Sister
 LAVINA P. MCINTIRE.*

—
 ADA S. CUMMINGS.

THEY are slipping away, our dearest
 friends
 Where the faithful findeth rest,
 We have them with us here to-day,
 To-morrow they have sped away,
 Into the land of the blest.
 They are slipping away, no calling them
 Already their day stars have set; [back,
 We notice their tottering foot-steps slow,
 And in our hearts we feel and know,
 Sweet rest is coming yet.
 Thus they are drifting away, away,
 In vain may our mourning be;
 We see them glide out on the silent tide,
 And their barques move on to the other
 Across the crystal sea. [side,
 And one to-day has slipped away;
 Her form lies stiff and cold,
 Her hands at rest are folded now,
 A peaceful calm o'erspreads her brow,
 Bespeaking joys untold.
 She hath slipped away and we feel her loss
 How we loved her no one can tell;
 All earthly sufferings now are past,
 Her work is done. She rests at last
 And with her, "All is well."
 Shall we mourn for her? "O nay indeed!"
 I hear her sweet voice say;
 "O do not call me back again
 I've had my share of grief and pain
 And now I've slipped away."
 Thus she hath passed away from us,
 Where loving friends await;
 Where welcoming songs of peace divine,
 Are sung to her in yonder clime,
 Beyond the pearly gate.

Into the City of Love and Light,
 Where the faithful dwell above;
 There we may view her with the blest,
 With dear companions safe at rest,
 Rejoicing in their love.
 God grant that when we slip away,
 And sail on the silent tide,
 We may safely anchor on that shore,
 Where grief and pain are known no more,
 At last, on the other side.
Sabbathday Lake, Me.

—
 "Take heed that ye do not your alms
 before men to be seen of them, but when
 thou doest thine alms, let not thy right
 hand know what thy left hand doeth."—
 Bible.

—
 F. WORTHINGTON.

THERE are many people who give
 money to some charity simply as a
 shrewd policy to better their business,
 or to gain public confidence, as the
 best means toward some selfish end,
 taking care always that their so-called
 charity shall be advertised as widely
 as possible.

This fraudulent species of philan-
 thropy is what Jesus sought to warn
 his followers against. Because the
 possible realization of the worldly end
 sought, is all the reward such acts can
 receive, either here or hereafter.
 "Verily I say unto you, they have
 their reward."

But all good deeds, words and ac-
 tions springing from a desire to aid
 others or comfort them, received the
 highest approbation of the Teacher.
 The giving of money is a great and
 powerful means of doing good, but
 there are many ways without the giv-
 ing of money. There are no souls so
 poor, but that they may become rich
 in good works for Christ and God.

Society is composed of an infinite variety of natural characters. Some are rich, some are poor, thousands are paupers, thousands are helpless; many are young and strong, many are old and infirm. And there are many grades of intelligence; all having some useful quality in which they may excel if cultivated; yet all are made of one flesh and blood, and all controlled by the supreme laws of the Infinite.

But spiritually all souls are equal. The soul of the poor outcast is as valuable in God's eyes as that of the king. And both may become of equal value to God and society for good; providing the Holy Spirit moves and tempers the action of each. In cases of great calamities, like a large fire or an earthquake, how quickly the race and caste prejudices of human nature are forgotten and all mingle together as one.

The grave awaits alike high and low, strong and weak, black and white. Now all these varieties of human life can be equally valuable in God's service in their places and ways. Nature consists of infinite varieties unconsciously aiding each other. The oak gives support to the ivy. The woodpecker extracts insects from the growing trees, which otherwise might become numerous enough to destroy them.

There is a strong tendency with many, in our day of newspapers and telegraph and rapid transit, to think that it is only now and then some very popular and highly gifted persons whom the world calls its great men, that can do much for God or humanity. At a casual glance, it in-

deed looks that way. But if we consider more closely, we will see that these same great men have been dependent on the efforts of thousands before them. What of the teachers who taught them? Of the self-denying father and mother, and of others perhaps, of whom the world does not hear. These great men are doing the work God intended for them if they are actuated by his spirit; but not a more important one than thousands of the toiling, humble, unnoticed servants of the Teacher, unknown to the world, but not unfelt. They will be known in eternity.

The flight of the eagle as it soars around the lone cliffs of the sea, or the rocky crests of the mountain, is sublime, grand, majestic. But the sweet songsters that enliven our woods and meadows in the spring and summer are remarkable neither for their size or gaudy plumage. The widow who cast in her two mites has been preaching charity to millions for centuries.

Some of the greatest events of history for good or ill, have resulted from some apparently trifling occurrence. From the ranks of the humble and the fire of affliction have sprung some of the strongest Christian characters. Occasionally a brand is plucked from the depths of infamy and becomes a pillar of strength to others. Gough and Murphy, once notorious drunkards. Gough and Murphy the powerful temperance advocates. Baxter and Bunyan, once abandoned blasphemers; Baxter and Bunyan, gifted and staunch advocates for righteousness.

In a purely worldly sense, only the strong can succeed. But it is the will and desire of God to bless the weak and afflicted, to aid the strong; thus to prepare all who will desire and ask it, for a blessed eternity beyond. This blessing is open to all who may work for it. To the toiling laborer and grimy engineer; to the educated and the ignorant; to young and old; to the wayfarer and to the sinful. God is able to save the soul even unto the uttermost.

Mt. Lebanon, N. Y.

[Contributed by Mary Johnston.]

HEAVIER THE CROSS.

HEAVIER the cross the nearer Heaven,
No cross without, no God within;
Death, judgment from the hearts are
driven,

Amid the world's false glare and din.
Oh! happy he with all his loss,
Whom God hath set beneath the cross.

Heavier the cross, the better Christian;
This is the touch-stone God applies,
How many a garden would be wasting,
Unwet by showers from weeping eyes;
The gold by fire is purified;
The Christian is by sorrow tried.

Heavier the cross, the stronger faith;
The loaded palm, strikes deeper root;
The wine juice sweetly issueth
When men have pressed the clustered
fruit.

And courage grows where dangers come,
Like pearls beneath the salt sea foam.

Heavier the cross the heartier prayer;
The bruised reeds most fragrant are;
If sky and winds were always fair,
The sailor would not watch the star;
And David's Psalm had ne'er been sung,
If grief his heart had never wrung.

Heavier the cross, the more aspiring;
From vale we climb, from mountain crest;

The pilgrim of the desert tiring
Longs for the Canaan of his rest;
The dove has no rest in sight,
And to the ark she wings her flight.

Heavier the cross, the easier dying:
Death is a friendless face to see;
To life's decay one bids defying,
From life's distress one then is free;
The cross sublimely lifts our faith
To him who triumphed over death.

Thou crucified: the cross I carry,
The longer, may it dearer be;
And lest I faint while here I tarry,
Implant thou such a heart in me
That faith, hope, love, may flourish there
Till for the cross, my crown, I'll wear.

—Selected.

"THY KINGDOM COME."

Acrostic.

ANNIE R. STEPHENS.

THIS holy prayer of faith, and hopeful
trusting,

How many hearts have raised to Heaven's
throne;

Yet could not see the orient hills all
beaming,

Keeping the glory that is still their own.
It is not meant that hearts should toil and
anguish,

Nor meet a recompense for every tear;
God's truth is law, tho' now by sin en-
shrouded.

Drive back the shadows that so long have
clouded,

O light divine! bring truth's grand era
near.

May we not see the dawn of revelation
Chasing afar the darkness of the past?

O law of love! that yet shall rule the na-
tion;

Man forms with man a brotherhood re-
lation,

E'en then shall God's true kingdom come
at last.

Mt. Lebanon, N. Y.

True conscious honor is to feel no sin
within.

THE MANIFESTO.

MAY, 1891.

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

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Editorial.

THOSE wonderful manifestations of occult power which occurred during the time of the Kentucky Revival, are quite beyond the ability of religionists or even philosophers to determine the source from whence they originated. Many scores of worldly-wise men stepped forward to explain but were forced to retire into their own darkness.

Those only, who are spiritually impressed can know of the gift of the spirit, or can rest assured in the depths of their souls, that God has, in loving-kindness, made them heirs of his goodness and love.

That the Revival took place and

held as its willing or unwilling subjects, the wealthy in common with the poor, where all were involuntarily forced to act very much alike, as did the strong man of mature age and the little children of not more than eight or nine years, is one of the most remarkable exhibitions of religious sympathy and zeal that has a place in modern history.

No revival, operating upon the mind of man to encourage him "to live soberly, righteously and godly in this present world," has since that date, been recorded as its superior, or even as its equal. Thousands gave their testimony of the good work that God's love had wrought in their souls, and how it had saved them from the sins of the world.

The republishing of this astonishing manifestation, which extended through North Carolina, Kentucky and Ohio must awaken a deep interest in the minds of those who are susceptible to religious impressions. Men and women are not specially inclined to welcome that which humiliates them before their friends, that forces them into conditions over which they would weep like children and into relations which may destroy even their hard earned property.

It is "God that moves in a mysterious way, His wonders to perform," to which the spirit of love in man responds. The healthy, growing mind cannot be otherwise than actively engaged in the things that pertain to the affairs of this life.

Ruled as the human race is, by the faculties of the mind, a village, a city or even a whole state may be involuntarily moved to act, and we say that the spirit is in the air. Indeed, it is. If the lower faculties predominate, it may be the work of a mob or of an army, when all the brutal qualities are aroused and men and women become brutally cruel in their deeds of horror.

If a love for humanity and for God's law is in the ascendancy, religious enthusiasm and the work of righteousness follows as naturally as peace and prosperity follow a well disciplined mind.

On the passing away of this grasping selfishness and tyranny which is ruling so largely the souls and bodies of men, and this we pray, may speedily take place, we may hopefully look for righteousness to come forward and a reign of peace and religious prosperity to manifest itself among men. Mankind are going up, and not down. They are moving onward toward God, the Father of light and the dispenser of all good gifts.

Already, since "In the beginning" if the stories of antiquarians and of our own historians are of any account, man in his best estate has become quite like a child of God, if we compare him with those who lived with Noah, or with those of a thousand years ago. Even the earth has grown to be a paradise, and the "thorns and the thistles" that cursed

the Eden of old, are giving place to flowers and fruits, which are far more acceptable.

Here comes the backward movement. For thousands of years, men of religion have been told to love their friends and to hate their enemies, and that hate was manifested with a vengeance, and their fiendish cruelty toward each other would be more bloodthirsty and revengeful than that of the wild beasts.

So slowly has been the up grade movement toward righteousness, that even after men called themselves Christians and disciples of the Prince of Peace, they exhibited the most savage barbarities of their ancestors, and credited themselves with doing a good thing for that special God whom they served.

It has taken a great many revivals to change the current of men's minds and to hold them up as well as it has, and do we wonder at what transpired in that remarkable outpouring of spiritual life in Kentucky. If God's voice and hand ever moved mankind to do anything, it must have moved those people, as they testified of the blessings of an honest life, confessed and forsook their sins, and condemned in themselves all that was contrary to the law of God.

The religious revival that moved over New England at an earlier date, and awakened hundreds and hundreds of people, to think more seriously of the mission which man

had received of God for the benefit of humanity, gave unmistakable evidence of its divine origin, as it turned many of its subjects from a worldly and ruinous career, into that Christian path which leads to practical righteousness. The old inheritance is laid aside and those treasures of God that moth and rust cannot corrupt are being placed in the new heavens.

This is the work of spiritual growth in the soul, the new life that constitutes the revival and leads us on from degree to degree till we become the perfected children of our God.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Center Family.

APRIL 10, 1891.

BELoved ELDER HENRY:—I read your Editorial this morning, in April MANIFESTO, and it seemed meet for the times, as MANIFESTO Editorials always seem to me.

The average temperature of March for Mt. Lebanon and the mean temperature of the same for Canterbury, as given in April, makes a difference of seven degrees, between the two, which makes me think there is a difference between the mean of two extremes and the average for the month, since Canterbury is only about fifty miles further north, according to the maps, and an average of seven degrees colder, than we had, must be severe.

The merry singing of birds this morning, the first I have heard this season, seemed homelike, because they tell of genial skies and vernal blooms, and agreeable warmth, arrived to clothe the earth again with her mantle of green, of multiform texture,—also to renew her fruitfulness with produc-

tions that reward industry, and gladden the hearts of all living creatures.

Since April came in, snow has fallen to the depth of twenty inches, so reported, and though it melted fast, and has continued melting, about six inches remains.

Our farmers put several acres of grain into the ground before the last snow. It is having a cold bath and perhaps it will make a quick start, after its white shroud departs. Brother Henry and the men are improving the time at trimming apple trees.

With the return of mild weather, our people are getting better of their coughs, colds, influenzas and rheumatics, which are being relegated to limbo where they belong.

What is home, if it is not where all rational needs are supplied, and all proper wants, physical and moral, intellectual and spiritual, are satisfied. And where, when duties are all performed in their season, we feel peace and rest, in harmony with environment. A wise attention to the little duties, ten thousand times repeated, each in its proper connection with the daily routine, never neglecting the greater ones, fertilizes life's garden and feeds the fountain of content within, while all unnecessary, superficial and transitory wants are denied and banished, by the satisfaction which flows from industry and a justified conscience. Saturday it rained and snow is going fast. *

North Family.

April 15.

"No time to lose, the moments have a voice,
Calling to duty as a lasting choice.
Swiftly they're fleeing and bear a record clear,
Of deeds good or evil in this earthly sphere.
Scatter the seeds of virtue day by day;
Embody the truth, it will not pass away.
And to labor for others is of virtue to thee,
Increasing thy treasure in eternity."

Of all the seasons, spring is the most important. If the farmer, or gardener fails in duty now, he will have affliction and trouble all through the summer; at harvest time vexation, and for winter, unpleasant reflections.

The season appears to be opening very satisfactorily. Have just commenced to work the land.

On the 3rd we had the greatest snow storm of the season; there fell about eighteen inches. It has now about all disappeared.

Elder Frederick, who on the 1st fell upon a very sharp axe, cutting a terrible gash in the calf of the left leg, is doing very nicely. However it does not at all agree with his active life habits to be so closely confined. The tendency seems to be to develop the nervous system.

"There are no accidents in Christ." Truth. And our gospel travel is not yet complete.

What a glorious sight it will be upon this earth, a body of people living in a section of country where the weeds are all subdued; where there are no destructive animals or insects; where the seasons come in perfect harmony and where all the people not only have complete control of their spirits, but of their bodies too. No accidents, no sickness, no premature deaths and no burdensome old age.

The battle against dirt, moth and rust, is now being fought by our valiant Sisterhood, and things look favorably for complete victory. Our Ministry are expected at their mountain home to-day.

In kindest love. D. O.

Watervliet, N. Y.

April 1891.

The month of April has arrived and also the time for house cleaning. This is the time when some of us would like to go on a visit, where house cleaning is not known.

This wrestling with contrary stove pipes, beating dusty carpets and kalsomining the walls is not very conducive to peace of mind. The only consolation is, that two or three of the good Sisters are generally near, and impart so freely their advice, that one would think they understood the whole business, and of course it will not do to get excited. So we put on

an extra amount of pressure on the safety valve of patience and all goes well.

We have not done any ploughing as yet. Snow remains on the ground and it freezes every night. We are making fences. Are selling some of our potatoes at three dollars and twenty-five cents a barrel.

Our tomato plants look well. We shall have about six thousand plants to set this spring. We have closed the sawing of logs at our mill, this season, and think the business has been profitable for us.

J. B.

Second Family.

We have not much to write at this time. The latter part of March was warm, and the wood for the coming season was sawed and stored away. We commenced ploughing, when lo! April stepped in and clothed the earth with a mantle of snow about twelve inches deep. This put a stop to ploughing for the present; but as there is other necessary work to be done we need not be idle.

Hancock, Mass.

April 10, 1891.

Time, which is ever on the wing, again brings the period in which it is expedient to collect "Home Notes" for the excellent pamphlet that so abounds in wisdom, and gives such universal satisfaction. There is, however, in our section, little of interest to record.

Health has been an abiding guest with us through the winter, which is cause for deep thankfulness. In one or two instances La Grippe attempted to put in an appearance, but being rebuffed soon left.

The April number of the MANIFESTO is, from cover to cover, so replete with articles of superior merit, that distinguishing preference seems hardly possible. "Home Notes" do indeed have the right ring, are always refreshing, and serve to bring us into closer communion with gospel kindred.

The feathered songsters still seem to

tarry in their southern homes, not daring to venture to our northern climes,

While the chilling winds blow,
And earth remains enshrouded in snow.

One of our aged Sisters, Anna Pool, of the Second Family, on the morning of the 9th ult. had the misfortune to fall on the slippery flag-stones and break a bone of the left arm near the wrist. The doctor who is in attendance thinks it is healing finely and considers it a remarkable case, as she is in her ninety-third year. He claims there is not to be found on record, a case where a broken bone has healed on a person so advanced in years.

A large amount of wood is being sawed and split both for market and home use.

While we enjoy the delicious maple syrup that we are making in very small quantities, we are reminded of the toiling ones in our sister Societies, (particularly those in New Hampshire,) who are manufacturing such large quantities of both syrup and sugar, and we wonder how so much labor can be accomplished. May God's blessing attend them. J. L. S.

April 4.

BELoved ELDER HENRY:—Owing to inquiry from some of the Societies of Believers about our Iron Ore Mine, I thought it best to send you some statements of facts in regard to it, which can be placed in the MANIFESTO if you think best so to do. Notes about Home seem to be read, and no doubt will be so long as our interests are identical.

The pocket of ore found on the land owned by this Society is one of the deposits which belong to the Salisbury vein. This vein is first found near the north line of Berkshire Co., at the head waters of the Housatonic river, and runs in a south-westerly course through the county and along the west line of Connecticut and east line of York State. Its extent is about ninety miles. Ore has been discovered in sections this whole distance, although some beds are too poor to pay for working, while others are very rich in iron.

Four years ago this spring, parties commenced underground mining on our land a little east of the village, near the railroad station. Here they dropped a shaft about one hundred and thirty feet into the earth. This shaft is six by eight and timbered from top to bottom. From this they drift away into the ore. They are now working four levels. The bottom level has been extended between two and three thousand feet, and still forces good ore. The Company have lately sunk another shaft one hundred and fifty feet deep near the lowlands on the line of their underground works. As the top of this last shaft is some forty feet below the top of the old one, they will be able to extend more drifts under these present works. The depth of the ore has not been determined as yet, but the Company are satisfied that they are working on the top of the deposit. They have erected a large building over this last shaft and placed in it their engines, washers, pumps, &c.

At the present time they are taking out about eight hundred tons of ore per month. When their new works are completed they intend to work nine or ten levels and mine seventy-five to one hundred tons per day.

The Railroad Company have run a track out to their works so as to load their cars where the ore is taken out, without any extra hauling. The ore is taken to Chatham, some eighteen miles, where their furnace converts it into pig iron.

The grounds are loaned to the Company for a term of years with an agreement that there shall be a certain amount of ore mined each month and a monthly payment of Royalty made to the Society for every ton taken.

We are able to say that thus far the Company have lived up to this agreement. The expense of mining the ore is borne by the parties without any aid whatever from the Society.

On the 2nd inst. we observed the Procclamation sent out by Governor Russell for a day of Fasting. Had meeting at ten

o'clock A. M. The afternoon was devoted, as is the custom of Believers, to putting things in order. As the snow had nearly all disappeared we thought it a good time to put away our sleds, and did so. The next morning, to our surprise, we found sixteen inches of beautiful white snow had fallen during the night; we had not any use for it except to fertilize our land, therefore we agreed that it could disappear just as soon as it pleased.

House cleaning has already commenced and where there is a particle of dust or one fly-speck, the good Sisters think it will not do to let it remain. Therefore, brooms, brushes, and soap-suds are in motion. Good health favors us at this date.

In kindest love. Your Brother.

Ira R. Lawson.

Enfield, Conn.

April 1801.

The bluebirds were with us as early as the first of March. A short time ago our supply of roots which we had been feeding to our milch cows failed, in consequence a surprising decrease of milk and cream. Note. We must raise more roots, carrots and sugar beets the coming season.

We raised last summer and fed this winter about nine hundred bushels. We must make it twelve hundred this season, and raise squashes, soft shell for early feed, and thus have roots till grass comes again.

Ensilage is no doubt an indispensable feed where milk production is the only object sought, but in butter production it seems to be inferior to good corn fodder cut fine and fed with roots, grain, and clover hay.

We have for some weeks been engaged in spring work.

T. Stroud.

April 6th.

We have spring and winter in alternate layers, as soon as we get ready to work the land, the ground freezes, snow falls and winter holds on. The third of April four inches of snow accompanied with high winds and cold air. We are improving the time cleaning up door-yards and build-

ings, trimming trees, hauling lumber, mixing fertilizer, preparing seed and machines for work as soon as the season will permit.

Our new Aspinwall Potato Planter has come, and we are rejoicing in the prospect of time and labor to be saved thereby.

We have fixed over and painted the tin roof on engine house and dairy, and are repairing other out-buildings. We have a gift of cleaning up and hope to feel better for it.

M. Witham.

"Praise God from whom all blessings flow." Our best blessings are free. The bright sunshine, the welcome rain, water, air, health, and above all, the gospel is free. Free salvation by the cross. We are invited to drink of the water of life freely. We have always abundant occasion for praise and thankfulness, and it is befitting that we join in special strains of thanksgiving unitedly as well as individually. We should be thankful for pure companions, for the comforts of a peaceful home and social life, and for religious privileges and spiritual blessings that cannot be measured. Offering thanks is acceptable to God and healthful to the soul. "Enter into his gates with thanksgiving and into his courts with praise; be thankful unto Him and bless his name."

2808 spaces of cream were sold in March.

It is a source of gain to under-drain. A clean seed-bed makes easy culture. Weeds rob the soil of moisture; they also rob small plants of sun and air.

To make chickens grow, feed wheat as soon as they can eat it. Mashed potatoes, corn and oats, (ground) can be given them to advantage. Ground meat should be given them once a day. Confined fowls should not be fed much fattening material, but give them a proportion of lean meat or scraps.

D. Orcutt.

Harvard, Mass.

I want to send my heart-felt thanks for the Autobiography of Elder Giles B. Avery. No doubt the compilation of it through your limited means has caused you much

arduous toil and labor. The good that will be derived from reading it will not only be seen within our household, but it will be a living missionary to many who are looking into a knowledge of these principles. All who have known Elder Giles have seen that he has made the principles of Shakerism a perfect success in his life. And now as he has been called up higher, may his pure mantle rest on his successor, Elder Joseph Holden.

For more than thirty years I have been closely associated with him in the duties of life and have always found him a stalwart for the principles of our blessed Mother's gospel and just the one to receive the blessing, strength and success of a dear brother. What have we to fear if God be on our side?

Don't let us leave our alabaster boxes to be broken over our dear ones after they are laid in the coffin. Let us break some of them now and let the perfume fill the air, and make glad the hearts of those who are carrying along Zion's burdens.

We are often exhorted to make our home attractive, to throw out sunshine and cheer in every department of life. If the kingdom of heaven is within us why not let some of it out and share together as Brothers and Sisters. They who tread life's pathway ever bearing on their faces an expression of cheerfulness, are radiant ministers of good to mankind. They scatter sunshine on all they meet, depression and gloom fade away in their presence.

On Thursday the 2nd we had one more heavy fall of snow, so we resorted to our sleighs for traveling. A blizzard visited us in the evening and broke down one of our large fir trees and tore down six telephone poles between our place and Ayer.

Health of Society quite good, no one confined to the sick-room, so the time is given to the physicians to play.

A. D. B.

Canterbury, N. H.

The return of spring must date with the return of the little birds and the swelling of the buds on the maples. Winter has

held the "right of way," over the wood to be burned and the garments to be worn till within a few days, when a change of temperature has been announced. Large numbers of robins and bluebirds have returned after a long absence, and seem very much at home.

The sugar harvest is over. Two camps have been in operation and some hundreds of gallons of nice maple syrup has been secured. At the camp in our family one Brother and two young men have taken charge of some 300 trees. They kept one yoke of cattle at the camp and when not engaged in the hauling of sap, they were made useful in hauling a supply of wood for another year. This camp has furnished some 190 bbls. of sap and some 98 gallons of syrup and for this pleasant luxury we shall be made happier during the whole year.

The Honey Bees are yet imprisoned in the cellar, and as they eat less honey while held in close confinement, it is a point in economy to hold them till the return of spring is made a certainty. No honey can be obtained till the last of May, and not even any bread till the catkins are in flower, so that the thousands of active little bees if away from the cellar, must be fed daily or there is danger of their falling into bad habits.

In accordance with the time-honored custom of the early fathers, our Society regarded the proclamation of Governor Tuttle of N. H., and enjoyed a very satisfactory meeting. Such seasons of religious communion are always profitable. *

Enfield, N. H.

April 14.

We learn from the sentiment expressed by a brother in Oregon, who evidently is a reader of our little messenger, that not only our Societies, but others also, look with interest to the Home Notes.

At first, one might think it odd that a stranger outside the gates should be especially attracted to these simple facts, simply written, on our home affairs, no "doctrines" included, only as every word spoken or written has its influence.

Yet a second considerate thought tells us they really are an indicator, possibly an educator, regarding the home life of the only Community that has, as yet, sustained the relationship of brothers and sisters in Christ.

Those who study the "Signs of the Times" declare that in these latter days there is much thought given to this mode of living, for a class who are satisfied with the experiments others have made in the "old way" and desire a "new way."

So it becomes our duty (which Frances Willard says should always be written with a capital D) if not always a pleasure, to delineate as we may, the homely topics which interest us in the New Creation.

Our maple harvest has been immense, almost a continuous flow, or rather "drop in the bucket" since April 1st; very little rain to adulterate, making it unusually pleasant. The market is flushed with sweet, so the purse will not be made to extend on this score, but if all, big and little, have not had their "sufficiency full" it will be their own fault this season.

Health of our family has been unusually good all winter up to date, no "grippe" here. We have concluded our home in the valley is fully as healthful as those on the breezy mountain top.

House cleaning and painting has seized us early so will probably subside in proportionate good season, in time to attend to our friends should they be kind enough to make us a call. E. B.

Sabbathday Lake, Me.

April 18.

EDITOR OF MANIFESTO:—The usual routine of our home has been much broken for the past month. On the 14th of March, Sister Lavina McIntire fell and broke her hip. After suffering severe pain for three weeks and four days she passed over the River, Wednesday morning 8th inst.

Gladly doth her soul surrender,
 "Not my will, but thine be done,"
 Was her last sweet prayer, so tender,
 Uttered at life's setting sun.

One by one our friends are leaving,
 For their homes on yonder shore.
 One by one their souls immortal
 Dwell with angels evermore.

The snow has nearly all disappeared. A few patches of white are seen, telling of the cold season that has just left us. At present it is mud, mud and some rain. We are glad that spring has come and:—
 We welcome the springtime the green on the hills
 The glad bursts of rapture, in far woodland rills
 The soft gentle showers, the loud dashing rain;
 Indeed we are happy to greet them again.

Our teams have hauled 121,960 ft. of logs from the woods besides the usual supply of fire wood which the Brethren are at present employed in sawing, using a portable engine.

Should you come to our home you would find us with our hands at work, and we trust that our hearts would be to God as taught by our blessed Mother Ann Lee.

A. S. C.

Groveland, N. Y.

April 10.

Spring notes are again in demand, therefore our present attention is devoted to making a collection of such notes as will produce harmony in things seen and unseen, in things heard and unheard, remembering that

"The sweetest songs are those
 That few men ever hear
 And no men ever sing.
 The clearest skies are those
 That furthest off appear
 To birds of strongest wing."

The severe, steady winter is believed by many to be a forerunner of peace, plenty and prosperity to the farming community through the medium of fruit abundant and generous farm crops.

Garden making with other forms of enterprise is the advance march of to-day. Grape vines were pruned in season, some fruit trees have been shorn of dead and dying branches, a few worthless trees have been hewn down, making way for more profitable ones should such be planted in this or future generations.

The sunny days revive the vision of the much needed house cleaning, when we

shall go armed from morn till evening with brush and broom and water to follow, removing all objectionable objects that accumulate during the season of much dirt and dust; though we have never heard of a season yet that has escaped dirt and dust in some form, and never anticipated conditions so pleasing while we are inhabitants of a country composed of said material.

But the world that lies just a trifle beyond,
The country no mortal hath seen,
Is a world we imagine free from all blight,
And ever, forever serene. G. D. G.

Pleasant Hill, Ky.

BELOVED ELDER HENRY:—Since last addressing you, we have been sorely tried on every hand with that unwelcome visitor La Grippe. We had quite a number of severe cases.

The weather has been cold and rainy with occasional slight snow falls. On the morning of the 6th inst. an inch snow fall greeted us, which quickly vanished in the bright morning sun. Reports were that most of the fruit was killed, but we learn from good authority that it is not. How thankful we should feel, for fruit is one of our great resources of livelihood.

The Kentucky river is quite high; a steamboat passed Shaker landing on its way up the river, a few days ago, with a calliope on it. A company of young Sisters went down to see and to hear, but it had not returned. But they were rewarded with a glorious view of towering cliffs decked in their spring-tide robes of beautiful fragrant bloom. Thoughtful hearts and loving hands brought the pretty wild-flowers and brightened the rooms of those less fortunate.

It is "whispered in the air" that great improvements are under consideration here. We hope soon, to give a more definite account. May success and prosperity attend all indefatigable workers.

The farmers are thankful to see a few sunshiny days at last. M. J.

Our season is very backward, as March and April have both been wintry and the

frequent rains have prevented the farmers from plowing. It now gives promise of warmer weather.

We are trying to do our best, although the laborers are few who are at work in the Lord's vineyard. We have resolved to be faithful and keep the gospel lights brightly burning, that others may be welcomed to our gospel home. We shall pray that God's will may be done.

Your Brother,
J. W. S.

Average of Weather at Mt. Lebanon. March.

	<i>Thermometer.</i>	<i>Rain.</i>	<i>Snow.</i>
1890.	29.53	1¾ in.	23½ in.
1891.	31.80	1½ in.	7 "

We have had 86 days continuous sleighing.
Geo. M. W.

The Bible Class.

ANSWER to Bible Question No. 20, published in the April MANIFESTO.

Who first served butter to his guests and on what occasion?

The answer will be found in Genesis xviii., 8.

All the Class at Mt. Lebanon, N. Y., Hancock, Mass., Canterbury N. H., Enfield N. H. and Sonyea N. Y., return the same answer.

BIBLE QUESTION, No. 21.

In which Testament is the Cross first mentioned? Where?

To make our home a paradise
With angels in the way,
Let us be free from jars and strife,
And peaceful every day.
In this the gospel we proclaim,
And God is glorified in us.
Thus preach and thus the souls compel
Of worldly minds, in God to trust.
—M. Whitcher.

WILLING SERVICE.

"Teach me thy way, O Lord"—Psalm xxxvii., 11.

CANTERBURY, N. H.

1. In Thy wis-dom, Fa-ther, guide me, In the way that seem-eth
2. When al-lur-ing paths have o-pened To be-guille the way-ward

best; Where-so-e'er I'm need-ed choose me,—To Thy goodness I'll at-
step, Thou hast in Thy lov-ing-kind-ness An-gels sent to in-ter-

test. In the bright-est, dark-est hour Thou hast not for-sak-en
cept. Hav-ing guid-ed thus far safely, Led me ov-er dang'r-ous

me; For be-yond the gloom has ris-en Just suf-fi-cient light to see.
ways; Rec-og-niz-ing Thy sure mer-cies I would serve Thee all my days.

Books and Papers.

In the April number of the PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, several features of special interest will invite the attention of that magazine's readers. For instance, an appreciative sketch of General Sherman, with portrait; Forces in Early Education, which teachers should read; The Brethren or "Dunkards" a sketch of this peculiar people from the most authentic sources, with fine illustrations; Early Progress of Phrenology in Great Britain, with particular reference to George Combe; The Talent of Motherhood a most admirable article in which important questions in heredity are strikingly illustrated; Do You Stand Properly? illustrated; A Portrait and Sketch of Dr. U. E. Traer, a distinguished phrenologist; Phrenology and the Physician, some new observations of a valuable sort that should be widely known; A Suggestion *in re* Koch by the Editor, has a practical application. The various departments are richly stored and will repay the most earnest scrutiny. Published at 15 cents; or \$1.50 a year. Address, FOWLER & WELLS Co., Publishers, 777 Broadway, New York.

HALL'S JOURNAL OF HEALTH. April. Contents. Hygiene of the Home; A Fact stranger than Fiction; Short Lived Beauty; Rules for Good Health; The Finger Nails; Candies and sweets; The Bath; Liver Spots; Cold Water in Winter; Gas Poisoning; How to treat one in a Faint; Toughening Lamp Chimneys, etc., etc.

Office 340 West 59th street, New York.

JOURNAL OF HYGEIO-THERAPY. April. Contents. Treatment of the Sick; Heart Failure; Lift the Chest; Why we can't Taste; Shall it be the senses; Samson and Daniel; Anti-Vaccination; The Grape Cure; Koch's Cure Killed Him; Gardening, etc., etc. Dr. T. V. Gifford & Co. Kokomo Ind.

AM I A JEW OR GENTILE!

PUBLISHED BY E. H. Coffin, N. Y. In a book of nearly 100 pages the author has presented abundant proofs to establish the creation of Adam as the head of one race and The Adam, who has been killed by the translators of the Bible, as the head of that Hebrew class from which arose the man Jesus.

It is one of the curious little Books that will interest a large number of readers.

Published by E. H. Coffin, 49 John St., N. Y. Price 25 cents.

COMMUNISM OF LAST GENERATION.

PHILOSOPHICAL AND RELIGIOUS IDEAS OF UTOPIA CONFLICT IN MANY ES- SENTIALS.

THE writings of Charles Fourier, in many respects vague, chimerical and impracticable, contain certain great generalizations which appealed to the rational, reformatory spirit of his day, and while few could follow him in his arbitrary analogies respecting the origin and destiny of the visible universe, there were many who saw in his writings a prophecy of a purer, freer and more righteous social order. But Charles Fourier drew his inspiration from the philosophical rather than the theological source, and therefore, to such men as Adin Ballou, he did not seem to furnish the inexhaustible spiritual requirements necessary for so radical a social change as he advocated. The labors of the famous Frenchman, therefore, resulted rather in opening the doors of general social reformation to other original thinkers, than in winning proselytes to his own particular scheme. The same was largely true also of the efforts of Robert Owen, who as an enterprising and philanthropic manufacturer, distinguished himself at New Lanark, in Scotland, as a radical reformer in the realm of industry and social science. Then there were also the Shakers, and the Perfectionists under John H. Noyes. From "Hopedale and its Founder," by LEWIS G. WILSON, in *New England Magazine* for April.

Modesty enhances the innocence of childhood, lends a charm to the beauty of youth, and gives to age the halo of heavenly attractiveness. M. J. A.

Deaths.

Lavina McIntire at Gloucester, Me. Apr. 8, 1891. Age 84 yrs and 10 days.

Amanda M. Manifold, at Union Village O. April 15, 1891. Age 51 yrs. 10 mo. and 15 days.

Entered the Society, July 1889.

The Manifesto.

VOL. XXI.

JUNE, 1891.

No. 6.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

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

No. 6.

If the same visible consequences have attended this kind of light first and last, the different manifestations of it must be established or condemned together. But to obviate the question more particularly, it will be proper to observe, that divine light is first received by faith. We must first believe the report concerning things invisible, before we can see the object face to face and actually possess it; and the firm belief of a thing will produce great effects both on the mind and body. Whom having not seen, ye love, in whom believing, though now ye see him not, yet rejoice with joy unspeakable and full of glory. This unspeakable joy was merely the fruit of faith in those who had to receive the end of their faith, even the salvation of the soul. If those called New-Lights did testify that they were dead to the world, and risen with

Christ above all sin, temptation, pain and suffering, were full of glory and perfectly blessed with the fulness of God, united in heart, and beyond the possibility of a separation, they only meant that this was their situation by faith. They had full faith that such a state was attainable, and were swallowed up in the delightful contemplation of it, as though they were actually in it. That it was not their real situation, was evident from their repeated complaints of remaining darkness, and their prayers for returning light. If it is said that upon this principle, all their exercises were only the workings of imagination: I answer, that until a thing is brought present to the senses, the brightest knowledge we can have of it is a bright and clear imagination, by means of a shadow or image of the thing. But we must distinguish between a vain imagination and that which is properly founded.

If we form an imagination of a thing that has no existence, that imagination is vain; but it is not so, when the image of a thing is drawn upon the mind which has actual existence. What knowledge had the Jews of the kingdom of Christ while under the

ceremonial law, beyond the effect of lively images? The law having a shadow of good things to come, and not the very substance of the things, could never with those sacrifices which they offered year by year continually, make the comers thereunto perfect, for would they not then have ceased to be offered? Observe, their imaginations were not vain, they were shadows of good things, of real substances, although they were yet to come, and absolutely necessary to come in order to their perfection. The cases are perfectly similar, for if the New-Lights had found real perfection by the aforementioned exercises, would not these exercises have ceased? The same persons would fall again and again, and rise with the same transfigured countenance, and testify that they felt Christ in them, and were full of glory as before, and again cry out for Christ to come and pardon and save them from their sins; so that at every meeting the same sacrifices were continually offered, which was a plain evidence that their affections were raised by an influential faith, a confident expectation of things hoped for, and the evidence of things not seen. If any should build upon their faith and deceive themselves with the shadow, and think it was the substance, they must blame themselves, for common sense is capable of making the distinction.

Obj. 4. But if it was the true light of the spirit they were in, must not that light have secured them from any such mistake?

Ans. Why did not the light on mount Tabor show the three disciples that what they saw was only a vision,

and that Jesus was not yet glorified? Why were all the disciples so mistaken about the kingdom of Christ, both before and after their master was crucified? Why did they expect it to come with observation, and immediately appear? Why were they so mistaken as to think that John would never die?

The light of God was never sent to those who were under no mistakes, but to such as were immersed in errors and mistakes, and willing to see and have their mistakes corrected. The first work of God is to discover errors and mistakes and have them put out of the way, and this must needs be done, before anything substantial and permanent can be built up. Hence, the work among the New-Lights was intended to tear down and remove the rubbish of old systems, and therefore, the subjects of it, had practically and experimentally, to handle and prove the corrupt materials of the whole fabric.

To be elected and singled out as the distinguished objects of irresistible grace, carried through even to the resurrection, and after being raised in glory, soul and body reunited, openly acknowledged and acquitted as dear children of God and made perfectly blessed, as they had supposed; yet after all, they found they were in their sins, "exposed to all the miseries in this life, to death itself, and to the pains of hell forever." Consequently, the whole building must be one grand mistake throughout, and therefore in obedience to that light, by which they discovered the danger of the old building, they determined to forsake it, or roll it away piece by piece, until the

way was prepared for a better foundation. The disciples and followers of Jesus had his promise that they should receive the Holy Spirit, who would abide with them forever; that he and the Father would come and make their abode with them. Until the promise was fulfilled their old Pharisaical errors remained, and they were liable to pervert and abuse all the new light they received, by mixing it with their vain superstitions and traditions of men. The greater part gloried that such a Savior was raised to Israel, but if they had not been mistaken they would rather have gloried in such a breaker being raised to Israel.

The disciples of Jesus were much more mistaken at first than his avowed enemies, for the latter evidently saw that he would be the occasion of taking away their place and nation, unless he could be defeated by superior power; whereas the former imagined that his whole design was to build them up. In the midst of all their glorying, and the exercise of such spiritual power as they had, they were often warned not to rest in what they had received. No wonder then, if many of the opposers of the late revival, in its first stages, were capable of forming a more correct judgment concerning the visible effects of it, than those who were in it, and of improving upon the admonitions given to the disciples of old in a similar case, to convince the New-Lights that all their mighty gifts did not carry them out of the reach of danger.

Not every one that saith Lord, Lord—For many shall say unto me in that day, Lord, Lord, have we not

prophesied in thy name, and in thy name cast out demons? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me ye that work iniquity.

(TO BE CONTINUED.)

HOW I CAME TO BE A SHAKER.

GEORGE M. WICKESHAM.

WHILE attending the memorial service of Elder Giles B. Avery, Jan. 4, 1891, I felt impressed to ask myself this question,—How came I to be a Shaker? Why I was so impressed I cannot tell; I hope it will do no harm.

In the year 1824, while in the fourteenth year of my age, there was quite an agitation among a large class of people in relation to living a Community life. About this time, Robert Owen, the great philanthropist from Lanark, Scotland, came to Philadelphia on a lecturing tour, and advanced the principles and advantages of a life in Community. My father, at that time, was much interested with his theory, and I was highly pleased while attending his lectures. I thought I could see more happiness in a Community, than in the common way of living. The first time that I heard the name Shaker mentioned, was in one of his lectures. Robert Owen gave an account of a visit to Union Village, Ohio, where he spent three days. He was much pleased with some things that he saw among the people, and thought if the Shakers could live in Community, and in peace and harmony, so long as they had, he could see no reason why the society

that he was trying to build up in the state of Indiana, should not succeed and hold together, in like manner. He exhibited a model, showing his plan in the form of a square and enlarged for a village or town, to be built as the society increased. The arrangements were very complete; the model could be taken apart, and all the interior rooms and different apartments presented to view. The cooking and laundry establishments were placed in the center, and were designed to accommodate the whole square. Steam was to be used for washing and cooking, which was quite a novel idea in those days. But all do not see alike: some thought they saw room for improvement, and proposed starting a society nearer home, and making all the improvements that their wisdom could devise.

They looked for a place upon which to locate and finally concluded to settle at Valley Forge, the noted place which General Washington chose for his winter quarters, in the time of the revolutionary war. The price agreed upon for the estate was sixty-five thousand dollars. My father was one of the first to move his family into the place, and was the last to move away. The number of members belonging to the society was about three hundred. They did not all move to the new settlement but intended to do so as soon as buildings could be prepared. But as a house built upon sand has a poor foundation, so it was with the Valley Forge community. The fall of that society, however, turned to the up-building of Lebanon in some degree.

Abel Knight, a prominent member

of our Community, saw a letter written by one of the western Shakers to a Quaker preacher by the name of Mott, of New York, and after hearing of the Shakers, Abel could find no rest until he had made a visit to Watervliet, N. Y., and another to New Lebanon the following summer. When he returned he brought some of the publications of the Believers, "Christ's Second Appearing" and "Millennial Church."

But to return. I lived at Valley Forge about one year, and worked in the machine shop most of the time. My father concluded to start again in his former business, which was wire-working. He took me to the city, where I boarded nearly a year and looked after the business in the shop when he was absent. About the latter part of October, my father moved his family from Valley Forge to the city again, and I went home to live with my mother, brothers and sister. By this time, my father, being intimately acquainted with Abel Knight, had received from him some knowledge of the Shakers, and obtained some books. In the evenings he got the family together and read to us from "Christ's Second Appearing," or the "Millennial Church." I was interested on account of Community life, and I often felt sorry that our Community had proved a failure. One day, in conversation with my father, I said to him I wished he would let me go to Indiana and see Robert Owen's community. He replied, "They are breaking up; they are scattering; it would be useless to go." I had heard my father tell much about the

Society at Economy in the western part of Pennsylvania, founded by George Rapp. I had passed through the place myself when about ten years of age, had seen their large buildings and pleasant location; and I asked him to let me go and see them. He said, "They are all Germans. Their society does not increase in numbers and will not be what you are expecting." I concluded that I would have to stay where I was.

When about sixteen years of age, while in conversation, I told father that I thought I was about old enough to learn a trade. "What trade would you like to learn?" he enquired. I replied, to be a carpenter or machinist. After further conversation, he thought working among machinery would be most agreeable to me, and if I could find a place that would suit me, he would make no objection. Then I turned my attention to the finding of a place such as I had desired. By inquiry I found a situation within a few days which I thought would suit me to perfection. In the establishment of my choice, they manufactured from the heaviest engines to the lightest running machinery; and I felt that my chance for a start in business was about complete. I informed my father of my success and asked him if he would go with me and see the proprietor and make a contract of apprenticeship. He proposed going the next forenoon; and we went accordingly, to see the head of the firm. As there were no street cars in those days, we walked about two miles and found to my disappointment that the proprietor was not in.

The foreman, when informed of our object, was very obliging, showed us through the establishment and informed us that if we would call in the afternoon at two o'clock, we would find the proprietor in his office, as he would inform him of our business. After dinner we started again on our two mile walk. As we drew near the place, my father seemed to slacken his pace; while I was in a hurry to reach our destination. When we were within a few yards of the office he stopped and observed "I have another thing in view. Before you are bound and cannot get away, if you wish to go to Lebanon and see the Shakers, you may go. If you only make a visit and return, or if you wish to stay until spring, do so. If you would like to make it a permanent home you may; but you must get the consent of your mother if you conclude to stay when you get there." I replied, I should like to go and see the Shakers, but I have not mentioned it to you because I received so little encouragement when I wished to go and see Owen and Rapp's societies. The evening was spent in visiting a Shaker brother who was in the city, and expected to stay but one day. He was the first Shaker that I ever saw. I intended to go home with him if I could get ready, but had not yet obtained the consent of my mother. From her I received a positive denial; it was "you shall not go." She had just returned from an experiment which had proved a failure, and was satisfied that a community could not hold together. I could not blame her feeling as she did, neither was I dis-

couraged. The next morning I began pleading for her consent to go to Lebanon. I did not leave the house all day but kept on pleading till about four o'clock in the afternoon when she gave her consent. It was too late to leave the next morning which was Wednesday. In course of the day I learned there was a man in town by the name of John Shaw, who wished to settle some business and go to Lebanon. He would be ready to take the boat on Saturday at noon, and we might be company for each other. At the appointed time Abel and my father accompanied me to the boat to introduce me to John and see us safely off. Here disappointment again awaited me; John did not make his appearance. Then I was asked "Will you wait till another opportunity presents?" I replied, I have had such a time getting away from mother, that I prefer to go alone. I think there will be no trouble in finding the way.

In those days we could not go from Philadelphia to New York in two hours as we can at the present time. We left at noon, and arrived in New York about one o'clock the next day. The fog was so thick in the bay that we could not see the length of the boat until nearly noon. They rang the boat-bell every few minutes and finally we heard a bell ringing to the left of us. Our pilot steered toward it, and it proved to be a steinboat which had struck on a rock the night before and lay with its deck about one third under water. We took a number of persons from the wreck, but some chose to remain.

When we landed in New York I was

surprised to see the same Shaker I had seen a few days before, expecting to meet John Shaw and myself; he had business in the city for three or four days longer and I told him I would remain there till he left for home, as it was my first visit and I wanted to see the city. I went to the same hotel where he was stopping and traced out a route, on a map of the city, which I thought would fill up my time in the forenoon to explore, and another for the afternoon, and so employed myself for three days. We then took the night boat for Hudson, where we found a team which brought us out to Lebanon.

We arrived at the North Family about seven o'clock in the evening and had a short visit in the Deaconesses' room with some who came from Philadelphia. I there saw a sight I never beheld before. Some of the Sisters sat smoking pipes with stems sixteen or eighteen inches long, and the room was so filled with smoke that everything looked blue. I suppose it appeared stranger, because I had never before seen but one woman smoke a pipe, and that was not more than three inches long. Thanks that its day has passed away to return no more. It was Thanksgiving day. (Dec. 12.)

After our visit we went to the Hill Family and stayed overnight. I slept so soundly that I did not awake till some one came to me and said that breakfast was over long ago. They gave me breakfast however, and I returned to the North Family and remained there twenty-five years. The kindred feeling and sympathy which existed between the members of the Val-

ley Forge community, was with many, more than an outside show, or an internal selfish personality; it was a religious feeling that seemed to bind them together. When a few of them found something better than they possessed, they wanted those with whom they had been united to come and share with them.

Owing to this mutual interest, there were nearly fifty in this Society at one time who were gathered through the influence of one member acting upon another, and the Elders working with that influence at the right time. Eight of that number are now living in the Society after a period of sixty-three years, and within a short time the following have passed to the Spirit land: Elizabeth Justice, Jane D. Knight, Ann Busby, Sarah Woodrow, William Justice, John Shaw and Clawson Middleton.

Through the influence of Elder Richard Bushnell and others, I was persuaded that a community cannot exist merely by holding their land and property in joint interest, while in all other respects the associative members live according to the ways and customs practiced in the common course of the world; but all must come together and live as brothers and sisters of one family, and consider the happiness of others equal with their own. I had no faith in the confession of sin as it was practiced in the world. The custom was, to go to some private place and tell God that they were great sinners, and they hoped he would forgive them; but they never mentioned one crime they had committed, for they supposed he knew their sin

already. As this brought no power over sinful desires, nor stopped the sinner's career in sin, I saw no good sense in it. When I understood that the object of confession was to bring the state and condition of our life to judgment through a living witness and to expose the wrongs and follies of human nature as they exist in us, to the light of truth, by an honest confession before those whom we believe have more wisdom and knowledge, or are nearer the fountain of goodness than ourselves, and are able to teach and advise us how to shun the snares and temptations to which we are exposed, I was satisfied and made up my mind to be a Shaker. Have set out many times since. Notwithstanding the many crosses and trials I have encountered, I have never had the first thought of turning back to find comfort and satisfaction in the ways I had forsaken. By carefully maintaining my union and confidence with those who have been appointed to officiate as Elders over the spiritual interests of our family, I have been abundantly protected from the sins of the world and have also secured the union and blessing of my gospel Brethren and Sisters. In this I have learned the important lesson, that "Obedience is better than sacrifice."

It was during the days of the great outpouring of spiritual manifestations that an impression came over me which I could not resist. I sought an interview with Elder Richard Bushnell, who at that time was senior Elder of the North Family, and solicited of him the privilege to open my whole life, before I came among Believers and

since. A corresponding ministration had occupied the mind of good Elder Richard, and he remarked, "I have solicited the same privilege of the Ministry, and after that is granted I will walk in prayer with you." Perhaps it may not be especially interesting to all who may read my simple story to know how this gift influenced my mind. After retiring to rest for the night, I soon found sleep had departed from me and my mind was actively engaged in meditating on my past life that no transgression nor deviation from the light of truth in my soul might escape my careful correction.

Now to return to my younger days. After living here about two years and a half, Abel Knight had business which called him to Philadelphia. The Elders proposed for me to go with him to be gone two or three weeks, and I accepted the offer. When we returned home to Lebanon, we found that there were sixteen of us instead of two. My mother had changed her opinion, and felt differently about the Shakers. She said she felt better satisfied with my being with the Shakers, than she did with the situation of any of the rest of her children and used no influence to persuade me to remain with her. But my grandmother wished me to remain with them and not go back to the Shakers, and as an inducement proposed to set me up with a good shop and a full set of tools. She also proposed for me to start by erecting a building for her, which she contemplated having put up for a dwelling. I was in my twenty-first year, and no doubt it would have been a great temptation, had not my mind been settled to spend my days

among Believers. As it was, it had not the least effect upon me. I thanked her for her kind feelings toward me, and told her that I had made my choice for life and must return home. And this is

"HOW I CAME TO BE A SHAKER."

Those who were gathered through the influence of the Valley Forge community and have passed to the Spirit land are :—

John Dodgson, James Wilson, Theophilus Wilson, Israel Knight, Abel Knight, William Justice, John Shaw, Clawson Middleton, Deborah Dodgson, Hannah Rich, Margaret Wilson, Nancy Wilson, Sarah Knight, Jane D. Knight, Ann Busby sr., Ann Busby jr., Elizabeth Justice and Sarah Woodrow.

Those still living, are :—

Levi Shaw, George M. Wickersham, Anna Dodgson, Tabitha Lapsley, Maria Lapsley, Hannah Wilson, Elizabeth Sidel and Eliza Davis.

IN MEMORIAM.

SOPHIA WAYNE.

FAIR NISKAYUNA, on thy hallowed soil,
Our loving Mother blessed her faithful few,
Who suffered persecution, want and toil,
And left to us their precepts pure and true.

Their fervent prayers, the glorious hymns
they sung,
Were answered from the Eternal Throne
above;

The same sweet strains arise to-day, among
Those who now claim that home of peace
and love.

Departed martyrs, we revere your names,
Your victories over antichristians won;
You've passed the judgment, heard your
Lord proclaim
"Good servants enter rest, ye have well
done."

Your followers are not bereft of hope,
The memory of your triumphs still remain,
Though we with persecution's power may
cope,
We know our efforts will not prove in vain.

And when to praise the Infinite we come,
Let every heart in unity entreat
That He will bless our church of Lebanon,
And guard our Mother's home, fair
Watervliet.

Yet not for these most favored spots alone,
We ask, O Father, for thy tender care,
But that Thou wilt protect each gospel
home,
Shall ever be the true Believer's prayer.
Ballston Spa, N. Y.

WEST GLOUCESTER, ME.
FEB. 1861.

MY DEAR J—:—Your most important question, "What is love," I shall try to answer first, and it may be all I shall do, yet I may do more. "Love is God," and is found in everything He has created, though it may not be apparent in many substances at first sight, not even in the most perfect of his handiwork, the noble creature man.

Is there anything lovely to the touch or taste of the chestnut, the walnut or the butternut, as they hang on their native stem? But take off the husk and crack the shell, and you will find something in them all that you like, if your taste is like mine. The most disgusting external of the human family has something lovely stowed away in the secret recesses of the soul, that will be apparent when the shell is opened, though it may be but small in some.

This love, or particle of God, is like pent-up water, and needs to have the barrier removed, when it will flow to its likeness and its level; to and from you and all others. The obstruc-

tion may be in you, or it may be in the object of your dislike, but when it is taken away, love to love, or God to God will hasten and mingle, as two or more bodies of water become one when all hindrances are taken away.

Just look into the flower garden when it is first seeded, and what is there to regale the senses? But wait for the beautiful flowers to show themselves, and what delight meets the eye as well as the nasal organs.

See the huge masses of granite, of marble, of iron ore, the trees of the forest, and nature both animate and inanimate, and contemplate the beauties which may be brought to view by the artist and those who devote themselves to the training of beasts, birds and all animated nature.

When you see a human form, remember there is a germ of loveliness sheltered somewhere in that casket, and do what you can to break the shell; not the outward form, but the veil of ignorance, superstition, skepticism, unbelief, or whatever may compose the barrier; and if then you find it too early and the nut has not ripened give time to have all things accomplished; but rest assured that God, or love, is there and will one day spread out its flowers so as to tingle the organs of sensation delightfully.

You have many enemies to fight: this is nothing out of the common course; every one has just the same in proportion to his strength. When the Israelites were in the wilderness, they lived on manna, and those who gathered much, had nothing over, and those who gathered little had no lack, for all gathered what they were able;

and it is the same with us. We all have strength equal to our day; this you see carried out in the present day, where the weak and feeble among us are provided for as well as the strong. You say we are ignorant of what passes in the minds of others: true, but the time is coming when our thoughts will take form, and we shall be transparent, and then we can read each other without the intervention of words.

You are correct in your conclusions respecting traditions and false systems, your warfare should be against them and all erroneous theories, instead of those who are so unfortunate as to be cumbered with them, for God hates sin, but loves the sinner.

It is so difficult for me to read a letter, that it is impossible for me to trace out the items one by one, as I have to get some one to read, and then before I can collect ideas and put them on paper, I lose the subject, unless it is very prominent, so you will have to wait until we meet, for small matters, for I cannot make them out on paper.

Prayer. The spirit of prayer is the portion of God within the mind, and in proportion to the degree which we possess, so shall we feel as God feels in regard to his purposes, which feeling produces the prayer of faith, and we believe such and such purposes will be fulfilled and often have intense anxiety that they may be, and this being the feeling of God we co-operate with Him in consummating his and our purposes. God could, and would accomplish his purposes; but if we are one with Him, we cannot help feeling to unite with Him, and as He is the

stronger part of himself, we lean upon and trust in Him.

The love of God is of the same quality with the love of the Christian, for his love is shed abroad in our hearts, though we know that the great fountain which supplies all the millions of smaller streams, must exceed those streams, or it would soon be exhausted; and the streams are liable to become fouled by passing through dirty pipes, but the pure love is the same in all.

Farewell.

JOHN KAIME.

[WRITTEN FOR THE MANIFESTO.]

TRUTH.

DR. CARL SEMELROTH.

TRUTH is one of the attributes of God, as God is love, so God is Truth. God desires in each man truth. The heart is to be the seat of truth, and all conditions are to be the essence of truth. The spirit is to manifest the truth, and the words and actions are to illustrate truth. The entire man is to be the very impersonation of truth. His moral integrity is to be as solid and firm as the rocks. He is to follow after righteousness; not from feeling, not from a social influence, not from the hope of a temporal gain, nor even of eternal gain, but from principle; from a true consciousness that it is like God: pleasing to God, and for the good of self and the good of the world.

Inward truth stands opposed to inward falsity. The former makes a good character, while the latter is sure to make a bad one. It matters not, what is the reputation of a man, nor

his honors; his manners, nor how winning his ways, nor however charming his conversation, if his inmost soul is not wedded to the eternal principle of right, and every fiber of his moral nature saturated with devotion to the truth. Inward truth is the very beginning of holiness. It is the heart right in the sight of God, as it is cleanness to the soul and soundness of moral vitality, it is wholeness of spiritual health, it is truth, appropriated, experienced, lived. Truth must be ever accepted as the one great requisite to moral power.

God cannot accept a false heart. He may overrule the work of a hypocrite to the good of others but he cannot make hypocrisy, holiness, nor falsehood, truth. Everything about inward falsity is weak, and weakening it tends to dissolution and death. The truth is life. Crushed to earth it will rise again, but falsehood is death. Expose the victim of it and he will wither like a plant plucked up by the roots.

Truth enthroned is a kingdom of righteousness that can never be shaken, and that opens toward heaven. Falsehood crowned, is an empire of darkness that trembles every moment on the verge of perdition. Christ is the truth and all who wish to come to the truth must first come to Christ, and if we are of the truth then we are of Christ. If not inwardly true we are not of Christ, and our hope of heaven will become as castles in the air. Get right, be right, know the truth, be the truth. Have every thought, impulse, desire, motive and decision conform to the law of truth.

SIMPLICITY.

—
CATHERINE ALLEN.
—

SIMPLICITY is the companion of truthfulness; it is undesigning, free from all cunning and intrigue; is manifest in plainness of dress and of language;—in unassuming manners and straightforwardness of bearing. From pride and all unhallowed ambitions it dwells apart, abiding only in the heart made free from enmity and vain imaginations.

To possess it, is to have an "eye single to the glory of God," when the whole being will be filled with light, all free from clouds of apprehensiveness as to what the appearance of motives shall be to others, and of anxiety for personal attentions.

To the conversation and general bearing, it gives directness without bluntness, modesty without subservience, and under its liberating influence the deportment, free from egotism or a forbidding dignity will be nobly independent, sincere, and graced with that self-forgetfulness and abandon of manner which is in itself an attraction and charm.

Simplicity opens its white blossoms in the soul where integrity abides, and sends forth its sweet odors like the beautiful wild flowers, all unconscious of its loveliness.

Mt. Lebanon, N. Y.

—◆—
What is life but for each other,
And what joy but doing good?
If we fail to love our brother
We shall fail of loving God.

—*M. Whitcher.*

O Father, give me daily bread.

THE MANIFESTO.

JUNE, 1891.

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

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Editorial.

THIS month we publish, among other good things, a very interesting communication, "HOW I CAME TO BE A SHAKER," from one of the Brethren who has had a long experience in the Community. A life devoted to the cause of Christ has blessed him with knowledge of intrinsic value, which the world could not give, neither can the world take it away.

When the heart responds to the inspiration that has been awakened by present needs and carefully and pleasantly traces the pathway over which it has been guided, it may be through this medium that we shall find the fulfillment of the divine

word,—Let thy light so shine, that others may be led to glorify God.

While it is a matter of interest to learn of the pilgrimage of those who have been called into a higher life, to accept the cross of Christ and to become as children of God, there are many reasons to believe that it will redound to profit in those who read "with the spirit and with the understanding."

The life of the Christ is being placed before all people, and an invitation is extended for them to receive it into honest hearts and be made able to grow up in "the nurture and admonition of the Lord."

There is also a strong, counter influence outflowing from low and disreputable sources which lead into darkness and on to death. To be able to accept the one as the precious gift of God, as the waters that are welling up unto everlasting life, and to close the avenues of the mind to the other, is a victory in which there is much reason for rejoicing.

When Jesus extends the invitation for others to come and share with him in the blessings of the new kingdom of God, it is to those who are weary of walking in paths that do not afford rest to the soul; those who are in sorrow, and over-taxed with the selfish relations of this world: to those who are sick and in need of a physician, and indeed to all who would wish to change from their present position to one higher and—

“Nearer, my God, to Thee.”

The voice reaches a James, a John, a Matthew, a Peter and many others while they are busily engaged in their personal interests and in building up the kingdoms of this world. They listen, accept and are baptized into the life-element of the new spiritual work and then, in turn, they begin the work of evangelization.

How differently must have been the ministration of John from that of Peter, or the ministration of James from that of Matthew, as they passed from house to house with their simple story of being in the world and yet not of the world; of being raised from the dead and yet never having passed from life.

Their mission was to save souls for the happiness and prosperity of humanity and the success of that mission, must be found in the records on high.

Called by the same spirit of God to give our lives, a free-will offering for the peace and happiness of humanity, we must fulfill our sacred mission to the extent of our ability or be counted as unprofitable servants in the kingdom of our God.

How much more commendable it would be for the Christian, and no less for all by whom he may be surrounded, that he should talk and write of God's call to his soul, of his resurrection into life and his growing interest in the coming of Christ's Kingdom among men, than it is for him to profess the acceptance

of Christ while he still lives in the old inheritance and talks and writes of the carnal relations by which he was surrounded.

Better think more and write more of our mission to humanity even though it may never grace the columns of a publication. Keep it, re-read it and re-write it and hold it for the inspection of our guardian angels and for those with whom we may reside.

EAST CANTERBURY, N. H.

MAY 3, 1891.

BELOVED ELDER HENRY:—Some remarks in our morning service were peculiarly impressive. We ask to insert a few from Br. William Briggs, which we are sure will be appreciated by gospel friends abroad, as much as is the good brother at home by those who know him best.

“We have just been singing the words,—

‘O glorious, glorious foundation!

Most safely I'm building thereon.’

but I question if seven-eighths of the number who have joined in singing these words, really comprehend their true meaning.

In laying the foundation of any material structure we dig deep into the earth and lay stone by stone, most carefully placing the cement between each for security and if such foundation be laid sufficiently deep, the frost cannot displace it, the rain harm nor the wind overthrow it, so securely is the work done. It certainly requires no less pains to lay the foundation of a spiritual character. I have found it

necessary to dig deep into the soil of a natural heart and to remove therefrom, by an honest confession, all unprofitable elements, the evil motives and false imaginations which are so prone to rule therein. These duties having been well performed we may now lay stone by stone or principle by principle, a foundation upon which a true spiritual character can rest securely.

I have learned not to place my trust in an "arm of flesh." My confidence is in God, that through obedience to his Order and an honest confession of all sin, in humility of spirit, I shall find the needed strength to meet all trials and be able to possess as my treasure, the graces and gifts of the spirit, and thus is my foundation laid in the principles of the Gospel; in other words, I am, in this way, building safely upon this glorious foundation as referred to in the piece sung.

I do not count our success as Believers, by the numbers we are able to present, neither am I discouraged by human failures. Many persons come to our Community for the loaves and fishes; but I hope it may occur in my day, that there may be men gathered to us, who will be willing to confess their sins and take up their crosses.

I am thankful for the experience I have had in this way from early childhood, it is more to me than all else. It places my confidence in a Source which never fails."

We are surrounded on every side by hard and tangible realities. Every day of life brings its own task; each task is an opportunity; and when fulfilled, may be a step towards a higher life. M. P.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

North Family.

Apr. 30, 1891.

BELoved ELDER HENRY:—Enclosed, please find the list of books, pamphlets, tracts, etc. with price, to be secured at the several families at Mt. Lebanon. Thank you for the advanced copy of the **MANIFESTO**. It is like the month (May) bright and betokens good things for the future.

You truthfully remark that mankind are going up and not down. They are moving toward God the Father of light and the dispenser of all good gifts. A few more steps in this direction will lead them to acknowledge a heavenly Mother, and when *she* is found the wheels of progress, as Sister Emily Offord says in her excellent article, will roll more rapidly. The fire that was kindled in the first appearing of Christ, has been and is being rekindled by her testimony. Believers should fan the flames and increase the fire by throwing into it those things which the spirit of God does not approve.

The accumulated brush from orchards put on the asparagus bed was burned four days earlier than last year. By the help of a quart or two of kerosine it burned with rapidity. Is it not so with individuals? When prepared and willing to be helped, they are readily touched by the gospel fire and find enough to consume, as we by searching find the moth and the miller, the rubbish and dirt where we least expect it, upon cleaning our houses.

"Our God is a consuming fire." She will not only clean out every vestige as small as a breast pin or a finger ring, that savors of a worldly life, but the very spirit that would keep that life alive.

Not only sins committed, but the nature of sin that we all possess is embraced in the testimony of Mother, and whoever accepts this must part with their dearest idols.

The idol may be a father, mother, son or daughter, husband or wife, selfish prop-

erty—or some bad habit like smoking or chewing tobacco, it must eventually be consumed by the fire of truth. And happy and glorified is that soul “who spares no idol, great or small.”

Our good father, Elder Frederic, is still a prisoner. The wound is healing nicely. In mind he is as active as ever, always reading or writing when not conversing or sleeping.

We have finished house cleaning and have on hand two hundred dozen shirts to make. It would seem that every man and boy should own as much as one, but alas! alas!! Booth's “Darkest England” tells the story and New York city might repeat it.

Brethren are preparing gardens, and Sisters have raked the door-yards. Cows were turned out to pasture the 21st of present month, earlier than ever before known.

If the readers of the **MANIFESTO** are interested in weather reports, there is a lively little paper called “Words and Works,” that is printed at St. Louis, Mo., foretelling the state of the weather; and by it, we learn that frost and snow will give us one more call in May ere winter takes its final departure. In the meanwhile the grass will grow and flowers bloom, and seed-time and harvest will not fail, no more than can the love of the Gospel fail.

O, there's a love that can never die,
 'Tis pure as the heavens, warm as the sun in the
 noonday sky.
 It giveth life, health and endless joy,
 And lifteth souls from earth.
 O come ye needy, share this love,
 It is of heavenly birth.

A. W.

Enfield, Conn.

May 8, 1891.

WITH abundant reason for thankfulness for the blessings which surround us on every hand we are progressing heavenward. The scenery is delightful at the present time, trees in full bloom on every side, and although two severe frosts have visited our section of the Connecticut valley the past week, we do not despair of

having some cherries and pears, but peaches will probably be a failure. The work of potato planting has been very much assisted by the new Planter, which works well, and is a success. Oats are in and stocked down some ten days ago. Grass is looking well, and with a little rain now will be of great value to vegetation. The apple trees are coming forward, and hopes are entertained of a good yield. Our new Lawn Mower is highly prized in keeping the grass in good order around the dwellings. To beautify home within and without, is the duty of all Christians, therefore we would improve each and every opportunity to cleanse the sanctuary, that we may make those around us cheerful and happy, and also have a greeting ready for any who may come to seek for truth.

M. Witham.

Harvard, Mass.

April 26, 1891.

DEAR EDITOR:—On the 15th of April we were again summoned to the bedside of one of our dear mothers, to see her spirit take its flight for the heavenly spheres. It was a joyful parting; there was not a tear of sorrow shed, for she died as she had lived a sunbeam of cheer and strength to all around her. All through her sickness she manifested the spirit of gratitude and love to those who were attending to her little wants. A gleam of cheer and sunshine was always on her countenance, and after receiving the little kindnesses which so many bestowed, she would always look up with a smile of thankfulness. Thus did our dear mother pass on to the higher stage of existence. She left the primary for the higher grade where all the faculties can be brought into use and develop what they cannot here, a full, perfect womanhood. The funeral of our Sister was attended on Sunday the 19th. Quite a company of her friends were present to give in their tribute of respect.

A wise Quaker wrote, says George J. Holyoke, “I expect to pass through this world but once. If therefore, there be

any kindness I can show, or any good thing I can do to any human being, let me do it now. Let me not defer nor neglect it for I shall not pass this way again (in the body.) Let this be my epitaph. What I spent I had. What I saved I left behind. What I gave away I took with me."

Never have our doctrinal positions needed more helpers. Never before opportunities so ample and grand, with hopes so inspiring and glorious, ever and steadily pointing to an early revelation of the spirit of Christ in the true principles. Never, Heaven helping us, shall its dearly purchased banner of virgin purity and consecration be lowered by our consent. Around its standard, made sacred by the heroic devotion of the living advocates of truth, let us battle on, hand in hand, heart to heart.

Young Brethren and Sisters, we will stand by the noble principles of redemption to mankind, and by its living inspirations, and our Zion shall become as a beautiful tree. If there is inspiration in anything under the sun, should it not be in living in holiness, and redeeming our time? Like the spring that is opening upon us, why not look upward and draw down a new inspiration of spiritual life and strength.

Two weeks since our dear editor sent a request to me to help him do a little missionary work by sending out some of our religious publications, and so spread a further knowledge of our faith. This invitation I can readily accept.

Brethren and Sisters, can we not do a little in this line to help those who are doing so much? Let our dear editor see by the next month's issue that he is not alone in his noble work.

Farming has commenced, though the spring seems quite backward. A few potatoes, peas, onions and beets have been planted.

A. D. B.

Canterbury, N. H.

May 16, 1891.

TIME, like everything which belongs to time is marching rapidly along. Already

the first quarter of the new year has passed into history, and has carried us from the severities of a winter climate to the inspiring influences of spring. New life has awakened the trees and plants and meadows, and they are budding and blossoming with a beauty that gives inspiration to every heart. God's beautiful gifts can never grow old.

With spring comes the seed-time and through the careful management of this, the anticipation of a plentiful harvest. The gardeners are closely noticing every indication of the germinating of choice plants, as their summer hope of happiness depends to a certain extent on the growth of the indispensable asparagus, and then of the nice, early potatoes, as well as the corn, beans and peas. How hard and yet how interestedly we work to obtain a little food to assist in sustaining life.

Our cherry and plum trees are now in full bloom. A good share of the cherries will be claimed by the red-breasted Robin family, as compensation for their early, morning songs, while the plums will probably be appropriated to the uses of the curculio. Some persons advocate the planting of so many trees as to exhaust the labors of the insects and then have a supply of perfect fruit for table use. Many of our plum and cherry trees have been ruined by the black knot, and we fail to find a remedy to prevent this wholesale destruction.

The introduction of an earthquake since our last, enters into the list of variations. It succeeded quite well in giving us a shock, and frightening us with an *in* or *un*-earthly sound. Some through fright ran out of the houses, but finding themselves unharmed they soon returned to their dwellings and to their duties.

On the 30th of last month Eldress Rosetta Cumings and Sr. Katie West from Enfield, N. H., made us a visit of one day, and on the 7th inst. Br. Wm. Wilson from the same Society, also called to see us for a few hours. All as gospel friends were made welcome to the blessings of our consecrated home.

Weather Record, for April, 1891.

Highest Temp. during the mo.	73.
Lowest " " " "	20.
Mean " " " "	42.6
Snowfall " " "	8 in.
Total precipitation	2.69 in.
Number of days on which or more of rain or melted snow fell,	0.01 " 6
Heavy Thunder Storm accompanied by hail 18th inst.	

The monthly mean is found by taking one half the sum of the maximum and minimum for each day in the month. We do not use the exposed thermometer for this purpose. The maximum and minimum are self-registering thermometers which indicate the highest and lowest temperature of each day.

This report is a copy of that sent to U. S. Signal Service at the close of each month.

N. A. Briggs.

Enfield, N. H.

May 14, 1891.

Admitting that the weather has rightfully been tabooed as the topic to which empty minds resort as something safe to converse upon, when "all but that has fled," yet it has grown to be so erratic, it is really worthy of mention.

We had our May weather in April, lovely warm days, but within a week have had thermometer below freezing; plants that had braved the winter months in the south windows of the dining hall, were transplanted into open air beds, just in time to be frost-bitten and die at last.

Right here I think Br. Daniel Orcutt, who has blessed the young people with so many words of wisdom, would moralize in this wise. "Haste makes waste," concerning things terrestrial or otherwise, and none could gainsay it; yet if we learn from our mistakes (and the wise always do) just as effectually as by any other means, we shall never spend precious time in regrets.

"Groweth the morning from gray to gold,
Up my heart and greet the sun!
Yesterday's cares are a tale that is told;
Yesterday's tasks are a work that is done.

Buried beneath the billows of sleep
Yesterday's toils are as if they were not.
Lay them low in the soundless deep,
Resolve that the future with wisdom be fraught."

The earthquake that we learn was distinctly felt at Canterbury, we did not realize at all. We wish it might portend more than the disturbance of natural elements to us all. Should like to learn from a reliable source, some Society nearer the scene of action than we are, if the current newspaper story of a religious awakening in Indiana, is a truthful one, and if it bears any resemblance in form or substance to the Kentucky Revival.

We are doing about as usual at this season, "sowing with a free and liberal hand," hoping also that the blessed rain and sunshine may be given in just sufficient quantities to yield the increase; and yet with all our apprehensions,

"We love to think that God appoints
Our portion day by day;
Events of life are in his hand,
And we can always say,
Appoint them in Thine own good time,
Yea, in Thine own good way." E. B.

Groveland, N. Y.

May 10, 1891.

Time on the wing,
May ends the spring.

Always we find something of interest in the boundless realm of thought from which to indite a good matter for the pleasure of the ready reader. We can announce with May notes the success of farm work in every branch; farmers are plowing and preparing ground for planting Sweet and Indian corn, should Providence with suitable weather cause it to grow, yielding of its bounty, fruits, bushes by the hundred. Oats and barley sown a few weeks previous are thriving nicely.

"But who can tell what the harvest will be?"

No one can tell, by waiting we'll see.
It may be rich and it may be poor,
But a harvest of either one we are sure,
Not quite sure either; perhaps none at all,
Will mark the spring sowing at the coming of fall.
But this we are sure of the seed that is sown,
At present 'tis thriving and nicely has grown.

We are deep in the ways and means of house cleaning, taking practical lessons in the fashionable art, the school that our

foremothers graduated from in the days of long ago. We have no remembrance of how they conducted their house cleaning, but we do not believe they hunted bugs in their rugs or were ever bothered with such an unmitigated nuisance as the modern carpet beetle. We have tried every ordinary and extraordinary remedy as a means for destroying them but they live and continue to live growing more and more numerous each year.

The cold wave and snow storm that swept by here last week failed to injure the fruit buds as many predicted it would. The pear, cherry and peach trees are weighted with their blossoms of sweetness.

Honey-bees and bumble-bees
Find refuge in the trees,
They live and thrive and grow and hive,
In spite of snow or breeze.

Hay pressing and shipping continues the same as before adding a mite to the needed funds, that go to make up the great sum of earthly wants. Still,

"We need but little here below,
Have little time to learn." G. D. G.

Union Village, Ohio.

May 1, 1891.

"Time is eternity, fraught with all eternity can give." Thus sings the poet.

Well here we are, at the first day of May. We are all in good health. Our late potatoes were planted yesterday. The day before was the solemn anniversary of our South Family fire, when a whole family was broken up and in one day divided among the remaining families. Such occurrences, if they can do any good, may remind us that "we have no abiding city here, but seek one whose master and builder is God." Amen! God's will be done.

Every tree in our apple orchard is in full bloom. Oats all in. Heavy breadth. A sister probationer joins the Church to-day. We are putting up a few medicines for those who think they must have them, but Union Village fights shy of all medicinal drugs.

We have replanted our young orchards of apple, pear, peach, plum, cherry and quince. They stood the long drouth last summer quite well. But we nursed them very carefully by watering and fertilizing, else many more would have perished than did.

Our North Union suit was decided in our favor. Elder Joseph is at Cleveland watching the case.

I fear another drouth is on, like last year; but if we will persist in cutting away all the green forests, we must look for drouths and cyclones. I hope the Government will soon pass a Code of Forestry Laws, and make the same sufficiently stringent and compulsory to secure our land from utter destruction. Pastures becoming abundant and milk and butter increasing accordingly. School will close about the first of June, proximo. We are making calculations for a thorough renovation of our street fences and have made several miles of farm fencing during the past year.

La Grippe left a number of negatives here both among ourselves and our tenants, but we didn't allow him to finish any of his pictures and now he is gone, we hope never to return. We commence planting corn to-day. We used to commence planting about the 21st of April.

Kind regards, O. C. H.

Canaan, N. Y.

May 12, 1891.

BELOVED ELDER HENRY:—Summer weather has burst upon us suddenly once more which makes us feel anxious to put the seed into the ground as fast as possible. Our grain is sowed, potatoes planted and we are ready for corn planting.

We are having a beautiful spring, just now. It seems to me that the blossoms on the cherry, plum and pear trees never looked so lovely as at this time, and a promise of a bountiful yield of all kinds of fruit this season. We have been much favored through the winter just passed, with a good degree of health through the

family. The "grippe" has no place to lay its head in this part of Canaan and we are thankful that it is so. The MANIFESTO comes laden with good things like the refreshing after a summer shower.

Your Brother,
G. W. C.

The Bible Class.

ANSWER to Bible Question No. 21, published in the May MANIFESTO.

In which Testament is the Cross first mentioned? Where?

The answer presented is in Matt. x., 38.

"And he that taketh not his cross, and followeth after me, is not worthy of me."

This has been the universal answer from the Bible Class, but the number of pupils reported has been very limited.

BIBLE QUESTION, No. 22.

Who was chosen to succeed Judas as apostle, after the betrayal of Jesus?

"ABIDE WITH ME."

FIDELLA ESTABROOK.

ABIDE with me, O Lord, forever,
In the morning's ruddy glow,
When temptation's darkening shadows
In my pathway seem to grow.
Still be near me, ever guiding,
Up the steep and rugged height.
On whose glorious summit beaming,
Is a crown of golden light.

Still be with me at the noon-tide,
Through the heat and toil and care,
And though rough the toilsome journey,
May I know that Thou art near;
Helping me to brave the tempest,
Guiding o'er the weary way;
Teaching me the blessed lessons
That Thy love and truth portray.

And when evening's gentle shadows
Gather near and nearer still,
May I feel Thou wilt not leave me
But Thy promised care fulfill;

Then sweet peace shall crown my efforts,
And will be my true reward,
If aright I've turned my footsteps,
Upward to the throne of God.

Thus abide with me forever,
Make my heart thy dwelling place,
Where thy light in glory beaming
Every error shall efface.
And through phases ever changing
I will cling in trust to Thee,
While my earnest prayer ascending,
Shall be, Lord, "abide with me."

Hancock, Mass.

ENFIELD, CT., 1891.

DEAR CHILDREN:—To turn over a new leaf in the volume of your lives is always in order. Let there be no blots on the page. You cannot go back on your past lives to repair aught that was amiss. You can best evince your regret for past errors by resolutely striving to avoid them in future. The present is yours, wisely improve it. Think what you should do, and strive to do it. Make each day a useful day. A wasted day in your lives should be regretted. There is always an effort to make, if the heavenly prize you would take. Work and win it. Be strong in faith and deed, ere long you will succeed. It is every-day work living to God. Begin now. Battle for the right and be right yourselves. It hardens the heart to live in sin. Spare your sins and spoil your happiness. Don't yield to sin. Make and keep good vows, let them call forth daily practical effort. Good efforts will gain reward.

Let virtue be your guiding star. Pure thoughts and deeds are of untold value and thousands disregard their worth. If you are pure in heart, others breathing your spiritual atmosphere become nobler and purer. Whether you intend it or not, you are always either helping or hurting others by your unconscious influence. You can never say, "Though I do not help, neither will I hinder," for you are always doing one or the other. Let your example be for good and not for evil. Be watchful and prayerful and avoid grief

and trouble. Commit yourselves to God for instruction and guidance. "In Wisdom's way there is joy and delight." Walk therein. Make your heaven here. It is heaven all the way to heaven. Be modest and unassuming.

Walk in the light, in the truth persevere,
This will insure you a Happy New Year.

Your Brother,

DANIEL ORCUTT.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

April.

	<i>Thermometer.</i>	<i>Rain.</i>	<i>Snow.</i>
1890.	48.	1-16 in.	0 in.
1891.	45.10	2 $\frac{3}{8}$ in.	18 "

Geo. M. W.

North Family,

May 15, 1891.

THE May MANIFESTO came in good time laden with articles most excellent; not a fault to find.

We have had very little rain, and we farmers would be inclined to complain, but for the nice time we have had getting in crops. We have some twenty acres of rye, seven of wheat (which is badly winter killed;) some forty acres of oats, and are now planting corn, about sixteen acres, mostly for the silo. One very noticeable improvement on the public highway has been made between the Church and Center families; the ditch has been cleared and the road rounded up nicely. Let the good work go on till perfection is reached from north to south; till the rocks and stones, brush heaps and ash heaps, brambles and briars are all removed to their proper places, and we have a highway, and all our by-ways indicate holiness unto the Lord.

Elder Frederick has so far recovered that he comes to the family table, and has moved up to his own room. Orchards are nearly in full bloom, and promise an abun-

dant harvest. We are very much pleased to learn that six Sisters from Enfield, N. H., are going to make our and other Societies a visit this summer. Let the visiting go on; it keeps our union growing, without which we are poor creatures.

In kindest love,

D. O.

Center Family.

May 15, 1891.

BELOVED ELDER HENRY;—We thank you for unselfish serving, which brings to us every month a feast of good things—a feast that never cloy nor brings sluggishness to body or mind, but always has a contrary effect, and is very moreish. Spring is here in her vestal robes. Though not complete, she is decked with abundance of cherry and pear blossoms, and apple blossoms just peeping forth, promise a prolonging of the gay show, and foretold a plentiful harvest, when the round of the seasons have completed their work. Farm crops are all planted and gardening is well under way. Peas are up but we need rain. The first asparagus was cut about the second of May. Cattle were turned out to pasture in the latter part of April, but an observant brother remarked that they had to stand and wait for the grass to grow.

Roads have been mended. As we travelled about, for a month past, the semi-yearly rout of dirt and furniture, proved the interest of our Sisters in promoting cleanliness, one of the signs of true civilization. Cheeriest blessings, manifold, ever attend their patient labors. The meeting house seems customarily the last place to be visited with the purging and ablution, which is regarded as preliminary to the season's meetings. If it were only done earlier, what pleasant seasons we might have, that now slip by, without reaching unto our best, in one way, but perhaps in another we do. Let us—

"Live to some purpose; make thy life

a gift of use to thee;

A joy, a good, a golden hope, a
heavenly argosy."

Love to all the workers on the MANIFESTO.

Hancock, Mass.

May 14, 1891.

DEAR EDITOR:—Since our last communication to you, sickness has invaded our home, and for a time the illness threatened to become epidemic. However, it soon grew beautifully less, and as all who were ailing are convalescing, nothing alarming is apprehended. The disease seemed to be closely allied to La Grippe, though it took a different form. Elder Louis was seriously ill for several days, and the doctor pronounced it a case of Grippe complicated with other difficulties. At this date he is slowly recovering.

The recent cold wave passed over our section of country, but owing to the backwardness of the season, it is thought the fruit buds were but slightly injured. Weather is now warm and pleasant, but rain is needed for vegetation. Nature is most beautifully attired in a robe of pink, white and green. House cleaning is nearly completed and other duties demand our attention. On the 21st ult. the summer term of school commenced. J. L. S.

Pleasant Hill, Ky.

May 1891.

On the night of the 5th inst. quite a heavy frost fell, doing considerable damage in this section of country. Cherries and raspberries were greatly injured. Fortunately our gardeners prepared for Jack Frost, and had most, if not all early vegetables covered. Spring finally began to assert her right, and from the rapid advancement of vegetation we knew at last that,

"Spring had come bright and fair,
With flowers blooming everywhere."

On the 8th inst. we had a swarm of bees.

Our trustee, Br. Stephen Boisseau, has been seriously ill the past two weeks, and continues so at present writing, but we have strong hopes of his recovery. God grant that our hopes may be realized. Strawberry season is close at hand. The West Family are taking the lead with the early variety. The 10th inst. a dear Sis-

ter of said family brought the writer a saucer of fine, large berries, which were highly appreciated. This is one of the kind acts that will never fade away.

House cleaning is proceeding rapidly and smoothly under the wise management of our deaconesses. Society in usual good health.

M. J.

Enfield, Conn.

"GATHER up the fragments that nothing be lost." There is a beautiful economy in all God's works. There is no real waste anywhere. If God saves every atom of material in carrying out His works, surely it becomes us to be thoughtful of the use we make of that which is entrusted to us. A good steward is ready to give an itemized statement of all that is entrusted to him, and no less will be expected of us. "A true account must yet be given." If we could but realize more fully that the blessings we enjoy are only ours in trust, we should be more prudent of them. There are comforts and blessings multiplied continually, if only we will be thankful and rightly improve them. It is often the very lavishness with which our blessings are showered down which renders the human heart insensible to its many comforts. There is frequently more thoughtlessness involved in the lack of appreciation.

Whatever fragments can be made useful are worth saving, and we are wise indeed when we gather them up and make the most of them.

3744 spaces of cream were sold in April. A space is nineteen sixtieths of an inch. Strawberry plants are quite promising. A fair crop of peaches may be expected for home use. Our Hubbard squashes will probably last till June!

Growing chicks need animal food to build up a strong frame of muscle and bone, and the more exercise they get the more of this food they will find. They should be allowed to range the fields where insects and worms abound. Whole wheat for chicks is better than all soft food. Hens should have plenty of bulky food. Grain alone is too concentrated.

D. Orcutt.

KIND WORDS.

SOUTH UNION, KY., MAR. 1891.

ELDER HENRY, BELOVED BR.—In a late correspondence with our good mother, Eldress Adaline Wells, in speaking of the government of the tongue, she remarked, "If one man conquers a thousand times, a thousand men, and another conquers himself, the last is the greater conqueror and has achieved the greater victory."

"Greater than the titled hero,
Is he, who himself controls."

We like the MANIFESTO and hope it may survive and prosper through all the perils which our standard-bearer may pass. Our faith is unshaken that God was and is the great Master builder, and that a structure thus reared, can safely ride over each storm that may come against it. Your Sister,

JANE COWAN.

HARTWELL, O., April 15, 1891.

FRIEND IRA:—Your pamphlets came duly to hand. I regret exceedingly the death of our brother, Elder Giles B. Avery. A brave, kind, wise, good man and faithful friend has gone to the reward of the pure in heart. It may be said of him as one of old, "An Israelite, indeed, in whom there is no guile."

You and all my Shaker friends will please accept my heart-felt sympathy and love. May God perfect us in labors of love and permit us to attain the same blessed hope and reward. "Let me die the death of the righteous and let my last end be like his."

I have just forwarded my subscription for the MANIFESTO, also for "Life of Daniel Fraser" and "Mother Ann Lee."

Yours, H. S. PERRY.

SHAKER STATION, CT. APR. 1891.

ELDER HENRY:—I am glad that there is a day of rest when we can think of our duties to absent friends and have a little leisure to attend to them.

I feel to bless the labors of all who assist in keeping the testimony burning through the pages of the MANIFESTO.

Such a bright, clean, inspiring little paper cannot fail to make a mark. My conviction is that our testimony is destined to work as leaven in the minds of the children of men, and that it is already doing so.

Our testimony through the agency of the MANIFESTO finds an extended circulation, and will work in the hearts of many. I believe we are working with God and must do our present duty as it arises, and leave the results with Him. For these reasons I feel to support the MANIFESTO.

Your Brother,

T. J. STROUD.

PLEASANT HILL, KY., APR. 1891.

BELOVED ELDER HENRY:—All of the MANIFESTOS are good, but occasionally we are aware somehow, certain numbers are in the superlative. The April number is richly laden with "fruits of the spirit." "Spring-tide Offering" was beautiful in language and vividly portrayed the sentiment of womankind and all good men. But my attention was called especially to the "Trial of Faith," by William Leonard, an excellent article truly, a true exponent of the past and the present with cheering hope for the future. "Precept upon precept," by our able editor, showed that we should keep the vestal fires burning, and stand true to God and our own souls; and in no other way can we keep our feet firmly on the true Rock.

Accept the love of gospel kindred of Pleasant Hill.

Sincerely,

MARY JOHNSTON.

It is recorded of Breego, a celebrated saint, who, wishing to test the divinity of Christna, who was thought by some to be the incarnation of Vishnu, *kicked him* to see whether it would make him angry. Christna stooped and examined his foot with the utmost tenderness: "This breast of mine is extremely hard," said he, "you must have hurt yourself!" Breego wept for joy.

Call this non-resistance if you will; it is the stoutest kind of combat, demanding all the manhood of a man. A. W.

RESIGNATION.

"Thou wilt keep him in perfect peace whose mind is stayed on thee."—Isa. xxvi., 3.

CANTERBURY, N. H.

I may not ask where Thou wouldst lead, It is e - nough to know Thou

The first system of musical notation for the song 'Resignation'. It consists of a treble and bass staff. The key signature has three flats (B-flat, E-flat, A-flat) and the time signature is 3/4. The melody is in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics 'I may not ask where Thou wouldst lead, It is e - nough to know Thou' are written below the treble staff.

dost my fer - vent prayer heed, De - fine each whisper low. I'll

The second system of musical notation. The melody continues in the treble staff, and the bass staff continues the accompaniment. The lyrics 'dost my fer - vent prayer heed, De - fine each whisper low. I'll' are written below the treble staff.

trust Thee, Fa - ther, Moth - er, — God, Thou wilt, as Thou hast done, Re -

The third system of musical notation. The melody continues in the treble staff, and the bass staff continues the accompaniment. The lyrics 'trust Thee, Fa - ther, Moth - er, — God, Thou wilt, as Thou hast done, Re -' are written below the treble staff.

mem - ber in pa - rent - al love The daugh - ter and the son.

The fourth system of musical notation, which concludes the piece. The melody ends with a double bar line in the treble staff, and the bass staff also concludes with a double bar line. The lyrics 'mem - ber in pa - rent - al love The daugh - ter and the son.' are written below the treble staff.

Books and Papers.

HALL'S JOURNAL OF HEALTH. May. Contents. La Grippe; The Process of Digestion; Bathing a Sanitary Need; Necessity of Natural Sleep; Overeating; Giving Animal Food to Infants; Sunny Rooms for Health; Bronchitis; Inflamed Eyelids; Bright's Disease, etc., etc. Office 340 West 59th St., N. Y.

THE OLDEST HOUSE IN WASHINGTON.

Down at the foot of Seventeenth Street, away from the usual route of the guide-book sightseer, stands the oldest house in Washington. The moss had grown thick upon its humble roof long before quarrelling Congresses wrangled and disputed over the location of the future "Federal City," and when at last the dispute was ended, and a definite site selected, it was found that the unpretentious home and paternal acres of a sturdy old Scotchman, David Burns by name, occupied a large portion of the proposed situation.

The homestead itself was located almost upon the immediate bank of the Potomac, here a mile or more in width, and only a little distance away from the beautiful hill upon which the Observatory now stands—the hill upon which, it is related, Braddock's forces camped on their first night out from Alexandria, in that ill-starred march into the wilderness.—From "The Oldest House in Washington," by MILTON T. ADKINS, in *New England Magazine* for May.

THE JOURNAL OF HYGIEO-THERAPY. May. Contents. Treatment of the sick; Pyrosis—Soda Powders; Save the Children; Anti-vaccination; Talks by an aged Vegetarian; Recipes for pure and palatable food, etc., etc. Dr. T. V. Gifford & Co., Kokomo, Ind.

WOMEN AS PHYSICIANS.

DURING twenty-three years of association with women students and practitioners, writes Dr. Phoebe J. B. Wait, in *The Ladies' Home Journal*, I have known of but few failures. On the contrary, I know of many who have achieved fortunes, and who are enjoying a lucrative practice.

Prejudice? Yes, there is prejudice against them. But it is the same prejudice that does not allow women to have political suffrage; the same that objects to women being anything but housekeepers or butterflies. There is no foundation for it whatever, and it will pass away in time. I find that foreigners, Germans especially, who have been accustomed to midwives in their own country, take most kindly to female practitioners. It is the American people that stick to the old exploded theory of woman's inability to own and manage property, to buy and sell, or to follow a learned profession. During the last quarter-century thirty-eight medical colleges have been opened to women, and seven others are exclusively for women. In the West they are more liberal than in the East. There are to-day upwards of three thousand women practitioners, where, twenty-five years ago there were but a score!

It is argued that women dislike the sight of blood. Of course they do. So do men. When I commenced the study of medicine I was fully convinced that women would not make good surgeons. But a long experience has reversed that conviction. Many of them undoubtedly possess the nerve to perform any surgical operation. They do their work in a masterly manner, and without flinching. The theory that woman's nervous temperament and sympathetic nature militates against her in this connection, is absolutely false.

Deaths.

Susannah M. Gooden, at Harvard, Mass. Apr. 15, 1891. Age 95 yrs. 3 mo. and 6 days.

SOUTH UNION, KY., Apr. 23, 1891.

Willie Myers, nearly nine years of age was drowned on the 21st. inst. He went into the pond at the wrong place and his first step carried him into deep water, and he was drowned before any assistance could be rendered. H. L. E.

The Manifesto.

VOL. XXI.

JULY, 1891.

No. 7.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

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

No. 7.

*Concerning the separation of those
called New-Lights from the
Presbyterian Church.*

A DIVISION must always precede a separation. That division in sentiment which began about the commencement of the present century in the Presbyterian church continually increased until it effected an important separation, which took place in the month of September, 1803, a particular account of which is published in a pamphlet entitled, "An Apology for renouncing the jurisdiction of the Synod of Kentucky." It is an old proverb, that "two cannot walk together unless they be agreed."

For nearly three years, the subjects and promoters of the revival continued their outward church membership with those whose constant labor it was to oppose and suppress it. This was a painful situation to both parties: for

the New-Light to be chained down in silence, forbidden to pray, exhort or make any noise or uproar in time of meeting, however clearly he saw the danger of the wicked or felt his soul overflowing with the love and goodness of God. No less painful did it feel to the expounder, and those who contented themselves with his learned and ingenious labors, to be interrupted by a sudden shout, and put to silence by the din which commonly followed.

Worst of all, to hear that system by which he had all his wealth in this world, and the hope of a favorite interest in a better, set at naught by the general proclamation, "whosoever will, let him come and take of the water of life freely." Thus it continued until the unequivocal and open testimony of several ministers came forth in vindication of the new doctrine and the operations and exercises which attended it, and in pointed opposition to the Presbyterian system. This furnished the desirable occasion of banishing from the standing community, those flaming zealots whom ministerial authority had failed to reduce into subjection.

Those who were destined to excommunication on account of their faith

and zeal, might not be wholly left without the usual claim of congenial descent from Leo the great, the dissenting ministers voluntarily withdrew from under the jurisdiction of the Presbyterian church, and according to their own history "constituted themselves into a Presbytery." "We, the above named; Robert Marshall, John Dunlavy, Richard M'Nemar, Barton W. Stone and John Thompson, having entered the above protest and withdrawn from under the jurisdiction of the Synod of Kentucky and of the Presbyteries to which we belonged, do now formally unite in a body as a Presbytery of Springfield."

The design of these men as they themselves testify in their writings, was not to lay the foundation of any church or distinct party, but as they express it, they considered this "Presbytery providentially formed to cover the truth from the impending storm and check the lawless career of opposition." Nevertheless they proceeded to organize what they called churches, although they considered their existence as only a kind of asylum for those who were cast out, that they might come forth and be there, like David's father and mother with the king of Moab, until they should know what God would do for them.

On this occasion, as far as the way was opened for a separation, the subjects of the revival who were sincere in their profession, generally came forth and united with the seceding body, which were distinguished by the name of SCHISMATICS.

As this separation was productive of a very important change and placed

the subjects of the revival in a different situation from what they had been, as far as it extended, it will be proper to trace the outlines of those new-formed churches in their separate capacity, and the first thing to be considered is their manner of constituting. Every house must be built upon some foundation; all human creeds and confessions had been disannulled or rolled out of the way; the power and authority of modern clergy, as successive to the apostles was renounced, and the Presbytery of Springfield confessed and denied not that they were as far off the true foundation as the rest. In this predicament they concluded that they would stand the safest and be most retired and unobserved by contending parties, upon this foundation:—the Scriptures.

The following minutes, extracted from the records of the Turtle-Creek church, will develop this point more particularly, according to which plan the churches in general, which are called SCHISMATIC, were organized.

1804.—"The session, taking into consideration the propriety of a more close attention to the government and discipline of the church, think it expedient to state to the people at large who have considered themselves under our care, the following observations on that subject."

I. "We think it the privilege of the church, mutually to profess their regard to the holy Scriptures as the only rule of faith and practice, and the only standard of doctrine and discipline."

II. "We think the Eldership ought not to form a separate body distinct

from the church itself, nor go out of doors secretly to transact such business as concerns the body of the people."

III. "We think it tends to keep the people in the dark and obstruct a real spirit of communion, to examine and admit members, try causes of scandal, censure, rebuke, reprove or suspend in secret, or to transact privately by the representatives of the people, such or any other business of a public nature."

IV. "We think it expedient in order to the due exercise of government and discipline, that all who believe should be together in one place." "We therefore recommend that the church constitute in the place for public worship." "Moreover, that the foregoing observations be publicly read in the congregation, and the voice of the church taken, on the expediency of immediately reducing them to practice."

Signed, William Bedel, Malcham Worley, Matthias Spinning, Aaron Tullis, Samuel Sering, Francis Bedel, and Richard M'Nemar. Accordingly, at the close of public worship the above observations were read, and after a brief discussion on the subject, the following propositions were stated to the members of the church.

Do we adopt the holy Scriptures as the only rule of faith and practice, the only standard of doctrine and discipline? Do we agree to constitute a church, and in that capacity to transact business? The questions being put, were answered in the affirmative, with uplifted hands, and no dissenting voice. The number were about seventy-four who voted as above, and remaining in the house after the congregation was dismissed, took their seats

as members of the church. It was moved that the use of tokens be laid aside. It was also moved and agreed, that the endearing and Scripture appellation of brother and sister be revived among the members.

It is to be observed that in those congregations where the members of the new Presbytery resided, the Presbyterian mode of government had been practiced for some time after the separation. Neither did the Presbytery immediately resign their reputed authority, although in everything they introduced some alteration.

They considered it their prerogative to license public teachers, or rather to forward those whom they believed were chosen and called of God. The following, written at Springfield, Mar. 1804, will serve as a specimen.

Forasmuch as our brother, Malcham Worley, has made known to us the exercises of his mind for some time past, expressive of a divine call to labor in word and doctrine, and we being satisfied from a long and intimate acquaintance with him, of his talents, both natural and acquired, being such, as through the grace of God may render him useful; and considering that the way of God is above our ways, it therefore seemeth good to us with one accord to encourage our brother to the work, whereunto we trust the Holy Spirit is calling him. We do hereby recommend him to the churches scattered abroad, to be forwarded in his calling according to the manifestation of the spirit given to him to profit withal. Signed in behalf of the Presbytery.

B. W. STONE. *Ct'k.*

It was but a short time before the Presbytery were convicted that their union was formed upon antichristian principles, and under that conviction dissolved. It will be unnecessary to say anything further concerning the government and discipline exercised by them. Their principle object was to set the people at liberty from the contracted folds into which they had been gathered by idol shepherds in the cloudy and dark day. As soon as they constituted a separate body, as above, with the Scriptures unexpounded as their only index, nothing remained for the Presbytery to do in relation to them, but to sit and watch, as Jonah sat in his booth, to see what would become of the city.

It now remains to give a more particular account of the churches and people called Schismatics.

From their expressions it is difficult to say what their real character was in their own estimation. They speak of themselves as a church, about to constitute a church, but how the first was constituted seemingly was not considered. Again, they speak of the people at large, and the churches at large. If these expressions have any definite signification, they must mean the people at liberty, and the churches at liberty. To be set at large and at liberty means one and the same thing.

It follows then, that they considered the people who had been set at large by the preceding work, as now constituting churches at large or at liberty, who should be bound by no form of doctrine or discipline, but stand loose upon the variegated fields of antedelu-

vianism, patriarchy, Judaism, baptism, Christianity and Gentile-partyism, or whatever else was meted out between the lids of the Bible, either by history, precept, promise or prophecy. Notwithstanding this extensive liberty, it is truly marvelous and astonishing to consider the regular manner in which they proceeded from thing to thing in the investigation of truth.

What is still more striking, is the union and harmony which existed among them in those investigations, and the subordination which they manifested in relation to those who were considered the most deeply initiated into the mysteries of the spirit. Taking what is called the New-Light doctrine as the rudiments of divine truth, they proceeded to consider the nature of justification and reconciliation to God.

They rejected as a dangerous error, the doctrine of justification by the imputed righteousness of Christ, and taught that no one could be justified or accepted of God but he that forsook his sins and became personally righteous; that no one could be pronounced just, upon the principles of truth, who was not so in reality, and therefore when the true God accepteth any as righteous in his sight, it must be such as are so in reality.

Reconciliation or atonement is to be at one; Christ is at one with God; we must be at one with Christ. God is unchangeably holy, just and good, and therefore cannot be reconciled or at one with an unholy, unjust and wicked person. Man in his natural state is unjust and unholy, therefore God is not at one with man. Chris

the mediator, came into the world to atone us to God, not to reconcile or atone God to us, for if God is reconciled or atoned to man, it must be by becoming unholy and unjust; this cannot be; the work of reconciliation or atonement is to make man like God, holy, just and good, and for this purpose Christ came into the world. There is wrath and enmity to be taken out of the way; this never was in God, for God is love, therefore it must be in man, and to remove it out of man, the blood or life of Christ was shed, and to man that blood or life must be applied, and not to the throne of God's justice which is unchangeably holy, just and good.

According to the schismatic doctrine, the vicarious sufferings of Jesus Christ in the room and stead of sinners that they might live, was only a cunningly devised fable, destitute of foundation either in common sense and reason or the Scriptures of truth, that proxy sufferings were inadmissible by any just law, either of God or man, as it would be wholly unreasonable and unlawful to hang an honest man in room and stead of a murderer, that the latter might be delivered out of the hands of justice and set at liberty.

According to the unchangeable law of God, the soul that sinneth it shall die. From whence it was plainly deduced that there could be no reconciliation or atonement to God, until the evil spirit, which is prone to evil, and that continually, was overcome and rooted out of God's creature, and as soon as that spirit which is opposed to the law was extinct, sin which is a transgression of the law, ceased of

course, and the soul which came from God became reconciled and at one with Him. Hence followed the necessity of the sufferings of Christ being commensurate to the atonement and glory that should follow. He set us an example that we should walk in his steps. He suffered in the flesh that we might arm ourselves with the same mind. "It is evident that Christians according to their measure have fellowship in the sufferings of Christ, and are filling up that which is behind his afflictions, in their body." *Stone's letters on atonement.*

Upon this principle it was evident that all who were in Christ suffered with him, that they might be glorified together, witnessed the sufferings of Christ. 1 Pet. v., 1. Rejoiced in his sufferings. (Chr. iv., 13.) That when the glory should be revealed, they might be glad with exceeding joy. The sufferings of Christ abounded in Paul, which were effectual to the Corinthians; not to exempt them from sufferings, but in their enduring the same sufferings which he also suffered. 2 Cor. i., 5, 6. The greatest depth of the schismatic doctrine lay in the reciprocal union which they supposed must exist between Jesus Christ and his followers, which rendered both the sufferings and glorification identical in each, and left no room for the disciple to suffer in the room and stead of his Lord, any more than for the Lord to suffer in the room and stead of the disciple; and therefore if the sufferings of Christ abounded in the disciples of Jesus, the disciple did not suffer in the room and stead of Christ, but verily Christ suffered in him the

same as in his Teacher. They taught that all that were born of Christ and united to him, were true Christians as much as fire produced by fire, is very fire of fire; and as Christ proceeded from the Father, and was true God of the true God, so all that were born of the divine nature of heaven, were perfect in one.

It is very evident that the seed of Abraham are all believers. These believers are one, therefore not called seeds but seed. For there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. Gal. iii., 28. For as the body is one and hath many members, and all the members of that one body being many, are one body so also is Christ. 1 Cor. xii., 12. Hence by Christ, in this verse, the Apostle means believers who are in Christ. And so I understand Gal. iii., 16. "And to thy seed which is Christ, i. e. to all believers." B. W. Stone.

Upon the strength of this article of faith the Schismatics were so abundant in their profession of having Christ in them and being full of God, both the Father and the Son; Not that they held as an established principle that a real hypostatical union existed between them and God, but a hypothetical or supposed union depending on their faith, as all things are possible to him that believeth. The possibility of standing in so near a relation to God, afforded a lively anticipation of it to the mind while in the full exercise of believing, but still left room for the following prayer:—

"Come Father, Son and Holy Ghost,

And seal me thine abode;
Let all I am in Thee be lost;
Let all be lost in God."

Were an animal capable of believing that it was possible to be lost and swallowed up in man, and be incorporated with the human body and become one with it, the anticipation of such an exalted state might be very pleasing to the mind of that animal; but should he imagine that man would form the union by swallowing him alive he must find himself greatly mistaken in the issue. Now, considering the great disparity between sinful man and God, it need not be thought strange if those who express the above prayer with great fervor, should be as greatly disappointed when the process is entered upon, by which the all-important union is effected.

The Schismatics however, considered this union to have taken place first of all in the person of Jesus Christ. Hence, many important questions were agitated concerning this extraordinary person, the end of his mission into the world, the nature of the work which was given him to do, and how that work was to effect us. Upon which different hypotheses were formed according to the proficiency of each in the New-Light and the Schismatic spirit.

SONNET.

LUCY S. BOWERS.

My soul rejoices in the golden light,
My thoughts are happy of the vaulted
blue,
And oh! my pleasure in the sparkling
dew
That comes 'mid beauty of the starlit night

To earth and plant and flower a sweet delight.

I feel transported with the sunset view
For ages pictured, yet each time more
grand and new.

Oh world of wonder to the mind and sight!

O God, Thou art our God, most High,
most Pure,

Intelligent, beneficent, sublime.

Though graven heaps of stone Thy name
secure,

Still *Thou* art He who ruleth every clime;
Who made the earth whose fountains will
endure,

A monument to Thee till end of Time.

Mt. Lebanon, N. Y.

REFLECTIONS.

RUTH BARRY.

IN contrasting the difference between outside society and that existing in our Zion home, I am led to serious reflections how any one who has ever been drawn into this fold of Christ, as made manifest by the teachings of Mother Ann, can be led back again into "the weak and beggarly elements of the world." It is evident they are not seeking the higher life which can alone be attained by and through those teachings, of which I am convinced there is nothing superior; a religion which not only teaches chastity as one of its fundamental truths, but which also requires the practice of every Christian virtue in order to attain to that perfection of life on earth which is within the reach of all who desire to feel the justification of the righteous.

Possibly it may be accounted for in this way. There are different degrees of light, even as "one star differeth from another star in glory," and the

same amount of faith necessary to establish one in the truth may be wanting, as well as a deficiency of moral courage to live according to the requirements that are essential to the building up of a perfect Christian character. And here comes in the beautiful gift of charity, which is said to cover a multitude of imperfections.

Experience teaches that true happiness comes not by indulgence in self-gratification and aggrandizement, but by a daily crucifixion to all the lower elements of our nature. In this labor we feel an inward satisfaction, a knowledge of doing right, and for every victory gained we have our reward, which is that of a justified conscience.

I would not thus labor for the sake of reward in a life to come, although we have an assurance that the better our lives are on earth, the better prepared we are to meet whatever is for us in the future. Nay, I would perform life's duties, both temporal and spiritual, in a truly conscientious and consecrated manner. It is my duty, my pleasure so to do, and in no other way can I feel justified on my voyage through this life.

Mt. Lebanon, N. Y.

THE TESTIMONY OF JESUS.

ALONZO G. HOLLISTER.

JESUS, whom a large portion of mankind are pleased to call Savior, and perhaps rightly, is recorded to have said, "To this end was I born, to bear witness to the Truth." And ought not this to be the end, for which every one of us should live? Cer-

tainly every one claiming to be Christ's disciple, or that has the privilege of knowing the true Christ of God. Can any one make a better use of life, or is there a nobler end to live for, one more elevating, purifying and redeeming? What was the character it formed in him? One of strictest integrity and rectitude—one of purest benevolence and self-sacrifice for the welfare of his kind ever known; fearless in the defence of right; bold as a lion, yet meek. A character approved and admired by the best minds of every race and religious persuasion. How did he form this character which is not known to have been surpassed, and rarely if ever equalled by any other recorded in history? By practicing in daily life, all the truths of his understanding, the highest and noblest conceptions of his soul, stamped thereon by the impress of the Almighty.

Because of his determined obedience, even to the sacrifice of every earthly interest, when necessary, and the complete subordination of every appetite and passion to the primary end he received power from the Almighty to overcome all obstacles. This is the pattern we have placed before us, and this is the end we have proposed for ourselves. Do any suppose that our aim is too high, and that Jesus was designed to be an isolated example of unapproachable perfection? Far from it. He is the first-born of many brethren, and Ann, which means grace, or a gift, was the first-born of many sisters. Jesus is our Elder Brother, Teacher and Exemplar, and Ann is our Elder Sister, Teacher and Exemplar likewise. How did they bear

witness to the Truth? By living it perfectly, and totally renouncing the service of error. Can any one ever bear effectual witness to the Truth of salvation from sin without living as Jesus lived? that is, a spiritual life free from sin and carnal joys? We believe none but such as he can know the truth above its merest rudiments.

How can they bear witness, who are traveling in an opposite direction? Jesus testified, "The words which I speak to you, are spirit and life." They came forth from his life and marked a clear line of distinction, between good and evil, and placed it in the heart, which contains by nature a mixture of both, and never could make a clean separation till his testimony drew the line.

Mt. Lebanon, N. Y.

At one time Father William Lee called at the shop of a blacksmith to get his horse shod. The blacksmith seemed quite unwilling, as he had other work. Father William then asked the privilege to do it himself, to which the blacksmith reluctantly consented. Father William worked with such dispatch, and so astonished the man that he stood by to look on.

When the job was finished, Father asked what he should pay.

"Nothing," said the man, "it is sufficient pay to see a man work like that."

She who dances on the waves of pleasure, will be engulfed in the surges of woe.

The tapestries of pride are woven of the sinews, and dyed in the blood of unrequited toil.

M. J. A.

THE OVERCOMER.

CAROLINE E. HAWKES.

THERE are numerous passages recorded in the Revelations concerning the overcomer and the promises there to. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. ii., 7. "He shall not be hurt of the second death." 11.

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written which no man knoweth save he that receiveth it." 17.

"And he that overcometh and keepeth my works unto the end to him will I give power over the nations." 26.

"And he shall rule them with a rod of iron as the vessels of a potter shall they be broken to shivers: even as I received of my Father." 27.

"And I will give him the morning star." 28.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name from the book of life." iii., 5.

"Him that overcometh will I make a pillar in the temple of my God: and he shall go no more out: and I will write upon him the name of my God: and the name of the city of my God, which is new Jerusalem which cometh down out of heaven from my God: and I will write upon him my new name." 12.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." 21.

These are the promises the Lord has given to inspire us to overcome. The question may be asked, How can I overcome? In order for a Christian to become an overcomer, he must "watch and pray lest he enter into temptation," for satan is ever ready to lead us astray unless we are watching.

The more we try to live holy, the greater the trials become, seeking to overthrow us and hinder our progress, but we must not be discouraged if we do not succeed at first, for it is a great warfare between the spirit of God and the spirit of the devil.

Satan is an arch deceiver and he will bring things before us sometimes in such a fair way, as to make us think we are all right and hurries us on in his charming way, when by and by we begin to feel a little disturbed in our minds and then comes a sting of conscience, which reminds us that all is not right. It is then that we begin to examine ourselves to see where the trouble is and we find that we have not watched as closely as we should have done, in order to discern between the two spirits, Christ and antichrist, and find that we have listened to the tempter and been led wrong. It is a good experience to know both spirits so that we can discern more fully when the true spirit is manifested. It has always been first a trial, then a blessing; we have to learn both sides that we may have a thorough knowledge of the work of the spirit which every one does not know, for it is the secret work of God and none but those that fear God and keep his commandments can know it. No person can be an

overcomer without the aid of the spirit and power of God. Psychycological power is not powerful enough to do it as I have seen it demonstrated in many instances, by their own confession, "That they knew nothing about the power of God, and only knew mesmerism and Psychycology" and they had been over twenty and even fifty years yet the work was not accomplished. It takes God's almighty power to kill or subdue the natural man and make him perfect, like Jesus who said, "Be ye perfect as I am perfect, and holy as I am holy."

Then the natural man must be crucified, his lust must be subdued in every sense, in order to become a perfect spiritual man like Christ and to be an overcomer and inherit the promises written.

Adonai Shomo Corporation, Petersham, Mass.

BIRKDALE, SOUTHPORT, ENGLAND.

MAY, 1891.

THOMAS J. STROUD,

MY DEAR FRIEND:—Some months have passed since I received your letter announcing the death of Elder Aitken, which was a shock to me, but no calamity to him who had lived on the narrow isthmus between the visible spiritual, and the invisible. It was a mere step from the one to the other, a step I am glad to know he took without pain.

You were also kind enough to send me the life of Ann Lee and other literature, historical and explanatory of the Shaker system. For these, I thank you very much, and they must in some

degree be my apology for not writing to you sooner. To read them with the care they demand, and think over the incidents in Ann Lee's life and work needs much time, concentration of mind and development of spiritual insight. My life is so occupied that I have needed much space to adequately study the Shaker principles and the order of their solution in the world. Before they can be remotely understood, as it seems to me, one needs to have made some progress in spiritual growth and to have realized that the Christianity of the creeds is merely a crude method of discerning the facts of that transcendent philosophy of the spiritual nature of man and the universe. The churches mistake the husk for the fruit, the shadow for the substance. Faith must be progressive, as the Spirit is ever learning; the churches are solidified into dead dogmas, into stupefying ceremonials, and into rigid doctrines.

The materialistic bent of the age is due entirely to this, for the churches have stifled the Spirit, and become wholly corporeal, external and mundane. It was an immense effort for a woman to protest against this tendency in the eighteenth century, and in the midst of our Lancashire laboring population. This I can understand better than some people, for I live not far from Manchester, and am a native of Lancashire and familiar with the ideas of its inhabitants. To-day there are the types of the gross and unspiritual beings who persecuted and mocked Ann Lee so long ago.

I am sure she was led of the Spirit to the New World. Here she would

have made no permanent Society. True it is yet, of us, that a prophet has no honor in his own country. It was necessary for the Shakers to establish themselves in a region where new spiritualism could take root and grow. That has happened, and I believe the future will see a great development of the Community.

You have so many advantages that the world lacks, that your progress appears to be inevitable. You have the calm which controls all things, material, mental and spiritual; the world lives in a state of terrific agitation, and consumes itself for want of repose.

You are honest in your dealings; the world is a conspiracy of the fraudulent, and business is mere brigandage. You live healthy lives, producing the necessaries and natural embellishments of the human lot; the world is insane in the research for the superfluous, the meretricious and the artificial. You thrive; the world grows poor in the midst of its illusory riches. Clearly the advantages are all on the side of the Shakers from a mere earthly point of view.

But you have other advantages the world know not of, namely the intense conviction of the truth of man's spiritual nature; that is life, wherever we may be, here in the visible world or beyond,—its absence is death, indeed.

I have only been able to read the books you sent me at intervals. They have interested me very much and I shall continue to study them; for I am convinced that stupendous changes are at work that will revolutionize the lot of mankind here on earth, and in that supreme change, the teachings

of Ann Lee and those who continue her teachings will have a great part.

It does seem extraordinary that the regeneration of the race shall begin by stopping generation after the physical order, and to the bulk of men and women it is incredible now, but the light of the spirit appears to indicate that such must be.

I have had peculiar experiences with regard to the operation of the spirit, and this enables me to study your system with a clearness and a sympathy that few can feel. I am convinced, too, that woman has yet to play a supreme part in directing the spiritual path of man. She has gifts which men know not.

As a friend of your cause, will you favor me with further information? Believe me sincerely your friend, and pardon my tardy reply.

WILLIAM GARRET FLYNT.

EVERY soul that bears itself nobly through the individual experience of earth life, bequeaths to humanity the enriching treasures of goodness, truth and undying love; such are the imperishable fruits of the tree of life. Races may come and go through successive generations, as the evolving cycles of time course onward, yet from the human personality that peoples our globe, is transmitted a spiritual power and energy that endures, and etherealizes the grosser elements of existence; making it possible for humanity to obey the ever-echoing call to "come up higher." Truly, there is no death, but "life is life forevermore."—*M. J. Anderson.*

CHARLES HARDON of Contoocook Village, N. H., says that land speculation is an unmitigated, undemocratic curse,—and no doubt he is right.

Counsel with caution.

THE MANIFESTO. JULY, 1891.

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

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Editorial.

To preach the word of God as we understand it, seems to be the larger part of our work while making our earthly pilgrimage. As faith comes by hearing, comes by the testimony of the cross, active preachers must be engaged in that spiritual duty which is forever, to establish them upon a sure foundation.

In this case it is quite essential that we should understand the word of God correctly, that good may be increased on the earth. Take away the antichristian mystery that has been attached to the life of Christ, and to the revelation of light, and the whole subject may be easily comprehended. God is light! and He

is no less the fulness of love and truth.

To walk in the light is to walk in God, and this leads one at the same time to walk in love and in the truth. Surrounded by such protective safeguards there can be no fear of stumbling, or being overtaken with darkness. Here, "the foundation of God standeth sure."

In manual labor as well as in labor of mind we should do our best, and in this way work for God. He is no respecter of persons. The offer is open to all; to the aged, to the youth, to the educated and to the ignorant.

As faith is a gift of God, and as the privilege to accept the principles of godliness is also a gift of God, the acceptance becomes a matter of choice with those who wish to do good and to be good. In everything that leads to God his gifts are manifested, and they make of man a being with reasoning faculties, who must be looking forward and upward, and who must at the same time, find life and light in the element that is above a mere animal existence.

Among the first tests of a religious life is the manner in which a man does his work and following this is the manner in which he governs his tongue. As faith comes by hearing how very necessary it is that we hear correctly. Our future success may depend largely upon the acceptance of these primary lessons. In this, children and youth may find

a place to work as effectually as those of more mature minds. A thought, a word or an act may be the redeeming phase that shall change the course of life into a better way. Every effort to do good in the advancement of the individual or in the better growth of Society is a step in advance, and a degree nearer the millennium of the person or of the Society.

It is the development of the higher qualities of the mind that insures happiness, that makes the heavenly state; while to be ruled by the lower or selfish propensities produces unhappiness and makes our abode on earth a place of torment. Fortunately, however, for the human race, there evidently has been a growing inclination toward a better state of manhood. As gradual as may have been the ascendancy there has been no doubt, a vast change for the better. Brute force has given place to reason and at the present time there is a growing interest in the peace, prosperity and happiness of the race.

Great sacrifices are made of wealth of time and of personal comfort to ameliorate the condition of the human family, and this fraternal feeling extends even to the care and kindness to the animal kingdom.

How extensive is the field of labor that is presented to the faithful servant, and how opportune the time in which to establish an unwavering faith in God. A thousand avenues

are opened in which to do good. Blessings become more and more abundant and the saving faith is being preached by those who put their hands at work and give their hearts to God.

All of this becomes a labor of love, as in giving to God, and to the cause of righteousness we receive more abundantly of all spiritual gifts. It is the preaching of faith. We listen with attention, and with pleasure learn that we have in possession that precious prize, that beautiful gift of God. We may now rest upon a foundation that cannot be shaken. Heaven and earth may pass away but this gift which comes to us from God can never be destroyed.

RULES FOR USING BOOKS.

Never hold a book near a fire.
Never drop a book upon the floor.
Never lean nor rest upon an open book.
Never turn down the corners nor leaves.
Never touch a book with damp or soiled hands.

Always keep your place with a thin bookmark.

Always place a large book upon a table before opening it.

Always turn a large book from the top with the middle finger.

Never pull a book from a shelf by the binding at the top, but by the back.

Never touch a book with a damp cloth nor with a wet sponge in any form.

Never place another book nor anything else upon the leaves of an open book.

Never rub dust from books, but brush it off with a soft, dry cloth or duster.

Never close a book with a pencil, a pad a paper, nor anything else between the leaves.

—Selected.

NOTES ABOUT HOME.

Average of Weather at Mt. Lebanon.

	May.	
	<i>Thermometer.</i>	<i>Rain.</i>
1890.	57.8	5. 5-16 in.
1891.	56.9	17 $\frac{1}{8}$ in.
		Geo. M. W.

Mt. Lebanon, N. Y.

Center Family.

June 6, 1891.

DEAR EDITOR:—Farm and garden crops are looking well, but would be improved by a bountiful supply of rain. Cherries and pears promise fair results.

We are having four of our buildings painted which improves their appearance somewhat. Door-yard lawn is looking nicely and this has a tendency to beautify our home and make it attractive externally at least. Health of family good.

Your Brother, T. R.

North Family.

June 10, 1891.

BELOVED ELDER HENRY:—Your kind letter and hints about forwarding home notes so as to reach the printers by the 14th. of the month is certainly very reasonable. We all like to have the MANIFESTO by the last of the month, and I hope we who have been behind will hereafter be prompt and in season. I will. On the 7th. we commenced our Society Meetings and it was a good beginning. I hope every Society will bear in mind, that next year will be our centennial of the gathering of the Church of Christ's Second Appearing into gospel order; without order it would be impossible to maintain our Communal relation.

The gathering of the Church into order was a very important event in our history. There was more in it than the carnal mind has any idea of. The establishing of a system under which all nations could gather and live in harmony and peace for a hundred years must have a great deal of divine goodness in it; human skill alone could never accomplish it. The United

States are making extensive preparations to celebrate the discovery of America, the home of liberty, or will be when the true earthly order is established therein.

Let us have a grand festival in 1892! "Raise the gospel standard higher, let its banners be unfurled." We are in the usual business of the season; battling with weeds, lice, fleas, bugs and moths and everything with which vegetation is cursed; it is a constant warfare: no time for idleness.

The late frosts we have had, did little or no damage in our section. Have tried quite extensively the spraying of our fruit trees with London Purple to kill the curculio &c. At harvest time we hope to gather fruit without worms.

A few weeks ago we enjoyed a short visit from Elder Alexander Work of Groveland. He reports that the frost has destroyed *all their fruit*, of which they had such glowing promise. This is the third year their fruit has been cut off, and not only their fruit but the crops upon which they depend for material subsistence have been destroyed by flood and frost. They really need some practical love administered to them packed well in bbls. of dried fruit or cases of canned fruit with the freight prepaid; or perhaps what would be better, some well-filled checks sent by mail. Gospel love is like the widow's cruise of oil; it never grows less by pouring on the needy. Bring forth tithes from our stores and pour them into Groveland and prove the blessedness of gospel love.

Our Ministry all in usual health start for Watervliet this A. M.

In kindest love, D. O.

Hancock, Mass.

June 12, 1891.

DEAR EDITOR:—There seems to be nothing note-worthy in our locality at the present time. Most of our family are in usual health. We are endeavoring to brighten up the interior of our buildings a little, by the use of paint. Have also a good opportunity to contemplate the beauties of nature with which we are surrounded.

The maple trees which line the street also are robed in beauty. The blackberry bushes, planted by our venerable Elder, are in full bloom and present a charming appearance.

We are pleased to learn that a company of our Gospel friends from Enfield, N. H. contemplate journeying hither. A cordial welcome is extended them in advance.

The Teachers of our County held their annual convention on the 29th. ult., which had a large attendance and was very interesting.

Oats and other crops are looking tolerably fair, but are somewhat affected by the drought. Fruit is doing well. J. L. S.

Enfield, Conn.

THE past month gives evidence of industry in our Community and peaceful home. "Hands at work, and hearts to God" seems to pervade the heart of every sincere laborer in the vineyard, and look from any point of observation the view is cheering, and inspires us with courage to persevere in adding new attractions to home and surroundings. Painting has been successfully carried forward about our premises for the past two weeks, fences and buildings receiving their share. The garden has suffered from the long drought, yet water has been supplied to some of the smaller vegetables and kept them growing and at present lettuce, spinach and radishes are ready for use daily. Asparagus is doing well now although backened by the cold winds. Potatoes and peas are looking well considering the drought and severe cold winds that seemed to threaten everything with destruction. The currant worms came in quantities, but they were soon dispatched by a free use of heblebore. The prospect of fruit not very cheering. The apples look the most promising at present. The prospect for grass is that it will be light. Rye and oats good. One of our wagon-sheds has been raised two feet making it more convenient for protecting loads of hay and grain. A wall has also been built to turn

the water from cow-barn cellar all of which requires time and patience before we realize the benefits arising therefrom. With the blessing of God all difficulties will be overcome. M. W.

PERSEVERE to the end. Few and simple as these words are, if we put them in practice in our daily lives all our hopes of future happiness will be fully realized. The self-denying way is delightful and safe. The broad road may seem pleasant, but let us beware. "There is a way that seemeth right, but the end thereof is death." If we are wise we shall follow virtue's path though the way seem rough and rugged. We shall never regret this constant persevering,—this continual effort in the path of duty, The progress we make may not appear very great, at times, but if it be sure and steady, we shall win the reward. We should not only persevere in that which pertains to our own happiness, but also in our efforts to help others. Freely we have received, let us freely give.

The largest sandstone drawn from the Somer's quarry to our station weighed eight tons and four hundred pounds.

4536 spaces of cream were sold in May. A small number of fowls properly cared for will produce more eggs than double the number neglected. Crowding the fowls calls for two much competition, too many struggles for existence, and the weaker ones will be unprofitable. The plan to pursue is to keep as many as may be easily managed and no more. We should not attempt a wholesale business with retail facilities. There is both pleasure and profit in poultry, but also loss where they are mismanaged. D. Orcutt.

Harvard, Mass.

June 4, 1891.

DEAR ELDER HENRY:—On the 16th., we had an unexpected visit from Elder John B. Vance of Alfred, Me. Being in Boston on business and finding he could not get through to his place in time, he concluded to come and stay with us over Sunday, and we found it a very profitable

and beneficial visit. In our service he spoke words of wisdom and strength, and dwelt largely in his testimony upon the spirit of Charity. His expressions, many of them were new and therefore interesting.

Since having time for reflection, thoughts have passed through my mind, and none with more weight and force than upon this redeeming spirit,—charity. We are here as Brothers and Sisters claiming relationship by obedience to a faith made sacred to us by the fruits we have thus far realized. But all possessing a nature a little stronger for our own ways and wills than for the general good and benefit of the institution. Should we not in judging and giving our opinions, use a little of this spirit, knowing we are not capable of judging another's motives.

Many of the faults that come into society germinate in an overtaxed brain and go no farther than the head, while the heart is as true and genuine as the purest gold. The spirit of charity and cheerfulness go hand in hand. A wise author once made the remark, "I never knew a cheerful man to be a bad man."

What a glorious element a sunshiny person throws over society. While this melancholy spirit may be sure evidence to some of extraordinary piety, the cheerfulness which I mean to represent is not a momentary mood, but a lasting temper. It has not the noise of mirth, nor the emptiness of levity. It is a serious and abiding joy, resembling the flame of a wax candle, so steadily, bright and pure. Forebodings of evil, rob the mind of cheerfulness. Ills that never have happened have mostly made people wretched. Casting a glance ahead we see lions in the way, difficulties which we are sure we can never overcome. Not satisfied with our present troubles we borrow misery from the future. "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself." This is what the cheerful man and woman sings through the day, and this gives them the golden promise, "As thy day, so shall thy strength be."

Disease may have a tendency to cast a gloom over the spirit. As the body sympathizes with the mind, their union is so intimate and delicate that what affects one affects the other. Therefore, it becomes our duty as Christians, if we have health to study the laws of our being and compel ourselves to labor and to rest; avoid all unnecessary exposure, abstain from all that is injurious, by living prudently and temperately, and by every means try to preserve what is so essential to our spiritual comfort. Count up our mercies instead of our miseries. Try the medicine of cheerfulness. It may not insure you a full recovery, but it will certainly produce a pleasant alleviation. "A merry heart doeth good like medicine, but a broken spirit drieth the bones."

A. D. B.

Canterbury, N. H.

Weather Record, for May, 1891.

Highest Temp. during the mo.	80.
Lowest " " " "	38.
Mean " " " "	56.7
Total Rainfall	2.69 in.
Number of days on which	0.01 "
or more of rain fell,	6

N. A. BRIGGS.

June 9, 1891.

WHILE some of our western and southern friends are reporting the blossoming of trees and the ripening of fruit, those of us who live in a more northern climate must patiently wait the allotted time for our seasons to roll around before we can enjoy the fruit that grows by our own care.

It was not till the 18th. of May that the cherry trees were in full bloom, and the passing of another week before the apple trees were arrayed in all their blossoming glory.

The farmers and gardeners may have been a little in advance of last year, on the opening of spring, but the continued cold weather has prevented the crops from making a very rapid advance. The wild strawberry plants made a very liberal dis-

play of flowers and some one has said that some other one has just found a ripe berry. The plants under cultivation are receiving the much-needed care and in a few days will reward us bountifully for all the labor that has been expended.

The currant pest has again made its appearance. After the worms are ready for action they want but a few hours in which to destroy the whole crop of currants, and a liberal sprinkling of helebore over all the bushes is, at present, our only remedy. As we are more anxious to save the currants than we are to save the worms, a supply of helebore is near at hand to be used as often as may be needed. It is quite too early to know much about the fruit for the coming months and we can only anticipate the days of a rich harvest.

The grass crop is all that one could desire at this date. If and if all things work together for good there may be an abundance of hay and great rejoicing among those who are interested in the keeping of stock. But what of our pastures? They are fast being overrun with trees and bushes, and the surface for grass, where the cattle can feed, is diminishing very rapidly from year to year.

The dogs of New Hampshire have for many years prevented the farmers from the keeping of sheep, and the ruin of the pasture lands has been more or less the result. At this eleventh hour the state has aroused from its slumbers and the thousand and one useless members of the canine family are to be kept more carefully at home or incur the penalty of the law. It is better to be awakened at the eleventh hour than not at all, but it would have been better for the farming population of N. H. if the much-needed protection had been secured some years sooner. *

Alfred, Me.

June 12, 1891.

BELOVED ELDER HENRY:—It has been a long time since "Home Notes" included Alfred. The only excuse I can make is in distributing "Pencils" you left out Alfred. However I have borrowed one of Beloved

Elder John and will try to bring our little Society into union.

If I were a poet I would tell you how beautiful is Mother Earth, clothed in her mantle of green, and how joyfully the feathered songsters fill the air with musical sounds. But not being a poet I will report that the grass is rather thin because of the cold weather through May. The Brethren planted five acres of potatoes in April, earlier than ever before known in this Society. In May, thirteen acres of corn were planted besides beans, cucumbers &c., which the Brethren are now hoeing with the help of one hired man.

Fruit trees blossomed out fairly well. We hope the promise thus given may ultimate in well grown fruit next Autumn.

The green pastures increased the flow of milk making the amount of cream sold in May 4253 spaces according to Br. Daniel's definition. 275 feet of pipes have been laid from dairy to cowbarn to convey the milk after it has passed through the Separator, back to the barn, while it is still warm just right for the calves. A new walk has just been laid from Ministry's Shop to Dwelling House. Health of our little Society physically and spiritually good; "Hands at work and hearts to God" still our motto. If I am taking too much of your valuable space, remember we were away behind; can be more brief next time.

F. C.

Sabbathday Lake, Me.

June 9, 1891.

BELOVED ELDER HENRY:—I was just a little too late for the last MANIFESTO, so you see I am trying to be more prompt for this month.

The planting is done. We purchased a National Reversible Sulkey Plow, and one young man sixteen years old who had never turned a furrow before did all of our plowing except about eight acres, which was done last fall. The Brethren have worked thirty acres of ground this Spring with no help from hired men and they feel greatly rejoiced with their success and the

prosperity which has thus far attended their labor. The unsightly fences are being removed and new ones put in their places as fast as possible. The second pasture for the hens has been made, containing about a square acre which will prevent them from destroying garden crops.

Meanwhile, the Sisters have not been idle. We are busy with our flower-gardens. Have set out aster and pansy plants Marguerite pinks, and verbenas that were started early under glass. Roses, geraniums and Carnation pinks were conveyed to the garden in season to receive slight touches from Jack Frost, from which they have bravely recovered. The sweet peas are growing finely. We hope to supply the guests of the Poland Spring Hotels with all the flowers they will want this summer. Our success depends upon the blessings of sunshine and rain which we trust our Heavenly Father will send in the future as He ever has in the past.

A. S. C.

Groveland, N. Y.

June 10, 1891.

JUNE with its birds and flowers
Sunshine and showers,
And June with its duties most varied,
Is filling the cup to the brim quite up
As the spring months go and are buried.

In our last Notes we talked of fruit uninjured by the work of frost out of season. Our report this month is a plain contradiction; all fruits with the exception of raspberries and currants, have met with a fatal blight, it is positive that another fruit famine year will mark the record of the present season. Vegetation is fast becoming withered, for the rain so much needed has not yet appeared; the dust is something fearful, the air is hot and oppressive and more comfort is obtained indoors than out; the cellars are the best resorts for coolness, quiet and moist atmosphere during these days when the mercury is pointing to one hundred degrees in the shade, and rising and rising till the dew begins to fall.

About fifteen acres of sweet corn have

been planted for drying, if the frost and drought and all other harmful agents are removed from the field we shall witness some busy hours as the harvest days come and go. During the early part of May while workmen were burning brush stray sparks were caught up by passing winds and transported to adjacent woods and pastures, burning brush, grass, stumps and nearly forty rods of fencing. With the timely assistance of many hands the fire was extinguished. With disasters we learn anew the lesson of caution in all things.

G. D. G.

South Union, Ky.

JUNE 3, 1891.

WELL, strawberry time has nearly passed away. I had a few to-day. The drought cut the crop short. We have had only one eighth of an inch of rain since the 23rd. of April. Preserve-makers begin with cherries, to-day. Wheat is not injured by the drought, but unless rain shall come in the near future, corn will be a failure. Garden peas on the table to-day.

H. L. E.

Enfield, N. H.

June 14, 1891.

"We cannot do better in these times of uncertainty, of rearranging of matters dogmatical and ecclesiastical, than to repeat to each other the words of the Son of Man: 'Where two or three are gathered together in my name, there will I be in the midst,' for the church that is going to satisfy the travail of the heart of Christ, is the one that most truly follows in the footsteps of his most blessed life."

We made a note of the above quotation from one of the Reverends, as being to the point; the opening words of counsel cannot but be good for any persuasion to follow, while the closing declaration is certainly an open question for all interested parties to satisfactorily answer individually. What church of all the many denominations claiming to save, "most truly follows in the footsteps of his most blessed life."

In the daily Journal of present week, we read an account of one who had just finished reading the bible the one hundredth time, but for what purpose? no one was the wiser; our friend Tolstoi read it a deal less than that with a purpose, and was convinced that Christ never taught creed nor ritual, but a love universal. Evidently, the following to the letter of "his most blessed life" would shake modern society from its foundations, and create a new order of things, and the change unless supernaturally ordained must indeed be gradual for "The mills of God grind slow and sure."

But this is not writing about home—much might be truthfully said about our valley home on the shore of as lovely a lake, as one need wish; no works of art are here displayed not even a well-ordered flower bed, which might be an improvement, but just a rustic leafy exuberance of tree and plant with uncaged birds filling the air with their tuneful melodies.

I remember reading, that *this* season, the lawns and parks most resembling wild natural scenery are to be considered in best form, so while not essaying to bow to dame Fashion, we are in this line guiltlessly becoming her subjects.

Our thanks are due to the good, thoughtful Brother, who welcomed in advance, the company, who will, before these notes are in print, be on their long-anticipated trip to the several Societies they are to visit.

We all wish them a pleasant, profitable outing; they will not leave us with a Saratoga trunk each, as do those who seek for pleasure and (un)rest at the respective resorts of the season, but may they return, with minds and hearts enriched with the imperishable treasure of a broadened love and interest, that shall cast a shadow of blessing, on those of us who remain within the precincts of our own dear home.

E. B.

Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Matt. v., 20.

[Contributed by Marion Patrick.]

PEACE ON EARTH.

ALL the world seems to be in a whirlpool, instead of the straight way. Confusion, discord and disobedience is everywhere prevalent. Peace on earth. Where is it? Good-will to man. Where is it? Love one another. Who does that? "Yea, the truth shall make you free." But who is free? Money, time and influence are spent on peace societies, trying to convince the people to live in peace, and no longer be at war with each other. Thousands of dollars, tracts, books and papers are sent abroad to convert the people from war to peace; and the temperance people are doing the same to convert people from drunkenness to sobriety; and the professed Christians are trying equally hard to convert the sinner to righteousness. Although each in their sphere may accomplish some good, none will ever make a permanent success, while the world stands, until they lay the ax at the root of the corrupt tree. Begin first at home. Cleanse the sanctuary, the temple. If people read lustful literature, it causes them to become lustful. If they read exciting stories, fiction, frightful catastrophes, etc., they will not only dream of hob-goblins, but grow like unto them. Like begets like. When man is continually committing murder, killing, shedding blood, taking life and eating dead flesh, using tobacco, drinking tea and coffee with the "flesh-pots of Egypt," is it any wonder that people get blood-thirsty and go to war? Sinners will not be truly converted, drunkenness

will not cease, nor war come to an end so long as men kill animals and eat flesh. Vegetarians are universally for peace, hence they are not warriors and are opposed to all war.—*The Peacemaker.*

THE ETERNAL WILL.

ELLA WHEELER WILCOX.

THERE is no thing we cannot overcome.

Say not thy evil instinct is inherited,
Or that some trait in-born makes thy
whole life forlorn,

And calls down punishment that is
not merited.

Back of thy parents and grandparents lies
The great Eternal Will! That, too, is
thine

Inheritance:—strong, beautiful, divine;
Sure lever of success for one who tries.

Pry up thy fault with this great lever—
Will.

However deeply bedded in propensity,
However firmly set, I tell thee, firmer yet
Is that vast power that comes from
Truth's immensity.

Thou art a part of that strange world, I say;

Its forces lie within thee, stronger far
Than all thy mortal sins and frailties are.
Believe thyself divine, and watch and pray.
There is no noble height thou can'st not
climb;

All triumphs may be thine in Time's
futuraity,

If, whatsoe'er thy fault, thou dost not
faint nor halt,

But lean upon the staff of God's security.
Earth has no claim the soul cannot contest.
Know thyself part of the Supernal source
And naught can stand before thy spirit's
force.

The soul's divine inheritance is best.
—*Selected.*

I would not tread into the dust,
Sweet Friendship's fragrant flower of
trust.

OBSESSION.

HAMILTON DE GRAW.

To the intelligent investigator of the occult phenomenon of Spiritualism, in its varied manifestations to the human understanding, that obsessions are possible and do take place, more or less according to the developed mental condition or sensitiveness of the medium, is well known. And to it can be accounted many of the strange freaks performed by individuals, that a heartless or cold world condemns as criminal or insane.

As the laws that govern the spiritual being are better understood, so will the methods of treating so-called criminals be modified and humanized and brought more fully into accord with the spiritual law, that like attracts like, and those unfortunates will not be punished, but brought under a strong psychological influence, loving and beneficent, demagnetizing and scattering the demoniac forces that had bound the soul, compelling it to act out the malignant designs of the controlling power.

Webster defines the word, thus: Obsession. "The state of a person vexed or besieged by an evil spirit." A broader definition would be more acceptable.

There are loving and exalted states of mind in which the besieging and controlling powers are pure and exalted souls that are laboring to disengage the medium from the entanglements thrown around it by a lower order of spirit forces. Such are the true obsessions to be desired and earnestly sought after by every one who has the

best welfare of his fellow beings at heart.

It does not, as may be apparent, destroy the free agency of individuals, nor make them less accountable for their acts; for by a certain line of thought are evolved actions, good or bad. And as they are, so according to the law of attraction, spiritual entities are drawn to the individual, corresponding to the mental state of the person to whom they are attracted.

Punishment for crime only tends to increase the desire for criminal acts. The poor unfortunates launched into the world of causes to satisfy the morbid desire and idea that the world will be rid of their influence, is false.

Entering there with the same tastes and passions that dominated their life here, and released from the environments that contracted them here, their scope is enlarged to pursue their evil course. Coming as obsessing spirits, they are attracted to those in earthly life of similar desires, oftentimes completely controlling their actions, producing at times the various phases of intentional criminals.

On those grounds alone, the death penalty stands condemned as only augmenting the evil it is trying to check.

Dealing with effects and letting the causes remain that are in constant operation to produce those effects, is not remedial, even temporarily. But that is what our so-called civilization of the nineteenth century is doing.

To become polarized to that extent, that, conscious of the indwelling spirit of the good and true, the individual can enter the association of the crimi-

nally vicious, even with the desire to influence them to a nobler life, without being more or less influenced by them, is a condition very few have ever attained.

That Jesus attained to that condition, is apparent. When he was accused of seeking the companionship of the criminal classes, he replied that he came not to minister to the righteous, but to draw sinners to repentance. Conscious of that exalted atmosphere of purity and truth that enveloped his being, stronger than the malignant forces that surrounded him, he could enter the abodes of degradation, and by the power of that spiritual force that was dominant in his life, inspire them with better aspirations and desires.

Only by a deep and earnest soul travail can this be attained. The common lot of mortals is to be more or less influenced by surrounding conditions. Then the importance to have them exalted in sentiment, to enable the soul to unfold the better part. Only thus will the final emancipation be attained.

Sonyea, N. Y.

[Contributed by F. W. Edwards.]

WILL AND WORDS.

PERSONS who are determined to do what they like are usually likely to say what they like, whether true or false, and their statements are often as inaccurate as their acts are unreasonable. If the principle of lawlessness and disorder possesses the will, it will run through the whole being. The tongue is the index of the life and the character. Out of the abundance of the heart the mouth speaketh. By their words men shall be justified, and by

their words they shall be condemned. He that bridles his tongue can bridle his whole body. He who cannot rule his temper cannot control his tongue. An unreasonable will, makes an unruly tongue. The voice of wisdom says: "Make no friendship with an angry man." The defect in his character is radical, and in the case of a man who has but one fault, the fault is generally sufficiently serious to pervade and vitiate his whole character. If the words are right the will can hardly be wrong; and if the will is wrong the words will not be right.—*Selected.*

Do not add condiments to food while cooking. If you must put butter, sugar, salt and other such ingredients in your food, do not do so until after the cooking is done; for if you do, you not only get the bad effects of the articles themselves, but the food is also rendered much harder to digest. The whole mass having become thoroughly permeated with these things, it is with difficulty that they are separated from the food and carried away.

In many of the large, first class hotels they have adopted the French custom of preparing the food plain, and letting each one season to taste.—*The Journal of Hygieo-Therapy.*

The Bible Class.

ANSWER to Bible Question, No. 22, published in JUNE MANIFESTO.

Who was chosen to succeed Judas as apostle, after the betrayal of Jesus?

The answer present is in Acts, i., 26. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven apostles.

This is the general answer from the Bible Class.

BIBLE QUESTION, No. 23.

What verse in the Bible has all the letters of the alphabet, reckoning i and j as one?

ALPHABETICAL ACROSTIC.

MARGARETTE DAVIS.

AROUND, are daily falling
Blest tokens of God's care;
Countless as the sea-sands,
Descending rich and rare.
Every child He knoweth,
Faithful, false or true;
God in his loving-kindness,
Hath never tired of you.
Immortal life He offers;
Just "seek, and ye shall find."
"Knock," heaven's portal opens,
Light out of darkness shines.
Mount ye on faith's fair pinions;
Ne'er pause nor make delay:
On,—see, the light before thee
Points up and on, alway.
Quall ev'ry doubt that rises;
Rule passion, to the last,
Since God will e'er be with thee
Till dangers all are past.
Unto the overcomer,
Verily is the crown:
While in that "White Stone" written,
Your name, Zion traveler, is found.
Canterbury, N. H.

KIND WORDS.

ENFIELD, CONN., APRIL 10, 1891.

BELoved ELDER HENRY:—I owe much to the MANIFESTO for the benefit I have received by reading it. It is to me spiritual food. Its fearless yet charitable spirit in condemning wrong, and its unqualified appreciation of the right, teaches me to distinguish between right and wrong likewise. From a desire to see mankind disciplined in Christ's gospel so pure and redeeming, I say the MANIFESTO should be in every home. Its healthy moral and spiritual tone, its able articles, its valuable editorials, its wholesome, virtuous teachings would act as a safe-guard from the poison that is now circulated so widely in the shape of light, trashy literature.

Your Brother,

DANIEL ORCUTT.

THE MANIFESTO gets better and better.
 F. H.

HAPPY MANSIONS.

*"In my Father's house are many mansions:*** I go to prepare
a place for you."—John xiv., 2.*

MT. LEBANON, N. Y.

To the bright and happy mansions in our Father's care, We are go-ing, we are
go-ing gladly on, Naught of e-vil may we car-ry to that
gladly on,
heav'nly home, Only virtues that our souls have won. Thro' this vale . . . dark and
Thro' this vale
lone . . . let us journey, With faith never falt'ring, led by truth and love, Pass the
dark and lone
trials, brave the storms, with this goal in view, Our ho-ly happy home a-bove.

Books and Papers.

HALL'S JOURNAL OF HEALTH. June. Contents. Hints for Hot Weather; Perspiring Feet; Variety in Food; Weak Knees; Putting away Winter Clothing; Poisoned Air; Mole on Face; The Cornet; Chinese Customs; The Brain; Treatment of Wounds; Cure for Burns, etc., etc. Office 340 West 59th. St., N. Y.

USES OF HOT WATER.

HOT water is one of the best among simple remedies, says *The Ladies' Home Journal*. For instance, headache almost always yields to the simultaneous application of hot water to the feet and back of the neck.

A towel folded several times, and dipped in hot water, and quickly wrung out and applied over the toothache or neuralgia, will generally afford prompt relief.

A strip of flannel, or napkin folded lengthwise, and dipped in hot water and wrung out, and then applied round the neck of a child that has the croup, will sometimes give relief in ten minutes.

Hot water taken freely half an hour before bedtime, is helpful in the case of constipation and has a most soothing effect upon the stomach.

A goblet of hot water taken just after rising, before breakfast, has cured thousands of cases of indigestion, and no simple remedy is more widely recommended by physicians to dyspeptics.

THE PHRENOLOGICAL.

THE man who fills so large a page of German history in this era, Marshall Von Moltke, is given the first place in the June number of the *Phrenological Journal and Science of Health*. A few thoughts on practical humanity are embodied in "The Lever of a Thought," that follows. What is being done on the Nicaragua Ship Canal is told, and a glimpse of the Chief Engineer given. A pretty poem by Belle Bush is prettily illustrated. Mrs. Wells continues her vigorous sketch of Charles

Ca dwell, and Prof. Sizer puts a fresh batch of "Hits" in his department. The Necessity for Moral Education is discussed in a capital essay from Professor Dunton, and the Editor supplements his statements by showing the want of "systematic" education in that line. "Answer the Child's Questions" and "Miss Bridgman at a Kindergarten" are among the features of Child Culture. Vegetarianism and advice in the simple treatment of Nasal Catarrh are notable topics in the Health Department. In the Editors' Department a protest is entered against Criminal Anthropology as taught by some, a criticism of Dr. Kenealy's inferences in the Talent of Motherhood, and a good suggestion with regard to the proposed Summer Congress of Phrenologists. A very full Index of the Volume XCII., of which this number is the sixth and closing, is bound in with it. The *Journal* is published monthly at 15 cents a number and \$1.50 per annum. Address Fowler & Wells Co., Publishers, 777 Broadway, New York.

Oh, let thy life reveal sincerity,
Then in thy crown a star-gem it will be.
M. J. A.

Deaths.

Charlotte Priest at Harvard, Mass. May 25, 1891. Age 90 yrs. 1 mo. and 13 days.

Sister Charlotte has had a long experience. The spirit of purity was a marked characteristic in all her actions. She came into the Community in early life and leaves a clean record of "Well done, good and faithful servant, enter thou into the joy of thy Lord." A. D. B.

Amanda Boyd at South Union, Ky. Apr. 28, 1891. Age 35 years. Entered the Community in 1887. H. L. E.

Julia Danow at Union Village, Ohio, June, 9., 1891. Age 79 yrs. 5 mo. and 27 days.

An interested, unselfish, sincerely devoted Sister since early childhood. C. C.

The Manifesto.

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AUGUST, 1891.

No. 8.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

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

No. 8.

Concerning the New Lights, Continued.

It was agreed on all hands, that God was unchangeable and needed not the sufferings and death of his Son, to render him propitious to the soul of any; that it was through love that he sent his Son into the world, that sin is the only thing in the universe that he hates, that he would have all men saved from it, and that to effect this, Christ made his appearance in the world. That innocence and love could not suffer and die in the room and stead of guilt and enmity. Nor could the imputation of innocence and purity to the guilty and vile, render them happy in the presence of heavenly beings of a contrary nature.

From these premises it was concluded and taught by some, that man by departing from God, lost the true knowledge of his character and fell into a gross mistake, in concluding that he was their enemy; that Christ came

to reveal the true character of God in order to convince sinners of their mistake, and prove to them that God was their friend; that he had sufficiently established this point by submitting to be killed by them, rather than oppose or hurt them. Upon this hypothesis the Savior was supposed to die in the room and stead of the wicked, in a sense, somewhat different from the former. Inasmuch as the parties must meet, and the sinner looked upon God as his enemy, and was determined either to kill or be killed. The love of Christ to the wicked was so great, that he chose to be killed rather than kill, and this was supposed to constitute the gospel, the glad tidings; that although sinners killed their best friend through a mistake yet he freely forgave them. When any believe this they repent and are reconciled to God as their friend, whom before they thought to be their enemy.

This gospel method of salvation was however, by no means established as a matter of common faith. The generality still believed mankind to be under a deeper disorder, than such a mistake. "For after that they knew God, they glorified him not as God. And did not love to retain God in their

knowledge." Besides, if there is such implacable enmity between the sinner and God, that one or other must die, and if the enmity is found in the sinner, he must certainly be in the wrong; therefore unless the Deity sacrifice his law and justice as well as his life, out of love to the sinner, death and suffering must inevitably seize upon him that is in the wrong. If the sinner is at enmity against God whatever the cause be, if God is reconciled to him in that state, he must be at enmity against himself. Upon this principle, should the sinner conclude that God was reconciled to him, had nothing against him, overlooked his enmity and disobedience, the last error must be worse than the first.

From the propositions laid down, another conclusion was drawn more consistent and which was more universally embraced; that the coming of Christ into the world was to make an end of sin, and unless we are wholly delivered from it, we can never see the face of God in peace.

Pursuant to this conclusion, the first of those new satellites, (Malcham Worley,) which the Presbytery of Springfield had recommended as a light to the churches, began to shine out in the month of June, 1804; and from the effulgence of the great luminary, around whose centre the Schismatic body revolved, proposed to obviate every difficulty that had been attached to those intricate subjects, and lay open the whole matter plain to the weakest capacity. However plain and obvious the new divinity might have appeared to him or to others at the time it was divulged, certain it is, that none

but Schismatics, or such as unequivocally maintain the sacred rights of conscience, could ever have admitted the opening of sentiments so singular, with impunity. Under the auspicious wings of the American Eagle, which shades the honest enquirer after truth from the rage of popes and despots, the reader may calmly peruse those singular propositions which were so generally ascribed to a disorder in the brain, in which the following ideas were included.

"Man was at first created in the nature and image of God, but being tempted, the nature of the serpent was begotten in him, which is an earthly, sensual nature, directly opposed to God. This diabolical nature however contrary to the divine in which man was created, could not overcome nor extinguish it; hence, there remained in the same person two natures, at enmity and war the one against the other; the one denominated the seed of the woman, the other the seed of the serpent."

"Adam begat a son in his own likeness, a double-minded man, and in this situation the whole human race were propagated, and thus they remained till Christ made his appearance and began the work of redemption."

"Jesus Christ, the redeemer, assumed in the body of his flesh the same nature, which was in all other men, was made in all points like unto his brethren whom he came to redeem, had two distinct and opposite natures residing in his one body. This nature which worked in the man, and not some being outwardly visible, tried and tempted him to seek temporal riches and honors, to convert the stones into

bread, and cast himself down from the pinnacle of the temple, in order that he might be acknowledged and adored, as the coming Messiah.

This wicked nature being denied of all its demands, crossed in all its cravings, gave him up for a season to the ministry of angels, but afterwards rallied its vanquished powers, and struggled for life and victory against the Son of God, but was again overcome and held to the painful and ignominious cross, on which he was worn out, wasted and consumed as by a lingering fire, until he was forced in his last convulsive agonies, to cry aloud and yield up the invisible and immortal spirit. Thus the work of final redemption was finished, and the second man arose and ascended out of that lawless nature into which the first fell. Then the serpent's head was bruised, and the first born of the woman's seed put everlastingly out of his reach.

According to this transaction, all the types, figures and allegories in the old testament, and parables in the new are to be understood. Thus, Cain and Abel, Ishmael and Isaac, Esau and Jacob, the sumptuous glutton and Lazarus the beggar and the foolish and wise virgins, are to be considered as types of these two distinct natures; the one elect, the other reprobate; the one beloved, the other hated; the one and his offering accepted, the other rejected."

"Again, the divine nature which was chosen, redeemed, exalted and glorified in the person of Christ Jesus, is denominated in Scripture the spirit, the inner man, and the new man. Its op-

posite, the old man, the man of sin, the son of perdition, the flesh which lusteth against the spirit, the carnal mind, that wicked which sitteth in the temple of God and defiles it; which in the work of redemption must lift up his eyes in torment, be punished with everlasting destruction from the presence of the Lord, be consumed and destroyed and go into final perdition."

"This wicked which is one and the same in all men, being overcome and destroyed in the person of Jesus Christ, laid a foundation for the gospel to be preached to every creature under heaven, and for all to look and hope for redemption at his final appearing.

That it was necessary that this gospel should be published to all the world, before a full end of that wicked should come. By this gospel he was bound, but suffered to live another day, or thousand years. This thousand years is now expired and the period come for that man of sin to be finally consumed from off the face of the earth. For this end, the spirit of God is poured out upon the people, first to reveal, and then to consume this wicked."

Such were the general propositions advanced by Malcham Worley, in the summer of 1804, and which was acceded to by a number of those Schismatics who were considered foremost in the New-Light.

"From whom or from what did Christ redeem? I answer: He came to redeem us from sin. Mankind are represented as sold under sin, serving sin, servants to sin, under the dominion and reign of sin. It is plain that Christ redeems us from sin or from all iniquity."

"I now inquire what was the price given for our redemption? The blood of Christ is everywhere in Scripture declared to be the price given. Acts xx., 28. Rev. v., 9. It may be asked if Christ or God in Christ, redeems from sin? And if he gave his blood as the ransom or price, who got the price?"

The Apostle to the Hebrews answers;—"Forasmuch as the children were partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death." Here we see who had the power of death; and he got the price, which was the death of Jesus. Then was fulfilled that old prophecy, "I will put enmity between thee and the woman, and between thy seed and her seed: It shall bruise thy head and thou shalt bruise his heel." Gen. iii., 15.

This particular point, "the devil getting the price," was combated by Dr. Campbell in his strictures. Whereupon Br. Stone agreed "to eat these dreadful words" because so extremely offensive to the Doctor, and the occasion of a wildness of imagination in the Calvinist preachers and people. Neither Dr. Campbell nor Br. Stone fully understood the expression when they agreed that it should be eaten. The offence of the expressions seemed to lie in giving Satan something that was precious; hence the Doctor's objection, "that the precious blood of Christ was given by God to Satan in payment!" That "God was so merciless as to deliver up his only Son to glut the malice of a blood-thirsty de-

mon!" That "the lamb of God was immolated on the altar of hell." Had he adverted to the Apostle's idea, quoted by Stone, that this precious blood was intended to destroy the one to whom it was given, it must have appeared more consistent for the devil to get it, than the justice of God.

The Doctor would not be so unreasonable as to give a dose of tartar emetic to one in perfect health, and thereby *at-one* him to the bilious. He knows the precious tartar emetic, which is the very essence of bile, must be deposited in the bowels of his patient, in order to collect into union with itself every thing there of its own nature and carry it off in the draught.

Admitting that Christ assumed that blood, life or nature, in which all mankind lay separated from God, that life was his, and he had a right to do with it what he pleased. Although it was endowed with no greater excellence in him than in another, considered in itself, yet it might be denominated precious, from the use which he made of it. Admitting that he gave it up as a public sacrifice, made a show of it openly and put away sin by the sacrifice of it, the Doctor must grant that Stone's inference was not so full of horror as he at first imagined, and consequently it must prove a very strong emetic to him that eats it.

The above Schismatic doctrine, as far as it was opened and explained, threatened the total subversion of the Calvinistic system; for, upon the principle that sin must be actually destroyed, that Christ did actually assume, overcome and destroy it, and that the same battle must be fought,

and the same victory gained by all who are born of God, it follows that proxy sinning, suffering, obeying, dying, rising and reigning are the proper effects of a disordered brain. If it was the enmity which Christ nailed to the cross and took out of the way, and evil which he destroyed by death, the hypostatical union of two distinct natures in the Son of God forever, must be a capital mistake, and all the worship that has been offered to him upon such a faith, must have conduced to the dignity and honor of that spirit, which the meek, lowly, and self-denying Savior foiled upon the mount.

In fine, the Schismatics taking it for granted that sin was the whole occasion of two, that Christ came to destroy it, that his veracity was pledged to finish the work, and that the time of the promise was near at hand, expected, in whatever way the work should be affected, the day would soon declare it.

Several objections were raised in the Schismatic fraternity against Br. Worley's manner of understanding the Scriptures, the most particular of which was,

1st. That it led to Universalism and made Christ the Savior of all men eventually, as well as officially; taking it for granted, that either in the plan of redemption or the execution of it, God had distinguished the souls of men by number and person.

2nd. That if such a doctrine was established it would open a wider door to vice, inasmuch as it would cut off at once from the carnal mind, the powerful influence of hope and fear; consequently, the wicked spirit in man

would become more violent, and sin with more greediness, knowing that his time was short.

As all agreed that they were only beginning to learn the mysteries of the Scripture, and each one had a right to exercise his own faith, and walk by the same rule, and mind the same thing whereunto he had attained, the investigation of these mysterious and intricate points, was put off to a future period, and the churches went on harmoniously in the first principles of the New-Light which they conceived to be so well established by the extraordinary power and gifts of the spirit.

I shall now proceed to give some account of their particular form of government and manner of worship.

It has been before observed that they constituted by a vote, which considered the Scripture as the only written oracle through which the mind of God was revealed to them. In order to this general suffrage, in which the body of the people at large had equal privilege, every claim to superiority, by a succession of church offices, had been laid aside, consequently the power of government was considered in the body of the people thus constituted. This new republic, under the standard of liberty and equality, and invested with so great a degree of light, life and power, assumed a threatening aspect toward the little surrounding kingdoms which had so long been weakening each other by civil broils. It is difficult to paint the zeal for liberty, and just indignation against the old aristocratic spirit, which glowed through every member

of this new confederacy. Under the influence of this warm democratic zeal these churches soon exhibited an appearance, distinct from anything that had ever been seen. The following minutes of the church at Turtle-Creek will serve to illustrate some of the particulars of their proceedings.

(TO BE CONTINUED.)

MEMORY'S PICTURE.

ANNIE R. STEPHENS.

IN the picture gallery of my mind are many vivid scenes; one most beautiful that I often admire, represents a charming landscape, surrounded by distant mountains, while the first faint gleams of the spring-tide sun floods hill and vale with a silver radiance, lighting the fresh green foliage with a tender glow, and the early flowers of May are reaching up to the sunbeam to unfold their beautiful lives. But this is not all, only the outward expression, the real scene lies back of these things, as much as the soul is behind the body. Perhaps you think it is the recollection of a painting from some ancient artist, or a production of modern times; but none of these; it is the pleasant reminiscence of a kindness received from a friend and penciled on the plastic walls of memory, never to be forgotten.

It was a lovely day in the spring when all Nature was crowned with the beauty of the vernal season, even the atmosphere was so balmy that it seemed like drinking in the nectar of the god's, most delightful and inspiring; but none of these could I enjoy;

a slight accident had confined me to my room, and in my misfortune I was not forgotten. A loving hand, prompted by a loving heart, had gathered from the woods some mosses and early blossoms, Nature's first offerings, artistically arranged, and brought them to me to console my weary feelings and speak in their tongueless language of the beauty and sublimity of Nature's works. And they did speak in audible sounds to my inner senses. I heard the music of the rippling stream as it bounded over stone and pebble, moistening the roots of these woodland flowerets; I saw the sunbeam painting their delicate petals, and the proud oak and lofty elm, that for many years had stood and debarred the keener rays of the sun, and sheltered many such fragile blossoms from the tempest; and linked with all this beauty was the Divine Mind who forms the atom and holds worlds in immeasurable space.

The thoughts that flowed into my mind at that time, pen cannot portray. I felt my soul blended with the good, the beautiful and divine of the past and present, and flooded with a spiritual feeling entirely unknown to me before; in the ecstasy of the moment I could but exclaim—"Oh! the soul is more than the body, the spiritual is superior to the material." If we unlock the door to the inner sanctuary of God's universe, and cast off the earthliness by which our minds are beclouded, we might pierce through the mysteries that enshroud, and perceive more fully the soul of things.

Such were the thoughts and feelings produced by the tender sympathy of a

friend. Be not sparing of good deeds, they will yield a harvest for time and eternity. Do not let us omit any opportunity for doing a kindness, no matter how trifling, it may touch some heart-chord that will vibrate forever, giving untold pleasure to the receiver, while the law of recompense returns a three-fold value of blessing to the giver. The recollection of the circumstance that occasioned these thoughts will live in memory as a picture of eternal worth, surviving the fleeting, perishable things of time.

Mt. Lebanon, N. Y.

REVERENCE.

M. J. ANDERSON.

I DEEM myself but some poor lifeless clod
Without a sense of homage for the good.
'Twere better e'en to bow to stone or wood
Than have no inner consciousness of God.
As breath of spring upon earth's frozen sod
Awakes and quickens from her sombre mood,
And gladdens e'en the dreariest solitude
Where grasses wave and beauteous flowers nod;
To stir the living forces of the soul,
And dormant powers to active service rise,
When love infinite holds supreme control
And all unfolding life intensifies.
Then we behold with truth and glad surprise
That reverence deep all goodness underlies.
Mt. Lebanon, N. Y.

WHAT MAKES HAPPINESS?

JASON B. POOL.

HEAVEN is composed of two elements or conditions. The first in order is a justified conscience, void of offence toward God and man. In this condition we acquire a disposition to

deal justly, love mercy, walk humbly and make our fellow-creatures comfortable and happy. The second element has reference to the force of circumstances and to our surroundings. If we have in addition to a clear conscience, a good home with plenty to eat, drink and wear, and all our surroundings are pleasant and agreeable, we are in heaven. But if our surroundings are of a different nature, if we should be placed among a race of savages whose delight would be to hunt us down like bears and wolves, and to torture us in every way they could invent, we should be in misery and torment.

Again, when an individual has a jumping toothache, he is liable to have less regard for his previous good conduct. He would be willing to do anything to mitigate that terrible pain. So we see our environments have a great deal to do with our happiness.

We are well aware that the reader will be inclined to say to the above, "this is all very true, but there is nothing new brought to light; nothing that was not familiar to every one. No ghost is needed to tell us that." Perhaps we can make use of it though, for an illustration.

We are admonished to enter the Spirit world with a good conscience, and so far, so good, but the next question is, "Will our goodness insure us perfect happiness?" Will that give us good surroundings in all respects? As we reasonably suppose that the life of the Spirit world is made up of the life from this world, we may well suppose that much evil, confusion and bad conditions are carried thither from

here, and this statement is corroborated by our mediums and clairvoyants.

Those who have been permitted to make explorations in the Spirit realm aver that it is composed of spirits of various grades and conditions; some good, some bad, and some indifferent, all of whom commenced their career in this world. But perhaps there are other beings which make bad conditions besides the human. If the life of animals and vegetables exist after the dissolution of the organic structure, then it follows that there is much confusion existing with respect to animal and vegetable life in the Spirit world, because there is much existing in this world among these classes.

It is not to be doubted, however, but that good spirits when they enter the Spirit world find a haven of rest. It is said, that like gathers to like; consequently the good gather to the good, and make happiness for their own company, yet it is believed that they are, to some extent, adversely affected by outsiders. It is therefore of the utmost importance that steps be taken to make the Spirit world a "land of pure delight."

The doctrine which the materialists inculcate, "one world at a time," will hardly answer our purpose. It savors too much of carelessness and unconcern for the future life, although while here we can act only in one world, yet we should ever have a concern for the next. We should not only endeavor to save ourselves, but also teach the necessity of bringing this world into a normal condition and thereby bring about a state of improvement in the Spirit world.

Hancock, Mass.

THE GOSPEL AS THE GOAL OF EVOLUTION.

W. WATSON ANDREWS.

FROM the source of life and power,
From our globe's formative hour,
From the primal step in progress
Of the human race on earth;
I would trace the evolution
Of that race, to the fruition
Of its hopes and expectations,
In a so-called second birth.
Back beyond remotest ages,
Seen by prophets, seen by sages;
Man is traced by modern science,
As he never was before;
Traced from lower, bestial nature,
Primal works of the Creator,
Through evolving, fruitful eons,
To a state for man in store;
Through the savage, the civilian;
Through the Christian, cultured million,
Through the dark and bloody ages,
That essayed the symbol cross;
To our Savior's high ideal,
To the day this is made real,
In a final, full salvation;
In redeeming man from loss.
Man is what he is by nature,
Through no mistake of the Creator,
Scientific research teaches
As it never did before;
In accord with revelation,
In accord with the foundation
Of the mountains and the valleys,
As they formed in days of yore.
Yet the will of the Creator
In the universe of nature
And her laws, is apprehended
By experience alone;
And, forsooth, each generation,
Of each epoch, of each nation,
And each individual person,
Must needs have one of his own;
For we find, although another,
An officious, kindly brother,
May afford us hope and courage;
Yet experience alone,
Is sufficiently assuring
To establish all enduring
Faith in Christ and in his gospel,
That shall make his life our own.

That shall furnish the conviction,
 That alone the crucifixion,
 Which our Savior meekly suffered,
 Symbolized upon the cross,—
 Is the final step in progress,
 Is the only way of egress
 From our rudimental nature,
 Which theology names loss.
 Mark! this partial, selfish feature
 In our rudimental nature,
 Is the source of earthly fulness
 And of travel to its goal,
 Of the human race through ages,
 To the time foretold by sages,
 When the Christ should come in glory,
 To redeem the human soul.
 This last change in evolution,
 Is no cruel retribution;
 No infliction, but an epoch
 In the travel of the race;
 To a state—a situation,
 E'en the most exalted station,
 Occupied by men or angels
 In the heavenly Father's grace.
 To attain this royal favor
 In the union of the Father,
 There is needed total change
 In the direction of the will
 And the motives and desires,
 Of whoever fain aspires
 To this perfect state of freedom,
 'Tis man's privilege to fill.
 For while working down in nature,—
 A subordinate creator,—
 It is needful man be governed
 By the laws of primal life;
 Must be partial to his father,
 And his sister and his mother;
 And must keep and love his children,
 Lands and chattels and his wife;
 With their unions, and their schisms,
 And their world antagonisms;
 And these, needs must bound his being,
 And must fill his heart and life.
 For the family relation,
 Could be formed but by attraction,—
 An affection, superseding
 For the time, all other care
 Of whatever name or nature;
 Even that of the Creator,
 Has small place in these affections,
 Quite a secondary share.

And hence not until this labor
 In the reproductive order,—
 Or in act or in desire,—
 Is outgrown and left behind,
 Can the man attain fruition
 To his hopes of full salvation;
 And be born again, a freeman,
 And a Savior of his kind.
 Free from social limitations,
 From mere sensual relations,
 Forced and painful separations,
 And resultant suffering.
 From unsatisfied desires,
 From the quick or smoldering fires
 Of the appetites and passions,
 With their noisome clamoring.
 Free from envy and suspicion,
 Avarice, and vain ambition;
 Pride, and jealousies and hatred
 With attendant train of strife.
 This it is to be a freeman,
 Raised above the merely human
 Into that exalted region,
 Even the angelic life.
 This it is to be a savior,
 Zealous to assist another,
 By the power of love and kindness,
 Into this angelic sphere;
 Far above the world's ambitions,
 In its fairest, best conditions;
 To a realm of peace and safety,
 Free, alike, from doubt and fear.
North Union, Ohio.

In Memory of our Sister
 LYDIA WHITNEY.

FANNIE G. CASEY.

ONE by one the dear ones
 Are taken from our side,
 And carried gently over
 The dark and rolling tide.
 They are not gone forever,
 Our loving friends so dear,
 But oft are present with us,
 To comfort, bless and cheer.
 They only go before us
 To reap what they have sown;
 Remembering God is justice,
 He'll ne'er forget his own.

O kind and faithful Sister;
 As we look on you to-day,
 And view that form so silent,
 Of cold and mortal clay,
 We ask in earnest accents,
 Is this to be the end
 Of all thy honest toiling?
 And will not God commend?
 Ah nay! we know thou livest,
 And in that world so bright,
 Thou'lt meet with all the dear ones
 And walk the streets of light.
 And God will there reward you
 With garments pure and white,
 A crown of brightest glory,
 With jewels sparkling bright.
 Thy toils and cares are over,
 On earth, no more we meet,
 But in that land of spirits,
 God grant we all may meet.
Alfred, M.

[Contributed by Amelia Tait.]
 GOD'S PLOWING.

I WAS walking once in the early spring along the country road. Just over the stone fence yonder there was a broad field, smooth as the floor, and most exquisitely arrayed in the fresh spring greenness of its grass. It seemed to me my eyes had rarely fallen on a sight so lovely. But ripping right through that smooth and pleasant greenness there was being dragged a plow, and the fresh beauty of the fair sward was being turned under from the sun and air, and only the ugly brown soil was being turned outward, and all the fair and radiant scene was being changed and scarred. "Why?" I asked myself. I do not have to wait long for an answer. The "chastisement" of the fair field was in order that the autumn might find it golden with the more precious harvest of wheat. Well, God's ploughshare cuts; but never for the simple sake of cutting; always for the result of character—fairer, sweeter, nobler. There is benign design behind our chastisement. Wherefore lift up the hands which hang down, and the feeble knees.—*The Christian Witness.*

I enclose a little slip and should be pleased to see it in our *MANIFESTO* it is so full of truth and nobility.
D. OFFORD.

DR. TYNG AND THE TIGER.

Lyman Abbott, in the Christian Union.

DR. STEPHEN H. TYNG, of St. George's Church, New York City, was speaking in his Sunday school one Sunday afternoon. He had told the children that in all of us there is an animal nature, and he had run this familiar idea out in forms which appealed to the childish imagination. "The liar" he said, "is a serpent, that creeps in secret and sinuous ways to strike with his fangs and poison with his virus. The frivolous boy is a monkey, giving himself up to antics and grimaces. The vain child is a peacock spreading himself to be admired by others. The angry child is a tiger, passionate and untamed." Then he gave out a hymn. The children did not make ready promptly, and began to sing it in confusion and disorder. Instantly his face flushed. He rapped sharply on the desk with his book, and gave vent to some exclamation of impatience. A little girl in the rear of the room, standing on the seat, who had been swept away into forgetfulness of self by the vehemence of the preacher's eloquence, pointed her finger at him, and called out in a childish voice, but loud enough to be heard all over the room, "Tiger!" Instantly a hush fell upon the room. Dr. Tyng laid down his book, walked down the aisle, took the little girl, shrinking and frightened, in his arms, quieted her fears with his benign smile, walked back to the platform, and, caressing her, said to the children, "Yes, she has told the truth. My enemy all my life has been the tiger in me. I have hard battle to keep him caged. Every now and then he breaks loose in spite of me; and it is because I have had such a hard battle that I want you children to tame the tiger that is in you while you are young." No child that was present will ever forget the lesson of that incident, and no man of less consecrated spirit could possibly have made this childish rebuke such a means of ministry.

PRAYER FOR MANIFESTO.

AGNES E. NEWTON.

GOD bless thee! humble instrument
 By which some truth may be;
 Presented to an honest soul,
 And made to clearer see,—
 The pathway that our Savior walked
 The lesson of his life;
 That man should love his brother man
 And cease from sordid strife.
 Reveal the meaning of the prayer
 "The will of God be done;
 Upon earth e'en as in Heaven
 O let thy Kingdom come."
 Thy mission—not among the great
 The learned of the earth;
 But unto such as Jesus called
 And taught the heavenly birth.
 God grant thee wisdom to reveal
 The truth by nature taught;
 That God is dual in the power
 That has Creation wrought.
 Our Father, Mother, love divine
 These elements reveal;
 By which the soul is born again
 And claims the Spirit's seal.
 The shadow of the unseen world
 Its likeness must reflect;
 And thus the light will surely dawn
 Tho' seen as darkly yet.
 The credent forms of ancient days
 Have proved progression's ban;
 'Neath God's true light are losing hold
 Upon the mind of man.
 The Eternal power and God-head
 No mystery conveys
 To those whose souls are lighted
 With truth and reason's rays.
 Then speed thee! humble messenger,
 Upon thy work of love;
 Reveal to souls the Higher Life
 Who seek its worth to prove.
 God bless the earnest heart and hand
 That holds thy interests true;
 Inspire the life and guide the pen
 The Master's work to do.

Oesterbury. N. H.

God helps us through our fellow men.

[Contributed by S. W. Ball.]

GOD THE MOTHER.

THE Father has been the ideal of modern religious worship. The time had not matured for the final mystery of godliness to be finished in the revelation of His Femininity. Hardly has the time come for the common religious thought to comprehend the Fatherhood, in the person of the humanity as manifest to the world in Jesus the Lord.

Common sense ought to teach the mind of man that the righteous man—when matured—is both the *image* and *likeness* of God, but it does not. Even after God's revelation of himself in his own human form and office as the regenerator (reproducer, hence Father,) the Son-of-man, the Son-of-God, the Church fails to comprehend the true character of the Christ. It pretends to worship him as God, but it does not do so, for nothing will exasperate the modern, common, orthodox "Christian" more than to set the Lord Jesus, the man of Bethlehem, forth as the incarnate Deity in his fulness.

Is the Christ, as declared, the fulness of the Godhead bodily? Did Isaiah speak truly when he declared of him: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father?"—*Selected.*

FATHERS William and James were remarkable for their energy and promptness. Whatever they engaged in they did it with all their might, never loitering for a moment. This was characteristic of them, whether engaged in the shop, in the field or on their journeys from place to place.

J. BLANCHARD.

On the anvil of life we are forging the chains that shall link us to heaven or hell.

M. J. A.

THE MANIFESTO.

AUGUST, 1891.

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Editorial.

BELIEVERS in biblical chronology, and a cabalistic interpretation of the Scriptures, must begin to wake up and put on a little more spiritual life, with the peaceable fruits of righteousness, or they may be left outside the gate on the speedy coming of the great millennium.

Professor Totten of Yale College, has satisfied himself and many others, that he has most assuredly demonstrated the correct time for the opening of that wonderful era of spiritual prosperity which is to be the saint's joy for one thousand years.

By mathematical demonstration from the prophecies he unhesitating-

ly declares that the "millennium will come suddenly, like a snare; everywhere at once; amid the crash of all existing systems, and out of a reign of horror."

To prove that his calculations are correct, beyond a doubt, he has placed elaborate tables of figures before the public, and respecting these he makes the following remarks.

"I know of no flaw in these tables, either astronomical, chronological or historical, and by means of them I am permitted to convey to all my race the substance of my convictions."

The prophetic Congress which met, recently, in London, and was composed of hundreds of the most learned bishops, prelates, members of Parliament and deep thinkers, agree in their wisdom that the end of the world would come on or about the year 1899.

Prof. Totten's array of mathematical calculations is really wonderful, and to thousands will be only bewildering, but it is said to have awakened a profound intensity of feeling, and the "Midnight Cry" is again being heard through the land.

This has been one of the wonders in the religious world, that since the first publishing of the biblical record, prophetic calculations have been made with such accurate precision that every shade of Christianity has accepted their own illustration as satisfactory and conclusive.

If Paul had only been silent on

this subject and not said what he did to the worldly-wise Corinthians, we might have entered the ranks with Prof. Totten to herald the incoming day.

"The wisdom of this world is foolishness with God." And then the direct testimony of Jesus. "Of that day and hour knoweth no man, not even the angels in heaven."

While this wisdom of the world may interest the children of the world, it does not seem to develop them to be the children of God. It is quite singular that the combined wisdom and labor of this great body of educated minds, should determine the coming of the second advent, when they would be unwilling on their own part, or for others to enter into God's kingdom as it was established on the earth during the first advent of Jesus; but it is characteristic of the race of man.

It is the looking forward for something to come that will do for them what they are unwilling to do for themselves. Deny yourself, said Jesus, and take up your cross and follow me.

If we neglect the lessons given in the first advent, how can we expect to work out those of the second?

That a wave of religious thought is now passing over the civilized world, and is of sufficient force to push aside the grosser elements of the world, is a wonderfully redeeming feature in our day of grasping, defrauding and sensuality.

If the believing thousands can accumulate the requisite amount of courage, and push ahead regardless of their enemies, as did Moses at the passage of the Red Sea, then, indeed, will the millennium have commenced, and in due time the world will come to an end.

The end of the world is the life of Christ, while the Christian resurrection from the world brought the disciples into a new element, where, like Jesus, they neither marry nor are given in marriage. The life of the world is the marital relation, the foundation upon which others of the same class may build from generation to generation. Take away this foundation and the world would come to an end.

Paul, in speaking of his disciples respecting the position they were to occupy, said, "These things are written for our admonition, upon whom the ends of the world are come. They were dead to the world, but alive in Christ.

The waiting few who were engaged in the outpouring of the spirit of God in 1843 under the ministration of Wm. Miller, will renew their strength and have cause to believe that the long midnight through which they have patiently watched is nearly over, and the "morning dawn is breaking."

In this religious thought we are as deeply interested as any class can be, and accept the awakening which, even for a brief space of time holds

the religious world sufficiently quiet, that it may more carefully study the laws of God which are for the well-being of the body, and for the purification of the soul. Can it be possible that these believing thousands who are anticipating the putting on of their white robes in 1899, are already engaged in the preliminary work of making the body a fit temple for the Holy Spirit? Are they rising from a life in the elements of the world, to a life in the spirit of holiness?

To delay is dangerous. To attain to success one must reach the place in his life where he can say as did Jesus;—"The prince of this world cometh and hath nothing in me."

While others may look for the fulfillment of the prophecies, agreeably to their special calculations, we are with those who believe that the light of the new day, the millennium, is already shining upon us. That it is a progressive work in righteousness and peace, and may enter the heart of any one who denies himself of all ungodliness and every worldly lust.

All the chronological tables and all the calculations of days and years that may be formed, will be of no value when a pure heart is demanded. Paul bears a testimony that will more effectually open the path to the anticipated millennium than all the wisdom that may be brought forward by a host of professors, bishops or prelates. He says,—God

is not mocked, for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh, shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap life everlasting.

Any body of people who will accept the word of the Apostle and make of it a practical application in their relations among men, and then keep themselves unspotted from the world, need not wait till 1899, nor during one week for the second advent of the Christ, or the opening of the thousand years of glory. Such a demonstration of spirituality would bring the New Jerusalem down from God out of heaven, and every one would have the pleasure, at once, of saying; "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God Himself shall be with them and be their God."

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

June.

	<i>Thermometer.</i>	<i>Rain.</i>
1890.	66.10	2½ in.
1891.	66.16	3¼ in.

Geo. M. W.

Center Family.

July 12, 1891.

OUR farmers are deep into haying. Youth boys are picking cherries, of which we are having a plenty and to spare. Had new potatoes on the 4th and to-day. They seem a third larger, though still small and not more than half grown. Have two in-

quirers here, who seem to be far advanced in spiritual perception, as to the fitness of our work to the present needs of the world. Mark M. Pomeroy and wife spent the Sabbath here, a few weeks since, and has given us a rosy description in his July Advance Thought. He seemed pleased with his visit and with the way we conduct matters and to rightly appreciate our place and work in the world. We view such as indicators of the world's advance in spiritual enlightenment, if no more. *

North Family.

THE past month has been a very fruitful one. Strawberries have yielded very abundantly, and extra fine. Cherries are just splendid, and the boys are about tired of picking them.

Gardens are looking exceedingly well and promise a plentiful harvest.

We enjoyed a beautiful visit with our gospel friends from Enfield, N. H. Only one fault to find; there were no Brethren.

They were the most prompt company I ever had the pleasure of waiting upon, always on hand at the appointed time in every instance. Am very sorry to learn we are to have no more visitors this season; perhaps they are being reserved for 1892.

We have commenced haying, but oh! the weather; much better for setting out cabbages than for making hay. We have set up, ready for use a hay loader; big stories are told about it, we shall have a story to tell bye and bye.

We also have a reaper and binder already to put in the harvest field when the time comes.

It costs a good deal to keep up with all the various improved machinery; but I rather think it would cost more to keep on in the old way.

Life is a continual problem solved one day at a time.

We can generally see afterward where we could have done better. Thanks for new music. In kindest love,

D. O.

BR. DANIEL's notes slipped off from the

end of his pen and into the mail before we were aware he had written them. I thought we would give the account of the strawberry crop, which has been so bountiful this season. According to the size of the patch which yielded best, we think there would have been over one hundred bushels to the acre; the berries were marvels as to size, and delicious in flavor, I think they are mostly of the Sharpless variety.

Here is the aggregate account.

Picked 37 bushels and 19 quarts.

Preserved 55 gallons.

Sold 7 bushels and 22 quarts.

Gave away 2 bushels, and 26 quarts.

Finished picking the eleventh.

Desiring that our love and best wishes may be communicated to one and all of our gospel friends at Canterbury, I am as ever your gospel sister, M. J. A.

Watervliet, N. Y.

July 1891.

ELDER HENRY:—I send a few notes from the north family. We are busily engaged at farming and the making of brooms. We commenced the cutting of hay the 27th of June. We are anticipating some fruit from the apples, pears, plums, peaches, quinces and grapes.

Elder Nathaniel Fry, who is 88 years of age, has raised and picked five bushels of strawberries this season. Pretty good for one of that age.

We have about an acre in raspberries, of the red, Cuthbert variety.

We are all interested in the MANIFESTO as a medium of communication between the Societies. The Home Notes are a good thing. J. L.

Hancock, Mass.

July 12, 1891.

We have recently been blest with refreshing showers, but the weather is quite warm and the earth has become so parched that more rain is needed. Our farmers have commenced haying and find the grass crop lighter than that of last year.

We have also been spiritually refreshed by the interchange of love, sweet association and intercommunion with those dear, true-hearted Zion travelers who recently visited here. May the reflections of their brief sojourn here, be as pleasing to them as it is to us beneficial.

We notice that the death of our beloved Sister, Anna Pool, was not recorded in the July No. of **MANIFESTO**, owing doubtless to our negligence in sending it. The heavenly riches are hers. She has been a resident of our Society for fifty-five years, was a worthy Sister devoted to the cause in which she had enlisted, and was loved and respected by all who knew her.

Our school having been in session for twelve weeks, closed on the 10th. inst. for a short vacation. The closing exercises were witnessed by several spectators and were alike creditable to teacher and pupils. Br. Ira who has been quite sick the past week, is, we hope and trust, recovering.

J. L. S.

Enfield, Conn.

July 3, 1891.

JESUS said: "Blessed are the merciful," not blessed are the unkind, the cruel, the oppressive, but blessed are the beneficent, the compassionate, those who are kind and willing to forgive. This quality is one of God's characteristics. Those who possess it are like Him, in that respect.

In Psalms cxxxvi., every verse ends with the words, "For his mercy endureth forever." If all were merciful what a beautiful world this would be. Even the lower animals might feel that they were in paradise, for "the merciful man is merciful to his beast." Notice the last part of this blessing; "for he shall obtain mercy." This promise was given by one "who spake as never man spake," and he is able to fulfill it. May we grow in this divine characteristic, for our own good, and for the good of others.

5075 spaces of cream were sold in June. A space of cream is simply a certain measurement of cream, about $\frac{1}{4}$ inch, established by the Brattleboro Vt., Creamer

Manufacturing Co., and recognized by buyers of cream in the northern and western part of New England as the standard quantity at a certain price. The former system of measuring cream was by inches, but there were fractional parts difficult to reckon. In the present system there are no fractions.

Strawberries will yield a larger revenue from a given area than any other berry, though more labor must be given than raspberries or blackberries require.

Small hens may be good layers, but small eggs by the dozen are not desirable. It is the state of mind of the poultry keeper that causes failure in poultry keeping, not the state of the market. Chicago Gluten meal for chickens is excellent.

D. Orcutt.

WE are made aware of the flight of time by the arrival of our beloved little messenger the **MANIFESTO**, which we hail with pleasure, as we prize the soul-inspiring truth it contains. The Home Notes are cheering and edifying. The busy season is now approaching, haying has commenced, think it will prove two-thirds of an average crop. The rye field is also nearly ready to harvest and looks uncommonly good. Corn and potatoes looking well, although we have had a dry season thus far. The strawberries have surpassed our expectations, and yielded over 250 quarts; not half the amount of one year ago, on account of the drouth. We have a much larger bed set out this spring, of a better variety, from which we hope to realize something superior another season, but "Paul may plant and Apollos water, but God giveth the increase." The garden is bringing forth a good supply of early vegetables, and many are the blessings which surround us as time goes swiftly on and for these may we ever return heartfelt thanks.

M. Witham.

Harvard, Mass.

AGAIN our little messenger of glad tidings comes to us freighted with the choicest of inspiration. Each month we wait

with patient feelings to hear from the dear ones in the different parts of our Zion home.

Lessons of wisdom are written on every page, and as we glance over the words of truth and strong testimony we often find the initials of loved ones who have, hand in hand with us, fought the battles of life, and are now giving evidence of the blessed salvation they have found to the young and inexperienced, who are now stepping into the ranks and putting on the armor. Let us, Brethren and Sisters, give them all the courage we can, that they may have the true planting and be established in right principles. An aged brother once said to one caring for children:—"You must still love them with all their faults."

This, at times, may seem almost impossible, yet I believe it is the only redeeming quality of mankind. Without love life is scarcely worth living. With it the worst blows of fortune fall comparatively harmless. So long as we love and are beloved we can bear the whips and stings with stoical equanimity; but when love fails us or our beloved are taken from us, then we begin to feel as though our armor of defence was gone.

This principle of love shone out brightly in the life of Ann Lee when establishing upon earth the everlasting gospel of salvation. Called to forward these principles to mankind at a time when the country was involved in the severe struggle for its liberty and rights of conscience, she was compelled to meet a class of minds whose whole theme was patriotism and love of freedom; and to meet these minds she found this God-given principle was stronger than the rifle or sword.

Why should not this same spirit be as powerful to-day, in reaching the souls of poor humanity who are crying—Lord, what shall we do to be saved—and show them where salvation and a rest for their souls can be found?

The three day's rain last week has done untold good. Vegetation has taken a new start and we are in hopes of saving part of our crops from early frosts. Haying has commenced, but the crop looks to be about two-thirds as large as last year's.

On the 13th of June we were once more called to witness the departure for the spirit land a dear loved one, Sister Mahaleth Pratt. She has been one who has seen a long life in the work of self-denial and has proved its full benefits. She was a woman of strong faith and had the force of spirit to speak her faith under any and every condition. The pride and fancies of the natural mind never hindered her from living to her full convictions of spirit.

A. D. B.

Canterbury, N. H.

July 9, 1891.

THE praying people of N. H., who are trying to secure their hay crop, may with propriety ask for an extra share of patience. To have the rain pour down from day to day just as the hay is ready for the barn, involving an abundance of extra work and increased expense, is not quite so agreeable as one would like to have it.

But then there is another side to this subject equally interesting to saints and sinners. All the small fruits are made better by a liberal supply of rain, and those who watch the vines and the bushes are anxious for rain while the hay-makers are sitting cross-legged, for good luck to come, in fair weather.

Br. Watson Andrews of North Union, O. called on us the 19th of June. Seventy-three years have already been recorded in his favor, and although quite feeble at present, he has our union in adding to his life, as many and even more years than King Hezekiah obtained in answer to his prayer. Br. Watson left us on the 8th. of July for No. Union, expecting to call, for a short visit, at Watervliet and Groveland.

John Connelly, better known as Blind John, of the salvation army, made us a visit, while on his way home, to Campton, N. H. He entertained our family with some very interesting items in his experience as a salvationist and although blind he has been an able and industrious worker for the army.

With an Autoharp he played an accompaniment to his singing, which reminded us of the meetings of the salvationists. The hour was one of pleasant satisfaction and profit.

The garden which adds so much to our physical comfort during the summer and autumn is now a joy to the eyes, not only to the manager, Br. Arthur, but to all of his friends. One can almost hear those beautiful plants, the tomatoes, potatoes and corn whispering so sweetly, day and night, "I'm coming."

The initial visit of the peas was on the 20th of June. Quite early for this locality but very acceptable. Early peas are magnetic. The eyes are made better for seeing them and the stomach decidedly better for receiving them.

I had almost forgotten the beans, but not so the gardener. He has lots and lots of them marching along in all their glory. Our welcome for the beans will be ready on the very day that the corn is ready for the table. Delicious succotash! All the Narragansetts, Mohawks, Pequots and Pennacooks may be remembered with pleasure on that day. Whoever eats a dish of succotash should remember the red man, with thanks.

But we should not say much about eating, it savors of commonness, and our excuse now is that the foregoing plants will help to form redeeming dishes.

But,—but—and it is too bad to know it, that a spiritual being, made in the image of God, should not only be a common eater but an omnivorous eater. The civilized and Christianized are as yet but a slight remove from their savage ancestors.

A little more thought on this subject may do some good and need do no harm. July 10th. New potatoes are ready for digging, and the yield promises to be all that could be expected. They will average $3\frac{1}{2}$ oz. each.

The strawberries have all faded from sight. Br. George furnished our family with seven bushels and twenty-two quarts. The berries were large and of an excellent quality.

Alfred, Me.

July 12, 1891.

BELOVED ELDER HENRY:—Many thanks for the package of pencils. They were so nicely pointed. If there are no points in "Home Notes" it will not be the fault of the pencils.

Elder Harvey under date of June 3rd. says they were having the last of their strawberries—the first of ours came a little later, and our first green peas the 24th. or three weeks later than at South Union. So it takes from three to four weeks to measure the difference in climate "from Alfred to Kentucky's plains."

Field strawberries were unusually plenty this season, and blueberries and huckleberries much more plenty than last season.

The Brethren are in the midst of the hay harvest. About three-fourths as much hay as last year is the verdict. June is supposed to be the best month for cream and butter. Yet our May record is better than June, the one giving 4253 spaces and the other 3859 spaces. The cause for this should perhaps be credited to the provenance given in May. The summer term of school closed July 3rd.

F. C.

Sabbathday Lake, Me.

Is it possible that the sixth month of the year has passed and the seventh is taking its place? Surely time waiteth for no one and this reminds me that I must hasten to prepare a few notes for the MANIFESTO before I am too late for the coming number.

To-day is Sunday and it seems good to return to quiet life after the busy battles of the week.

The Bible questions are very interesting and some of them must require diligent searching to find correct answers. The answer to the last question is this, "The 21st. verse of the 7th chapter of Ezra contain all the letters of the alphabet reckoning i and j as one."

We have been having a feast of strawberries, at this date nearly thirteen bushels have been picked and more are ripe-

ning. We found the Poland Spring Houses had secured all they needed from other sources so we could not sell ours there, but we found a ready market for part of them in other places. Have canned all we need for winter use, while our table has been bountifully supplied.

Haying has commenced, which we regret to say requires hired help, bids fair for an average yield.

Selections from the last MANIFESTO were read in our meeting and were enjoyed and appreciated by all. Thanks to our kind Editor who so carefully prepares for us this monthly feast.

Our good Elder John Vance is with us to-day so we are having an extra privilege.
A. S. C.

Union Village, Ohio.

DEAR MANIFESTO:—The present year is the most seasonable in Ohio of any for several years for all kinds of crops—fruits—cereals—vegetables. Our wheat is all cut and is likely to be a good yield, perhaps the best for many years.

We are still selling timber, but are about winding up that business. The suit against Pleasant Hill Society commenced yesterday at Frankfort Kentucky. It involves a good deal of money and if the plaintiffs succeed it will be an unspeakable disaster to Pleasant Hill. We are about to go back once more to Osage Orange hedge fences, at least on all our public roads. We have struck a Dayton O. Co. with a new method of cultivating and training by wire-plashing. They have planted and plashed 1200 miles of their fence within a few months.

Our school closed on the 2nd. of June having continued nine months. Ours is a co-education school, and our Board of Education allows our teacher \$50. per month. Our 1500 young apple, pear, peach and plum trees are doing well and we are likely to have plenty of apples from the old orchards the present year. Here is a passage from the Bible—"Not any tree in the garden of God was like him in his beauty." Who will hunt it up and explain

it? We were just beginning to think our corn was needing rain and here it comes just in good season. We have had one good shower and more is coming. New potatoes begin to come in. Charles H. Sturr, Trustee and business manager at White Water commenced selling new potatoes three weeks ago and opened at \$1.25 per bushel. And so it goes out West.
O. C. H.

Groveland, N. Y.

July 9, 1891.

WITH the coming of July we have seen rain showers plentiful; all useful and much needed. A more genial atmosphere is now experienced; the mercury has descended twenty or thirty degrees since the hot days of June.

On the sixteenth ult. a party of three attended the graduating exercises at the Geneseo State Normal School, where three thousand persons were present to witness the grand scene. The essays and orations were of the very best; the vocal and instrumental music was most charming. Graduates to the number of one hundred and ten received their diplomas at the hands of the Hon. A. S. Draper, State Superintendent of Public Instruction. After the presentation of the diplomas, he addressed the senior class. In his remarks he told them "they had been educated by the State for a particular purpose, that of being teachers, and the time was now come when they ought to be of considerable consequence in the world; if they were not, the fault would be with themselves. He noticed in looking over the list of names that there were too many pet names. These might do well in the family and even among intimates, but in public life they would be found a decided disadvantage. If your parents have given you such noble and historic names as Catharine or Elizabeth, do not allow them to be degraded to such diminutives as Kittie and Bessie. Have a substantiality and personality of your own so that your names shall mean something. Have your own opinions but preserve in all things

the 'golden mean.' Do not be cranks; do not run off into the isms and vagaries that are so prevalent at present; maintain your opinions firmly if they are founded on substantial reasons, but obstinacy is not opinion, and amounts to nothing. Broaden your minds, this is absolutely necessary."

This, with much more valuable advice was given and we trust of the large audience present many will be doers as well as hearers of the good word. "After the address the Doxology was sung and Dr. Kittredge of Geneseo closed with the benediction and the commencement services were over."

Children's day was observed in this town June 21st. The service was held in the church building Sunday evening. Rev. Woodworth of Byersville opened the meeting with prayer. The singing by the Sunday School choir and the instrumental music was most entertaining. The children's recitations were a success. Rev. Woodworth delivered an address on the subject of Peace and its fruits which he told us was intended for the children of all ages and stations. The "Pearl Gatherers" was perfectly rendered and was a brilliant feature of the evening. John McKay, Superintendent of the Sonyea Sunday School delivered a spirited and well-timed sermon on the mission of the Sabbath School. Mr. McKay is an earnest and enthusiastic worker in the Sunday School cause and is accomplishing much good in the neighborhood by his devotion to the work which will ever need assistance.

Raspberry preserving and currant jelly making are among the numerous duties of the day. All that Providence has blessed us with we are endeavoring to secure.

G. D. G.

Canaan, N. Y.

July 1891.

BELOVED ELDER HENRY:—There is so much good in the MANIFESTO that I wish to acknowledge my appreciation of it. Well, I am writing you some Home Notes,

so as to be in union with the other Believers, as we like so well to hear from them.

On the night of June 17th. we experienced a very heavy wind, that injured, but did not destroy our grape vines. It whipped and thrashed the tomato plants so much that we feared the elements would destroy them, but at this date all the garden crops appear quite promising, and we may have something substantial for the future. On the 25th. of June we picked our first peas from the garden, and that is pretty fair for Canaan. In fact, it is the earliest date for gathering peas that has been known during this generation.

Strawberry picking has come, and a strawberry short-cake, some less than a foot thick and of a goodly diameter, soon comes from the Sisters' department and so palatable and so sweetly delicious!

I tell you what it is beloved Editor, privately of course, if, well, if they—could only take care of the garden crops, they might infuse a magnetic influence into the food.

Our Sisters have done considerable in the garden this season, in the setting of tomato and cabbage plants, and a general care in watering them during the dry season, etc. They prefer to do a little gardening rather than to have so much hired help.

On the 29th. of June we had the pleasure of seeing a company of Sisters from the Society at Enfield, N. H. The company was most acceptable and the visit very enjoyable.

Of late we have been drawing a few tons of Rye straw over the mountain to Lenox, thirteen miles distant. It is an all day job for Brethren and teams, and would pay fairly well if Lenox mountain was removed into the sea.

The cherry season is upon us and with the help of crows, robins, boys and other birds, and the help from our worthy Sisters we expect to secure about all that nature is capable of producing on a cherry tree.

Have done very little haying as yet, July 5th. but shall begin at once with a full determination to get through before

Christmas. So it goes, and we must be up and at it all the time, in season and out of season.

Accept much love and many thanks for the good contained in the MANIFESTO.

Your Brother,
G. W. C.

The Bible Class.

Answer to Bible question, No. 23, published in July MANIFESTO.

What verse in the Bible has all the letters of the alphabet, reckoning i and j as one?

Ezra vii., 21. And I, even I Artaxerxes the King do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily.

Jennie L. White.

Mt. Lebanon, Ezra vii., 21.

Hancock, 11 answers " "

Enfield, N. H. 13 " "

BIBLE QUESTION, No. 24.

On what day was Jesus crucified? and on what day did he rise from the grave?

Make reference to the chapter and verse, and those who are able to enlarge upon the subject will find it very interesting.

AND WHAT IS MAN?

MARY WHITCHER.

ONE drop from the ocean,
One breath or one thought
That is seen, felt and passeth
As tho' it was not.

Why boasting, or scorning,
Why wrangling for place?
Why earth-bound or selfish,
So short is thy race?

Canterbury, N. H.

Oh, let the guiding rein of truth,
Thy heart's strong impulse train.

Let us daily walk with patience.

INQUIRY.

THERE is, perhaps, no more direct way to obtain the necessary information on questions that may arise, than to present them to those who may be supposed as efficient in meeting the anticipation. Although a correct knowledge of the subject must necessarily embody the whole of it, for a clearer elucidation, yet for the general enquirer a more concise illustration will answer all needed purposes.

The why and wherefore will always be demanded for any course, either secular or religious, that may be adopted on the journey of life, and indeed, it is highly proper that such should be the case with intelligent and investigating minds. The informant should represent the subject of interrogation as clearly and as fully as the circumstances of the case will permit.

Our religious home is the Lord's vineyard. The present occupants did not lay the foundation of the Community, and cannot be considered the owners of it only in a usufructuary manner. We accept the property in the name of the Lord our God as a consecrated inheritance which is held in trust by acting Trustees.

This property must be used for the mutual protection, support, comfort and happiness of the Brethren and Sisters in the gospel and for such other pious and charitable purposes as the gospel may require.

As we are denominated a Christian Community, all our time and all we possess must be devoted to the uses of the Order of which we have become members.

Those who are accepted on probation and ultimately become able to comply with the provisions of the Church Covenant may share in the advantages which this property affords as before stated.

Inquiries being made having reference to our home, our religious views, or to the management of our Order should always receive kind and respectful attention.

No. 1.

Upon what conditions is an adult admitted to a Shaker Society?

Upon condition that he will conform to the rules and regulations of the Society, and refrain from all acts, conduct or speech that will be prejudicial to its interests. A probationary member may retain the lawful ownership of his property, but the interest accruing therefrom will be devoted to the benefit of the Society, until by his own free consent and the consent of the Trustees he shall consecrate the property to the support of the family where he shall reside.

He must discharge all just and legal claims, as the Society will not be held responsible for debts contracted previous to membership.

If the applicant has a family, the provisions of the civil law must be complied with, as no believing husband or wife is allowed to separate from an unbelieving companion except by mutual or legal agreement.

The residence of a person in the Society will be considered as full compensation for any labor that may be

rendered, and wages are not paid to any person accepted into the Community.

The applicant for admission should be fully informed of the religious belief of the Society and also of all duties and obligations devolving upon its members, as his acceptance is a voluntary consecration of soul and body to the high principles by which the Community is maintained.

Some families would add other considerations to the above, as the drinking of alcoholic liquors, and the smoking and chewing of tobacco.

PILGRIM FATHERS.

Smoking tobacco was forbidden on the highway, or anywhere out of doors within a mile of a dwelling. A fine of ten shillings was imposed for lying, but one man in 1681 was fined twenty shillings. His lie was that he saw a whale when he didn't, which was a whopper.—*Christian Standard*.

How can we while here below,
The most of true enjoyment know?
The answer we would here express,
Help all we can to happiness.

The river gains its mighty power,
By springs which feed it hour by hour,
So will our happiness increase,
By giving all both joy and peace.

Maria Witham.

It is in vain for us to make the Christian's path broad and pleasant. God has not smoothed or widened the rugged, narrow way. If we would enter into life, we must follow the path of humility, self-denial and sacrifice. Marion Patric.

Never rest satisfied with present attainments. M. W.

WE ARE SEEN.

"There is nothing covered that shall not be revealed; and hid that shall not be known."—Matt. x., 26.

GARRET K. LAWRENCE. 1835.

CANTERBURY, N. H.

1. All things here on earth re - vealed, In - di - cate a great First
 2. Mor - tals here may try to cov - er, And con - ceal their sins a -
 3. Although conscience seems to slumber, And re - sign its sweet con -

Cause, From whose sight there's naught concealed, All om - nis - cient are his
 - while, There's a God who will un - cover, And ex - pose the deep - est
 - trol, Yet each deed re - cords its number, Deep en - grav - en on the

laws, Ev - 'ry tho't and word and ac - tion, All lie o - pen to his
 guile. True as heav - en e'er ex - ist - ed, Watchmen there, their vig - ils
 soul. And from these the soul e - ter - nal, Takes im - pres - sion day by

view; None can hide the least transaction, We are seen in all we do.
 keep; Ev - 'ry veil shall yet be lift - ed, There's an 'Eye' that nev - er sleeps.
 day, Whether spir - it - ual or car - nal, Good or e - vil, yea or nay.

Books and Papers.

THE PHRENOLOGICAL JOURNAL for July has something to say of Prof. C. A. Briggs and the church controversy, and says it clearly and well, giving a portrait of the reverend critic. A remarkable Irishman and public character was Mr. Kavanagh, who is described, and how he made his way in the world, despite the fact he had neither hands nor feet. The character of Hadyn, the great musician, is well limned, and Dr. Reynolds relates certain interesting incidents of animal intelligence. In the department of Practical Phrenology the reader will be much entertained. It contains a striking and profusely illustrated article on the study of character by photographs, and the first prize essay on the "Utility of Phrenology." "A pink of Perfection" hits off a certain type of childhood capitally, and "Wrong Side Out" is a good illustration of motherly tact. "Refined Physical Culture" takes up the subject of exercise on a line that has novelty, and "Grape Juice" will probably open the eyes of some of the temperance people. In his second article on "Systematic Moral Culture," the editor opens a new field, and shows the fallacy of expecting moral stability without a definite training of the moral faculties. Many other titles in this number (631) are deserving mention. Price, only 15 cents, or \$1.50 a year. It is offered "on trial" six months from this number, the first of the 92nd. volume, for 50 cts. Send on this amount and try it. Address Fowler & Wells Co., publishers, 777 Broadway, New York.

Valuable Household Hints.

Pieces of licorice laid around where ants run is recommended.

Take iron stains from marble with lemon juice or a mixture of spirits of wine and oxalic acid.

Meringues should be put on puddings after they are slightly cool, as, if the pudding be hot, the egg will liquefy.

Old newspapers torn in small pieces and wet in water softened by the addition of a

little ammonia, are excellent to wash lamp-chimneys.

Steamed dumplings, with stewed chicken or veal, are an acquisition. Cook both these meats until nearly done, then make the dumplings like baking powder biscuits; pour all but a little of the water from the meats into another vessel for gravy, and put the dumplings in the pot on the meat so they will not touch the water, and cook until all the water is boiled away.

To remove scratches and bruises from furniture, rub them gently with a fresh walnut, butternut or hickory nut kernel, and they will disappear as if by magic.

To remove the unsightly marks caused by drippings from the faucets in marble basins, or in the water-closet bowl, nothing equals pulverized chalk, moistened with a few drops of ammonia. Apply with an old tooth-brush and they quickly disappear.

In cooking vegetables, always remember that boiling water evaporates rapidly on the approach of a storm or when it is raining.—From *The Ladies' Home Journal*.

Correction. Julia Danow, on page 168 in obituary notice, should be Julia Darrow. She was the last descendant of Father David Darrow's family. C. C.

Deaths.

Mahaletth Pratt, at Harvard, Mass. June 13, 1891. Age 80 yrs. 5 mo. and 8 days.

William Shaw at Pleasant Hill, Ky., June 20, 1891. Age 75 yrs.

A worthy and honest soul has gone to his reward. J. W. S.

Phebe A. Reynolds, at Mt. Lebanon, N. Y. June 26, 1891. Age 77 yrs. 7 mo. and 26 days.

She came into the Society at the age of 13 yrs. of her own free choice, quite against the wishes of her friends, and has remained true to the cause she so early espoused. P. C. L.

Anna Pool at Hancock, Mass., June 27, 1891. Age 92 yrs. 11 mo. and 27 days.

Lydia Whitney at Alfred, Me., July 6, 1891. Age 66 yrs. and 11 mo.

The Manifesto.

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SEPTEMBER, 1891.

No. 9.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

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

No. 9.

Concerning the New Lights, Continued.

"APRIL 21, 1804, John Miller, Amos Valentine and Joseph Stout, publicly related the circumstances of their conversion, with which the church was well satisfied and gave them the right hand of fellowship, as worthy members of the suffering body of Christ. Samuel Kimbel informed the church with tears, that he had wounded his own conscience and the cause of God by associating with the wicked in a tavern, and tossing a dollar for whisky; professed his abhorrence of such conduct and his determination to be more guarded in future. The church was satisfied with his repentance and agreed that the offence be forgiven."

J. F. informed the church that he had been overtaken in a quarrel, in which he suffered anger to rise in his breast, whereby the holy spirit was

grieved. Yet as he did not manifest that the heaven was purged out in such a manner as to feel the fellowship of that spirit which turns the other cheek to the smiter, loves an enemy, and returns blessing for cursing; the church agreed that he be kept on suspense till further satisfaction be obtained."

Observe, it was upon the supposition that Christ was in this body of people, that transgressors came forward and confessed their sins, and such confessions were not considered as being made to men, but to God, and the forgiveness to proceed from that spirit, which was *at one* with the Father and the Son. In this mode of government, the republican body was filed off in a separate capacity, and the surrounding multitude were considered as belonging to a different family, and any one might have the privilege of coming over, confessing their wickedness, professing their repentance and uniting with their spirit as far as they chose. The way was as free and open for any to change sides in a different manner.

These churches still retained the use of the sacraments, but from the change which had taken place in the ministry, the end and use of the sac-

rament was very differently considered. When the imputed righteousness of Christ, the satisfaction made to justice in behalf of the sinner, and the imputed authority of the standing clergy to minister in the name of Christ, were set aside, the former use of the sacraments must of course go with the rest, for there remained no one regularly ordained to administer them. It may be enquired whether these churches did not consider themselves authorized to ordain ministers. I answer they did not, as appears evident from the tenor of their faith on that subject, as stated in the "Observations on Church Government," as well as from the manner in which they acted in relation to that important matter.

The farthest that they went was to express their satisfaction with, and encourage those whom they believed had power and authority given them from heaven, as appears from the following minute, dated Sept. 29, 1804.

"The church took into consideration the case of Brother Worley, relative to his laboring in the word. He was examined as to his soundness in the faith, with which examination the church was satisfied:" and he was encouraged to exercise his talents in public exhortation, as Providence might call and direct. The Schismatics had too fresh a remembrance of the sufferings they had undergone in obtaining liberty from the reputed vicegerents of Christ, acting in his room and stead, to allow them to lay hands suddenly on any one, and especially as they conceived it necessary that the Holy Spirit should be given

in the important article of ordaining a true minister of the Gospel.

In consequence of encouragement from the republican body, there were certain individuals who took charge in public exercises, which leads me to state some of the peculiarities of their worship.

From their general faith that God and Christ had their abode in the soul of man, and from those inward feelings of love and power which they occasionally felt, through the medium of a lively faith, they were led to believe that whatever exercise was congruous to that inward feeling, and had a tendency to increase it, was acceptable to God, as true worship. Hence, by giving the right hand of fellowship to those who were admitted into the community, and finding that it tended to increase the inward workings of the spirit, it was gradually introduced as a common act of worship, in concert with singing hymns and spiritual songs.

The whole society, old and young, would commonly unite in this mode of worship and taking each other by the hand, would shake not only their hands but their whole bodies, with such violence that the place would seem to quiver under them. This they called rejoicing, and in this worship they considered it the privilege of every one to unite who believed the new doctrine of atonement. Admitting that God was love, could not be changed, was the same to one soul as another and would have all to be saved. Nothing remained but for the soul to love God and rejoice in confident hope of salvation, and manifest its faith and confi-

dence by every such bodily exercise as had a loving or joyful appearance. The New-Lights had considered it presumption to perform any of these bodily exercises voluntarily, into which they were forced by a supernatural power, but this kind of faith appeared childish to the Schismatics. They supposed that whatever God moved the creature to by his irresistible power, must be acceptable to him. Therefore, it was their privilege to do voluntarily what was acceptable to God, rather than be once in a while dragged to it, and the rest of their time offer up such voluntary worship as was "full of unbelief and sin."

The New-Lights, struck down and held under the power of death for a time, then raised as in a new world of light and vision, and carried away with such raptures of joy, could not possibly conceal their conversion. Such a conversion and way of manifesting it, however acceptable it might be to God, as being the effect of his irresistible power, yet the Schismatics conceived it to be more acceptable to God, and not without good reason, for one who was convinced of sin and had turned from it, to rise in the assembly of those who were like-minded, testify his views and feelings, and declare his intentions boldly and voluntarily. Again if he was overtaken with a fault, if it should be so small a thing as tossing a dollar for whiskey or suffering a little anger to arise in his breast, that he voluntarily confess it in the open light and profess his abhorrence of it. There must appear a very marked difference between this worship and that in which the sinner was overtaken with the pow-

er of God, and constrained to do what he did not love, and might afterwards excuse himself that he could not help it, and still claim his union with the world by a voluntary profession that he was yet a sinner, prone to evil and no better than any other. All that distinguished him from others, was the lighting down of a sovereign power upon him which he could not avoid. The Schismatics conceived they were worshiping God to acceptance, while relating their conversion, expressing their abhorrence of sin, and singing spiritual songs to that effect, "I shall be holy here," shaking hands and shuddering with indignation against their soul-enemies, and crying out for final liverance from them.

"Make me, Savior, what thou art:
Live thyself within my heart."

Leaping and skipping voluntarily in the joyful hope ;

"Then the world shall always see,
Christ the holy child in me."

(TO BE CONTINUED.)

TRUST THOU IN GOD.

CECELIA DE VERE.

WHAT, cannot see? but yesterday
The earth and sky were calm and bright,
And ships were seen upon their way,
Both to and fro, in amber light;
But now the clouds like rocks are piled,
The shadows creep, and all is gloomed
As if fair heaven had never smiled,
And earth beneath had never bloomed.
There was a gladness in the air,
Sweet chords of music in the breeze,
It seemed as if the hand of prayer
Touched reverently the leafy keys.
Now all silent, save the moan
Of winds that prophesy of storm,
And waves that bring the undertone
Of tempests where the thunders form.

What, cannot see? then light thy lamp
 And do thy work beneath its beam,
 Wipe from thy brow the gathering damp,
 And from thy mind the fitful dream,
 And scorn the spirit that would doubt
 The shining of the sun afar,
 Or deem the stars were blotted out,
 By nature's atmospheric war.
 So, when the phase of darkness spreads
 Upon thy soul to curb its view,
 And in its fold hides nameless dreads,
 Light up thy faith with ardor new.
 It is ingratitude to pine,
 'Tis base to murmur or shrink back;
 'Tis noble to arise and shine,
 Tho' midnight broods on pinions black.
 The revelation of the morn
 Will melt the ebon wings away,
 When unto truth the soul is born,
 With resolution to obey.
 Happy the soul whate'er its meed
 That learns in patience to abide,
 And cultivates the holy seed,
 Till harvest's golden eventide.
 For sweeter is the reaper's strain
 Than all the music flung on air,
 And richer is the reaper's gain
 Than all the treasures earth can bear.

Mt. Lebanon, N. Y.

THE SPIRITUAL TEACHER.

WHY THE SHAKERS ARE ENTITLED TO
 A CANDID HEARING.

THOMAS STROUD.

BECAUSE:—While they are a religious body, they value the good in all other religious and secular people; they respect the religious opinions of all men, while claiming their own as highest and best; they respect the sincere unbeliever, atheist, infidel, or heathen, while they abhor profanity and foolish levity; they are a self-supporting community, those highest in trust among them performing daily manual labor; by their economy, fru-

gality and industry they tend in many ways to increase the material prosperity of the country, and must therefore meet the approval of political economists; because, while taking no part in politics, they sympathize with every moral, social, and political progressive movement; rejoice to see the governments of the earth tending to the freedom of the people, and to their releasement from oppression. They recommend moderation and temperance in food and drink, and would be glad to see the manufacture of all intoxicating drinks prohibited; they are fast tending to vegetarianism; they will not follow the fashions of the world in apparel and conversation, but seek only for cleanliness and comfort; they rejoice to see old creeds breaking away in the minds of men, and to see a growth into more of the simplicity and life of Christ which consists in repentance for wrong, Matt. xxi., 31, 32, that leads to amendment of the life.

They think that man should bear the moral consequences of sin equally with woman; being the originators of the sublime idea, that God is as much Mother as Father: justice is at once established in the mind, and equality of the sexes accorded. The founder of their institution was a woman, and their sisters are equal in rights and authority with the brethren, and have been for one hundred and twenty years, since the founding of the community; they sympathize with every effort to place woman on a legal equality with man, believing primarily in the justice of such equality, and as a consequence that much moral im-

provement would follow in the world's social structure, consequently they are spontaneous and unpartisan democrats, believing that the enlightened conscience of the people should be the ruling factor of governments; necessarily, they are among the most patriotic of the people, having faith that the government of this country was founded under Divine influence, by human instruments, for the preservation of the liberties of man.

They give their testimony not to oppress the conscience, but in love for the benefit of their fellow men, and are thankful if their influence can lead any to amend their lives in any degree. (Rev. xxii., 2, "The leaves of the tree were for the healing of the nations;") they think there are very few who possess no redeeming qualities, and none can be entirely lost as long as they possess one good trait. (Matt. xviii., 14.) They are the foster parents of modern spiritualism. The nation cannot afford to lose the pure spiritual ministrations of the Shakers, unless it would be willing to sink into gross materialism and mere intellectualism; because the time will come when the people will regard the Shakers with affection and veneration.

We would respectfully ask the professed believers in the authority of the Christian scriptures, whether the immediate followers of Christ did not form a community (Acts ii., 44-47; iv., 32-35;) whether Christ's own words do not invite all who would be his followers to forsake their selfish possessions and family relations, and seek with him to form a new relationship, and share with him their com-

munal property. (Matt. x., 16, 22; x., 34, 39; xii., 49, 50.) Christ himself said, all could not receive the full cross (Matt. xix., 11, 12,) but he taught them as they could bear it. (Mark iv., 33.) He was wise as well as peaceable and pure; if he could lead any souls one step higher he rejoiced in that, and prayed that they might be able to go on to greater degrees of self-denial and goodness. He chose a few, who were most ripened up, to whom he could administer deeper spiritual teaching, and of whom he required a severer cross than he did of others (Matt. xiii., 10-16.) His purpose was to induce this little company to forsake all carnal pleasures, selfish possessions, (Matt. xix., 24; xi., 25, 26,) and family ties (xix., 27, 28,) to form this new relation, founded on purity, unselfishness and peace. (Matt. xxvi., 52.) But none understood him (Matt. xv., 16,) until the outpouring of the Spirit on the Day of Pentecost partly enlightened them.

We would ask whether to govern the lives of professing Christians there are not three principles laid down by Christ, namely, purity, peace and unselfishness, to be cemented by the power of pure love; and whether if this be admitted that would not be an admission of the Shaker principles.

We would ask whether the principle of community and celibacy preserved by the church of Rome, now become formal, and the influence for peace that she has exercised in past ages, in the dark period of mediæval times, were not derived from the traditions handed down from the immediate followers of Christ; and whether the

writings of Count Tolstoi are not remarkable confirmation of the Shaker testimony.

We would ask this suggestive question of the honest Unbeliever, Atheist, Infidel or Heathen, whether the Shaker does not freely accord to him a privilege to live as his convictions lead him, in the words of the poet: Is not an honest doubt worth full as much to the elevation of mankind as blind devotion to religious creeds? Of the professed believer we would ask: Does not the voice of the spirit (Rev. xxii., 11, 12, 17; xx., 13) as well as the enlightened conscience of humanity, proclaim that all, who do no moral wrong, should have a privilege to live as their own conscience and understanding lead them?

In my references to the Bible I mainly quote from Matthew. All the other Gospels contain passages equally confirmatory of the propositions stated. Search the Scriptures, for in them ye think ye have eternal life. Would you have a spiritual feast, examine all the passages I have quoted.

Enfield, Conn.

DUTY.

—
EVELYN STEWBRIDGE.
—

THERE are many subjects creative of deep conscientious thought and scientific research, but none perhaps more conducive to individual and society interest, more important or worthy, yet often overlooked or lightly considered than the duty of the present hour. And while in an abstract mood, self-preservation or wilful indifference, the

opportunity passes by and is gone forever.

Who can tell the value of a wasted hour, or desires to be answerable for failures caused by neglect or omission?

Creatures of constant need ever consuming there is scarcely a feature pertaining to active existence, but what we are directly or indirectly influenced or benefited thereby; and each one should exercise his God-given forces in providing and sustaining, numerous and diversified as we are, multifarious in form and magnitude, follow in constant routine the duties of each succeeding hour. Labor is Life. Temporal claims are manifold, and contain within themselves virtues, active, provident and preservative. However arduous or trifling they may seem, they form a part and are indispensable to the fulfillment and completion of the sum total of our existence. It is seldom that great opportunities occur to test our loyalty, or confirm our stewardship.

Our special work may be the ennobling of toil, the heroism of sacrifice or obscurity of sorrow. Most probably in the twofold demand of physical and spiritual development, we shall experience the fatigue of one, triumph of the other, and hallowed calm found only in the vale of Gethsemane.

To wait upon the Lord, we each have obedience entire to render. An individual world to conquer and heavenly inheritance to gain.

We may seek sanctity in faith, and strength in prayer to render each day's service more perfectly. Maintaining in every detail a purer motive, and truer discipline.

"To be instant in season, serving the Lord" we must be prudent, patient, faithful and strong.

Enfield, Ct.

THE REJECTED STONE.

ERNEST PICK.

Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation. Isa, xxviii., 16.

The stone which the builders rejected. Matt. xxi., 42.

WHEN the Spanish conquerors entered Mexico they found, we are told, the children playing in the dust of the streets with marbles of gold, the abundance of which greatly diminished its value.

Often, it seems to me that our gospel treasures are treated likewise by those who have been called recently or even a long time ago, but have not yet entered into the very spirit and faith. Having fled from social evils of all and every description they are satisfied to have found a city of refuge, where hunger, thirst and destitution are never known; to have found a resting place, where to lay down their weary heads and tired bodies in sweet rest and ease.

They are the children, playing, tossing, trifling with their golden privileges in the streets of our holy city. Forgetting the pit of corruption, the abode of the natural man, we should appreciate the more a pure and clean home. Escaped from the fathomless depths of injustice and iniquity we ought to be thankful for a government where all are weighed in the same scale, to be justly dealt with in the

accuracy of the scales and not with the inconstancy of a weather-vane. Having escaped being engaged in pugilistic contests for the daily crumb, we ought to praise daily the peace and all temporal blessings, resulting from a united labor of hearts given to God, and hands busy in consecrated diligence and industry.

O that we never may lose sight and appreciation of the gain, beauty and treasures of Zion, which we exchanged for the dross and vanity of the world! Considering that even the best of men, in their unredeemed state, are prone to fall, to be unjust, overbearing and tyrannical, every one in our ranks ought to stand by and zealously work for a cause which strengthens and protects the weak and encourages the strong; ought to defend a gospel which respects neither persons nor beliefs, which suffers no government by purse or person; where all have an even chance and fair play and none are oppressed or defrauded. Where we may join a host of pure, true, honorable and upright souls; and where standards of purity and love are waving.

O fathers and mothers, brothers and sisters, what a glorious achievement is ours! Our hearts may well sing praises and thanks that our lot has fallen in such pleasant places. May that spirit forever increase in our souls which hungers and thirsts for righteousness and integrity and which fears no sacrifice!

May we feel that faith which knows no fear, which calls no mortal master; which prays in humility to God for deliverance from all evil and for a heaven on earth where Brethren and

Sisters shall dwell together in purity, peace and unity.

A prophet said of Zion: "Violence shall no more be heard in the land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation and thy gates Praise." Isa. lx., 18. Again, the prophet saw the coming day of peace and plenty, thus: "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thine officers peace and thine exactors righteousness." Isa. lx., 17.

How simply and truly these prophecies are actualized among Believers each one can bear witness according as they have individually become "the Resurrection."

Mt. Lebanon, N. Y.

PARAPHRASE.

OLIVER C. HAMPTON.

*I and my Father are one. Jno. x., 30.
And now, O Father, glorify thou me
with the glory which I had with thee be-
fore the world was. Jno. xvii., 5.*

VAST PRESENCE, O glorify me
In fullest at-one-ment insphered
With the glory which I had with Thee
Ere suns, stars or planets appeared.
Shekinah, O give me to know
That I and the Father are one,
In unison ever to grow
With the sentiment "Thy will be done."
I ask not thy gifts but Thyself,
With conscious identity still
As ocean consists of the pelf
Of every bright river and rill.
Attraction eternity's own
O energy constant of love
Still harvesting blessing alone
From regions below and above.
Draw oceans and rivers in one,
With separate identity still;

Draw sweetly by glow of thy sun
And all evolutions fulfill.
Bring clouds and the rainbow serene
To bless the fruitions of earth;
And Faith—and Hope's prismatic sheen
My emblem of spiritual birth.

Gyration from lower to higher
For higher and highest prepared.
Nirvana, to thee I aspire
In love universal insphered.
Christ thought it but proper and meet
To call himself equal with God;
In Deific oneness complete
Attracting all else at his nod.

So men are but embryo Christs
Destined to all glory on high;
Not representations or castes,
Mere images, sapless and dry.
I said ye are Gods, is the word
Declared by the seer of old,
In rapture and ecstasy heard
Of glory and power untold.

So man's an equation for God
Of Deific fire composed;
With energies endlessly broad
In endless progression disclosed.
O prodigal—wandering star,
Arise and thy mansion descry,
Whose realm is no region afar,
Whose oneness with God brings it nigh.

Thy inmost Divine is the home
Of God the eternal serene;
Then cease thou forever to roam
O'er the cinders of sorrow and sin.
Take note of thine infinite powers
Rise out of thy sickness and sin;
Dwell not with the fugitive hours
Where shams and delusions begin.

O lusts of inferior things
Degrading and d g to man;
Defiling both beggars and kings
With feculence, blasting and ban.
O selfish proclivities all,
Depart ye forever from me;
Your pleasures so suddenly pall
And crumble to dust and debris.

O let me forget that I am,
From love to my friend and my foe;
In soothing with heavenly balm,
All sickness and sorrow and woe.

In mercy O let me be lost
 To all that is selfish and mean;
 Old self to perdition be tossed
 With sickness, corruption and sin.
 No feverish yearning for such,
 No sorrow or sickness or pain
 The soul or the body can touch,
 Or spirit can possibly stain.
 So is the great mystery solved
 Eternal vitality here;
 Even life all immortal evolved
 A future eternal to cheer.
 As in the beginning we read
 The Word was both *with* and *was* God.
 So man as an infinite need
 Evolved at the infinite nod.
 So rise man immortal and claim
 Thine endless estate in the word;
 Thy glorious nature and name,
 At-one-ment complete with the Lord.
Union Village, Ohio.

Correspondence.

NORTH FALMOUTH, JUNE 23, 1891.

SISTER AURELIA:—The MANIFESTO comes regularly, and always freighted with good things. The "Notes about Home" are becoming more and more interesting. There seems to be a rich vein of spirituality running through them; and why not? If we give our hearts to God and consecrate the labor of our hands to Him, our secular life must become spiritualized.

It was a wise saying of Mother Ann, "Hearts to God and hands at work." Thousands of sermons might be written from that text and still its substance not exhausted. It is a clear exposition of the unity of the text, Love to the Lord and love to the neighbor.

I was grieved when I heard of the death of Sister Mary Ann Hill, but

there was joy in my grief for I felt assured that she had gone to the joy of her Lord. I have always had a filial affection for her ever since our first acquaintance; the motherly love she manifested to all drew me toward her. I often think of her, she may not now be far away.

I dare not promise myself the happiness of visiting you soon for all my "Ideals that shine like a star on life's universe," are pretty sure to be "wrecked on the shore of the real." But I live in hope and trust that Divine Providence will guide me aright and give me strength to do his will.

To battle with the cold, hard, profane world is a trying thing. I often wish I was out of it. It may be a wicked thought but it will come up.

The notes from Sabbathday Lake have the right tone; why can't A. S. C. make them a little longer?

With love to all good Shakers,

I remain your brother,

A. LEWIS.

[Br. Lewis must be very near the kingdom to be able to write with such an understanding heart. Ed.]

LOOKING BEYOND THE SHADOWS.

HAMILTON DE GRAW.

IN taking an exoteric view of life, feeling the conflicting forces that are producing such discordant notes in the human soul, the tendency is to a pessimistic conception of life's unfoldment. The externals of our existence absorbing so much of our time, and the vital forces being drawn upon merely to sustain physical existence,

neither time is given nor inclination to enter into the soul of things and dwell in the inner temple where a conscious communion with the divine spirit places the recipient beyond the influence of material conditions, where the apostle Paul can affirm "that the things that are seen are transitory, but the things that are not seen are eternal."

When Jesus told his disciples that he had meat to eat that they knew not of, he alluded to those vitalizing spiritual forces that the truly esoteric mind is in constant rapport with, enabling it to look beyond the shadows of material life into the realm of the spiritual, from which is constantly flowing in pure and living streams those life-sustaining forces that will even give sustenance to the physical organization, and enable it to endure privations that under conditions not in harmony with those life-centers would culminate in death.

A witness to the truth of said affirmation is the case of Ann Lee when confined for fourteen days in a cell with the intention of starving her. She could not have been kept alive with the small amount of milk and wine she received once a day, if she had not been in rapport with the fountain of life from which emanations are being sent, and received into all forms of life in the material and spiritual world.

As discordant tones are not so far reaching, leaving only the harmony to be made manifest to the ear, so distance in spirit from the apparent commotion that is producing the discord in human life, leaves only the impress of peace on the soul.

The geological structure of our planet indicates at some remote time, time so vast as to be beyond human comprehension, a period of intense and fiery commotion. Elements apparently contending with other elements for the mastery. But as we see, that was not the ultimatum. Out of the apparent confusion and discord of these has come the higher developed conditions and more harmonious surroundings of the present. And so with the spirit's unfoldment, if true to its inherent life forces, it must look beyond the shadows of the present turmoil of human society into the bright vista that is constantly unfolding and revealing higher conceptions of life.

To the soul that has truly entered the inner temple of its existence, the crash of empires and the wreck of worlds disturb not its peace nor break the harmony existing between it and the infinite life. Praise or blame, adversity or prosperity in the external world, it passes by as the idle wind, heeded not because conscious of the indwelling truth, and looking beyond the shadows, sees the substance, and in that securely rests.

Then as the elements that are producing the present discordant notes in human life are only temporary ebullitions of the surface, while down deep in the internal seas a holy calm prevails, the wisest course is to wait calmly, possessing in patience our souls, knowing that we cannot be deceived in accepting the shadow for the substance.

The lions that intercepted the path of Pilgrim and terrified him, quailed

when boldly met, and proved harmless phantoms when advanced upon with a brave heart. As darkness is but the absence of light, so these negations cannot terrify the soul that serenely dwells in the consciousness of the divine presence.

Not whatever is, is right, only in the sense that these perturbations arising from false views of life and the obligations that are due from one individual to another, can be used as stepping stones to higher conditions, and the wrath of man can be made to redound to the glory of God.

And thus assured that the divine all-sustaining power that forgetteth not a sparrow that falleth to the ground, will not forsake the soul who on it trustingly relies, calmly, hopefully and joyfully the pathway of life can be pursued, knowing that the ever present light will lead us out of the darkness and shadows into the brightness of the coming day.

Groveland, N. Y.

GOOD INSTRUCTION.

AUGUST C. FREDERICK.

If a man fall in the path of sin, be ye ever ready to restore him to the path of righteousness; do not pass him by, lest by so doing he may fall lower.

Consider yourself in his stead. Would you not feel blessed for the kind assistance of a brother in restoring you to the proper path?

If you fail in the first attempt of resurrecting a brother into the path of right, be not weary of well-doing but strive with a stronger will. Help him

to bear his burdens and also make them light.

If you are wronged do not seek revenge, which only makes you fall lower than the brother you are trying to help up, but return him good, which will be like a blessing to him and for which you will likewise be blessed. "Love your enemies, do good to those that hate you, and pray for those who despitefully use you;" and "as ye would that men should do unto you do ye even so to them."

We may have faults of our own, and should carry them in front of us in order to see them ourselves and our brother's should be carried on our backs; for how canst thou say to thy brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam in thine own eye? Pull out the beam in thine own eye first, then thou shalt see clearly to pull out the mote in thy brother's eye.

White Water, O.

SEARCH THE SCRIPTURES.

BIBLE Christians in Tennessee are not permitted to follow the Bible teachings. A seventh-day Adventist did some plowing in his field on the Christian's Sunday, after he had kept the only Sabbath which the Bible enjoins. The Christians took the Bible man before the law and the law sent him to prison where he has been confined for more than a year.—*R. P. J.*

Commentators generally labor to make the Scriptures bend to their peculiar systems and to speak the language of Ashdod or some other barbarous dialect.—*B. B. Tyler.*

Spiritual blessings received and realized impart power. M. W.

THE MANIFESTO.**SEPTEMBER, 1891.****OFFICE OF PUBLICATION.**

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Editorial.

ONE of the "essentials" to take with us on our Christian pilgrimage, is a Comforting Assurance that our life is in harmony with the Christ life. We may have a great many other things, abundant treasures that have been accumulated in this world, but if this special one is omitted, it may call forth a great deal of anxiety and cancel a large amount of anticipated happiness.

A very great multitude "out of every nation" are on this same spiritual journey, having their own religious assurances, and transporting

more or less of the treasures that belong exclusively to their order. Many of these parties are gifted in asserting rights and claiming privileges, as though the Holy City was in their special keeping, and they were expecting a speedy entrance.

How fortunate it is for all this great company of religionists that their theologians have arranged for them a halting place or trial station, which they have designated as the spirit land or as purgatory, where they can rest and open their life books, square their accounts and have judgment rendered.

A thousand classes or a thousand religious orders are on this line of march, preaching a thousand forms of theology and bearing aloft a thousand crosses of varied shapes, sizes and colors. All are looking forward for their style of happiness, for their kingdom of heaven, and yet not one of this vast assemblage has the exclusive right of way into the Holy City.

It is no wonder that some one has said that "the kingdom of heaven suffereth violence and violent men take it by force." A better passage, however, comes to mind as an invitation to all these Christian cross-bearers. "Come. He that is athirst, come, and whosoever will, let him take the water of life freely." With this comforting ASSURANCE our pilgrimage becomes more and more beautiful, as we are privileged to drink of those waters welling up un-

to everlasting life. Over this interesting passage from the good book, no wayfaring man need hesitate in his simplicity, to share the hope of such a promised reward.

Egyptian, Christian philosophers however, have ever been able to determine with far greater accuracy the very essentials that are requisite for a right to the better Land, and have formulated creeds of mystical theology and established a monopoly on the highway of the crosses.

But we have no use for creeds as they are man-made barriers in the path of religious experience, while the systems of theology are of about as much value as is the chaff that is threshed from the wheat. Crecent churches are dominating churches, and where prayers are ineffectual, the sword, the rack or the stake are brought forward to assist in proselyting. The majority of the churches teach,—“Whoever will be saved, before all things it is necessary that he hold the Catholic faith. Which faith except every one do keep whole and undefiled, without doubt, he shall perish everlastingly.”

Into this faith a thousand doubts have already found an entrance, but if the above is correct all these thousands of doubters must perish everlastingly.

Having no use for the creed, and having chosen a very different form of faith, what assurance have we that we are made better by what we do have. Peter, in a letter to his

brethren asks them to “be ready always to give an answer to every man that asketh you a reason of the hope that is in you.” 1 Peter iii., 15.

Our mind is quite like that of the apostle, on this subject. We would not wish to move along blindly, nor to perish everlastingly. Better have an assurance that the cross we bear, the life we live and the faith which has been delivered to us is just what it should be. Religion is now better known by the manifestations of the mind, than by any forms or ceremonies that can be devised; and “to live soberly, righteously and godly in this present world,” is of far more consequence. This is the incoming of the kingdom of God as it is to dwell among men. It exalts the cross of our Lord Jesus, the Christ, by whom, as said Paul, “the world is crucified unto me and I unto the world.” Gal. vi., 14.

If the thousand or more forms of religious life which are being developed in the world amidst the ceaseless disputations about which the advocates know but little or nothing, could only be laid aside, they might be far better representatives of the mission of Jesus, and in that way so establish themselves as to be ready for his second advent which has been promised to come among men, without sin unto salvation.

This, above all things else would increase our Comforting Assurance as we pass along on our pilgrimage to the city of our God.

FOR THOUGHT.

It has been suggested by some of our beloved Elders, that the writers of "Home Notes" who have so faithfully represented the temporal interests of our Zion home, should occasionally add a little more of the spiritual, by giving an account of our religious meetings or of social gatherings.

In this, however, we have no need to forget, "first that which is natural, and afterward that which is spiritual." While we are on the earth we must keep an active interest in the affairs that help to make a prosperous and happy home. God, himself, planted a garden and then provided a man to take charge of it, and this was about all that man could do in that age of the world.

At the advent of Jesus it was a higher call. "Seek first the kingdom of God," said he and then all these temporal blessings will be added to your store. In all that we do, we must cultivate the spiritual and as the apostle says, whether we eat or drink or whatsoever we do, do all to the glory of God.

At the time that David Crouch, jr. accepted the faith of the Believers, his wife, Sarah was opposed to his course and did not wish to change her order of life. The Believers held their meetings at a house about one half mile distant. One evening while Sarah was meditating upon this new and strange religion, and anxious to know if there was any good in it, she mentally asked for a sign, and at the same time thought it almost impossible to be granted.

"If," said she, "Patience Crouch and Mary Worcester, will be taken under the operations of the spirit of God and turn down to my house, I will believe." As singular as the case may be, the meeting commenced and soon after Patience and Mary were turning, as the spirit willed. Continuing in this same exercise, they passed from the dwelling into the highway and over the road for a distance of one and one half miles to the house of David Crouch which they entered, and passing several times around Sarah, they left the place without speaking a word and returned to the meeting. Sarah accepted the evidence and with that the testimony of truth, and continued a loving and faithful Believer through time.

PATIENCE CROUCH.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

July.

	<i>Thermometer.</i>	<i>Rain.</i>
1800.	68.38	3 $\frac{3}{8}$ in.
1891.	60.83	4 $\frac{7}{8}$ in.

Geo. M. W.

Aug. 11, 1891.

LOOKING over the monthly home notes, we find something in each so much like our unwritten ones, that it is very easy to say "ditto" and let it pass.

We too had an abundance of strawberries, and had they yielded according to the faithful care bestowed upon them, our twenty-three bushels would have been doubled; but either the dry weather or their close proximity to the salted asparagus bed, seemed to blight them.

Cherries are so well graded in our locality, that in a fruitful year like the present, their season is from the middle of June

until the first of August; and "big boys, little boys, and middling sized boys" are faithful to gather them. The small boy and the cherry tree are agreeable companions in more ways than one. He can sway from the topmost branches to gather the luscious fruit without injury to himself or the tree.

But no one speaks of the currants. Following closely as they do, in the umbra of the strawberry, their reputation, though not their worth, seems rather eclipsed. Our currant garden this year was a beauty. So neatly cultivated and such strings of pearls and rubies, from every branchlet in striking contrast to the verdant foliage.

Apples, pears, plums and even our few peach trees are doing their best. This is the year "we shall lose a thousand bushels of peaches for the want of trees."

Our apples are so carefully housed during the winter that there is seldom an apple vacancy the year round. The Roxbury Russet of '90 does not desert us until the early pippin is suitable to take its place in the apple pie.

The three hundred windows of our brick dwelling are being repainted by faithful home labor, which will save in many ways, we hope. The windows will be rescued from wear of time, and the money sometime paid to hired labor, will be doubled, since "a penny saved is two pence clear." Thus we are anxiously looking forward for means to repair the drainage of our Dwelling before another winter, and thus save the tax sometimes imposed by the Board of Health, as well as doctor bills.

Since the irresponsible monetary monopoly adopted by Believers has devastated so much of the consecrated wealth of our Communities, it comes very hard on those who, though on the same plan, are wise and skillful enough to be successful.

We too have enjoyed the pleasant visits to our home. Br. Watson Andrews, the dear Sisters from Enfield, N. H; Sister Anna Case from Watervliet; and are now made happy by the brief return of Elder Andrew Barrett to his former home.

A. J. C.

Center Family.

Aug. 9, 1891.

DEAR EDITOR:—We have had the satisfaction of having had visitors here from four of our sister Societies who were welcome, thrice welcome to our home and hearts. It does us good to see the Brethren and Sisters from various branches of our communal interest, having a like faith, and actuated by motives springing from a good heart and true. Elder Andrew D. Barrett of Harvard is one of the number, a former inmate of this home, which was made dear to him through consecration. He is an earnest, warm-hearted, whole-souled man. We love him for his work's sake and glad to have him come among us for rest and recuperation. He has well earned it by devotion of body and soul to the well-being of the household of faith.

We have finished marketing cherries and have commenced on the pears, which promises to be a good crop. Hay crop secured some two weeks or more since, expect to finish harvesting oats this week.

Dear Elder Henry, if you should journey so far west as this place, we would be glad to give you hospitable welcome. The latch string hangs out and you have only to grasp it to have the door swing wide open.

T. R.

North Family.

Aug. 10, 1891.

ANOTHER month has rolled round and harvest time is hastening to a close. We put the hay-loader in operation and it *did* work splendidly, rolling up a load of hay in six or twelve minutes. It takes two good men on the wagon and a careful hand to drive the team.

The reaper and binder, after about five days' experimenting and adjusting, was made to work very satisfactorily. Our rye was very heavy and crinkled badly; so that it was impossible for the machine to separate each bundle and a man had to follow behind and pull them apart; but in the straight grain, wheat and oats, it was just music set to harmony, to witness the operation; on quite a side hill and over some very rough places it kept in time,

though occasionally a rest was introduced which only gave the more volume to the music. Have cut some twenty-three acres of rye, several acres of wheat and twenty-five acres of oats; have nearly twenty acres more to cut of oats and seventy-five of grass; hope to be done by the first of Sept.

On the 29th. of July, the trustee of School District No. 12, (by mistake) called the annual school meeting. It was attended by a selected company who went through the legal forms, electing officers, etc. and not till near the close did we discover that our meeting was premature. We adjourned to the last Tuesday in August. Although the meeting was a legal mistake, it did good, and it is hoped, awakened an interest in school matters that will be felt when we meet again.

The subject of education is one that all who take an interest in the rising generation, should study and exercise their minds upon; it is of great importance. The whole every-day life in our Community is industrial education, and it is first-rate; but industrial education, practiced mechanically, is drudgery in its lowest sense, even when exercised in that which is genial; while that which would usually be termed menial, if mind and brain are brought to bear upon it, becomes interesting and elevating. No labor, however disagreeable, if its end is use, is in any way dishonorable. But when the necessity of the labor is scientifically understood, the disagreeable is largely diminished. Our district, or home schools, should be so conducted that they will instill into the minds of the pupils the light of understanding, and made so interesting that the scholars will drink in by absorption. What a child understands it will remember, what is learned mechanically is soon forgotten.

Last Sabbath, on account of the weather, our Society meeting was omitted.

Elder Andrew Barrett from Harvard is making us a visit; he is all alone, which in olden times was thought not to be good; however that may be, I think it is *better*

now, when Brethren visit, to have some Sisters along.

We learned through Elder Andrew that some time ago, while Elder John Whiteley, with a company of Sisters were on their way from Shirley to Harvard, one of the horses fell; as he fell the harness broke, which let the wagon on the horse. The horse got up instantly while the wagon was upon him, and turned it over with all its occupants. A single horse was following and was so close to the team ahead that when the horse fell, stopping the wagon, the single horse ran into the wagon, breaking both thills. Fortunately no one was seriously hurt; they fixed up as best they could and returned home.

We are called to learn by everything that passes before us; and two important lessons are here given. First, that when we take company riding the harness should be strong enough to sustain the horse, even though he fall: Second, that one team in following another, should keep at a respectful distance.

On the 21st. of July we had a very pleasant visit with Br. Watson Andrews of North Union, Ohio. He was a very interesting visitor; but that interest would have increased many fold, if he had brought some Sisters along.

I hope the Brethren will not do so any more. If business is the special object, there is some excuse; but when visiting is the business, there is no visible excuse.

The August MANIFESTO came laden with treasures from the good editor's heart. In our "Home Notes" what a lot of thought we gave to what we had to eat. Not however, for the gratification of appetite but for the honor and glory of God. Blessed be the MANIFESTO and all who contribute thereto. D. O.

Hancock, Mass.

Aug. 11, 1891.

BELOVED ELDER HENRY:—When the girls of the Bible Class read the last question they were unanimous in the opinion that they knew the answer perfectly well; so sanguine were they in the belief that

there was no necessity to "Search the Scriptures" that they delayed the work too long, so that we have but a few to send you this time. It is true they did know the day on which Jesus was crucified, also when he arose from the grave, but they found it hard to find the Scripture reference to it. Think they have learned that it is well to be certain that our knowledge is well founded.

It is a bright, beautiful morning, all nature is rejoicing in loveliness and seems to wish so much to prove a true tribute of praise to the Creator that my heart bounds in unison and prompts me to add my mite to the universal praise-offering of nature.

As I have not sent any Bible Class papers for some little time I enclose a few which please examine and do with as you think best.

Please accept love from Ministry, Elders, Brethren and Sisters in Hancock for yourself, and as far as you think it best to extend.

E. H. B.

Enfield, Conn.

Aug. 9, 1891.

EVERYTHING passing smoothly with us gives reason for thankfulness. Our efforts on the farm have prospered. Rye has been garnered and threshed, proving a good yield. Oats are cut and ready to get in. Potatoes are large and fair, yielding fairly well. Blackberries are plentiful and large. Canning them for winter has taken much time and labor, without which nothing can be accomplished. We have more than we can use and are selling some. The weather is warm and dry. The present month thus far is more like summer than was July; the nights and mornings of that month were very cool. Repairing has been going on about engine and boiler house and other buildings. An excellent spring has been cleaned out and bricked around, so as to put in usable condition.

Seeding down to grass and putting in rye are in progress. It is hoped all the land that will be in cultivation next year

will be plowed this fall. A pleasant ride through Forrest Park was very much enjoyed by all the members of the South Family one cool day the past month.

M. Witham.

Harvard, Mass.

I SEE by the home notes from our Canterbury friends that they have been bountifully blest through their harvest time, by the troublesome blessing as the farmer styles it just at this time, of rain.

Could this blessing have been equally dispensed over Harvard and elsewhere, I think we could have reported a more perfect crop of the staff of life for the animal kingdom.

However, haying is closed and our tally counts up one hundred tons of the best hay that has been put into the barn for the last twelve years.

Monday the 8th of June we cut our early piece of clover and then with a short intermission to the 22nd. when we started again and from that time to the present we have had but one shower of rain to wet our hay.

Early peas, beans and potatoes came along in uncommon good season. Corn is looking excellent, for which I think all the farmers will feel thankful. No doubt it will make the speculators feel a little sore, but this year we hold it is the farmers' year, and am glad to see them come up and fill the important place assigned to them.

Health of Society good. Our dear Eliza whom we had given up to the care of the angels and we thought they would claim her as one of theirs, is slowly improving though quite weak in body.

Our MANIFESTO grows better each time and we long for the next number. This is the way it should be, and many blessings rest upon the wearied hands who toil to make it so. What greater blessing can we realize than to know we are striving to help others. This is the love of God.

This formed the key-note to our meeting this morning, to look for the bright spots in the lives of our Brethren and

Sisters, to spread sunshine and cheer in the path of every one.

A few weeks since there was a book sent to Harvard, entitled "The Greatest thing in the World." Now what do you think that great thing was? It was the true spirit of love, and I felt that I could endorse the sentiment and say, thus it is.

The love principle when understood with perfect wisdom and knowledge will be the true Savior to mankind. Love is magnetic and draws to itself the condition loved. It is the prime factor in a spiritual growth. We read, "God so loved the world that he gave his only begotten Son," who said, "I am the light of the world." Godliness then is a love of humankind, a love that is like that of a father for his child to help him from all suffering conditions. Have this love clothed with knowledge and wisdom and what a powerful factor it becomes. The mighty Alexander with all the forces of Greece could not stand before it. Love then, surely, becomes the greatest thing in the world.

A. D. B.

Enfield Conn.

"THY will O God be done," is the lesson life teaches us day by day. Let it be our best thought—this thought that it is God's will and not ours which shall "be done,"—the will of our heavenly Father whose love and mercy can never fail us. Let us lay hold on eternal life and feel the power of his strong arm sustaining us. Through all trials and afflictions we can still look up and say, "It is well, O Father." We know with an ever increasing knowledge that the self-denying path is the way in which we should walk, and we are so glad to trust all the ordering of our lives to Him. He who cares for the little helpless sparrows will not forget his trusting children. "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him." "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever."

879 dollars were received for cream for one year ending May first. 4882 spaces of cream were sold in July.

In selecting hens for layers the active, busy hen should be retained. Hens differ as breeds and they differ individually. A knowledge of their characteristics can only be gained by frequent association with them. The rule that "like begets like," holds good with poultry, and should lead to the production of better stock. It is feed and management of poultry that determine the profit, and not luck. To keep them in good thrifty condition is economy, first and last.

D. Orcutt.

Canterbury, N. H.

Weather Record, for July, 1891.

Highest Temp. during the mo.	86.
Lowest " " " "	50.
Mean " " " "	68.
Rainfall	4.50 in.

N. A. BRIGGS.

Aug. 6, 1891.

SINCE our "Notes" of last month we have been greatly blessed in many of the precious, temporal gifts. Climatic influences have been such that general, good health has prevailed most of the time, which has enabled us to relish our food, so amply provided,—to engage in the manual duties of our consecrated home, and to take an interested and active part in all the religious exercises that are arranged for our spiritual prosperity. The life of man is so extended, interesting itself as it does in demands for the support of the body and then for the greater demands of the cultivation of the mind, that there is no time to be lost through idleness.

Up to date several hands are still engaged in the hay-field. Those who worked by the day have been dismissed after securing some 275 tons of most excellent clover and Timothy hay. The meadow or flat grass that grows in wet lands is not of much value and may be cut and taken to the barn the same day.

The gathering of small fruits as raspberries, blueberries and blackberries, occupies

considerable time by small companies, and has been engaged in as pleasure as well as profit. Not less than twelve or fourteen persons from this Society left home this morning for the high bush blueberry field, a distance of some four miles. Showers are falling most beautifully, and we can well imagine the forlorn condition of those among the bushes, and their more than rural appearance on their real, rural, rainy ride toward home in an open carriage.

The rain falls equally as unmindful on the silks and satins of the large companies that are passing over the premises of the Community, as the visitors of to-day.

Many of these are wonder seekers who have come from a distance of twelve or fifteen miles to see the Shakers, and are wondering what they shall see, and then go away wondering at what they did not see.

Many of our little migratory, tree top singers have already gone to their more southern home, and there is a perceptible difference in the music in the air. The Baltimore Orioles left us some ten days since, and it is a great loss to lose their sweet song. All the Eave swallows, and last week there were hundreds of them, are to be seen no more for several months. Although this class of birds are without song, yet their presence is one of pleasure, and their service in the destruction of insects, invaluable. The song of the Bobolink has also ceased, although the birds will stay with us for two or three more weeks. The male bird seems obliged to change his gay suit of feathers for one of dull gray, and at the time of leaving, the whole flock, old and young, are all of this sombre hue.

The first offering of green corn was made on the 3rd. of August, which was a very acceptable foretaste of the good things that are to come. Beautiful specimens of tomatoes are being gathered, and from present prospects we shall have a bountiful supply. The eating of tomatoes seems to be an acquired taste, with most persons. Some two decades since, and a few hills of this plant, produced all that our

family would care to use, but at the present time an hundred bushels could be utilized with profit, and even then we should want more.

With all these temporal blessings we have great cause for thankfulness. Our spiritual blessings are also of great value, and to harmonize with the teachings of the New Testament we must "seek first the kingdom of God and its righteousness." Our prayers in the morning and at evening should be beautifully anticipated offerings to God. These will help wonderfully to lighten the burdens of the day, and aid us in carrying forward our gospel work in the interest of humanity. *

Groveland, N. Y.

Aug. 9, 1891.

"A lesson in itself sublime
A lesson worth enshrining,
'Tis that we take no note of time
Save when the sun is shining."

WITH this bit of wisdom full in view, we renew our note making as the rapid transit of August, the *august* month of the year is fast receding. We are reminded that a few more sunsets will forever cancel summer from the "year of our Lord" eighteen hundred ninety-one.

Farmers commenced thrashing wheat last Friday morning. The music of their steam thrasher may be heard from early morn till evening late, and the dusty, wearied appearance of the workmen as they retire from their day's labor brings proof that some must be the "bread winners" in this land where two extremes, "Capital and Labor" meet. We wonder as we listen to the ceaseless tramp, tramp, tramp, of the mighty throng as they hurry and scurry, each grasping for the largest loaf, how and when and where will end this constant contest for the "staff of life." Yet we know that

"He who hears the ravens' call,
Will not forget his children
But will give a rich supply
Of his boundless blessing."

A heavy rain and thunder storm spent its fury here about midnight of the ninth inst. and every one says that every body

thinks that something somewhere got struck, but as no one can locate the striking point, we are certain the storm returned free from a strike.

The harvesting of hay was accomplished in good time and we learn, of the best quality.

A few bushels of peaches grown on Groveland soil have found their way here again for a wonder: these with harvest apples secured through the work of an enterprising Sister, furnish healthful food for brain and muscle. Long live the apple and next live the peach. Long live all fruits that live within our reach. G. D. G.

Enfield, N. H.

August 14, 1891.

DEAR EDITOR:—It was *not* for the want of a pencil, that Notes from our home were not forthcoming last month.

The event did not occur that was worthy of note, nor has it now, unless it be that scores of boarders from the towns about us have inspected our premises from dewy morn till shades of eve, with Elder Abraham for their guide and counselor. If he meets them all again in the land of souls, he will, no doubt, be obliged to preach to the spirits in prison, as did our Savior, in order to get *en rapport* with some of them, although in the main they are well-behaved, self-respectful people. If I could only record some recognition of the genuine cross our Savior bore against the selfishness of the human heart, some outpouring of the spirit, such even as our predecessors were privileged to witness, although the day and time demands a more perfect development, how it would gladden the hearts of all my dear brothers and sisters, who have the interest of our cause at heart! Yet we know the spirit of God is working in the hearts of his children all through the broad universe, and will not "pass by" the earnest worker who wearies not in well-doing.

The August Editorial was excellent; it was read in our morning service from ad-

vance copy and was highly appreciated by many.

Our summer term of school closed July 30th. with honors, so far as commendations of 'The Board' were concerned at least. The one representative present pronounced the proceedings to be a good illustration of what unity would do, seeming to recognize the fact that proper discipline between school hours, also the support of community members had a deal to do toward insuring success.

Some shingling has been accomplished this season, wish we might say painting as well. The hay harvest is now in progress. We cannot tell about the delicious beans and corn that are "marching along" nor do we expect the procession to be a very lengthy one when it appears, judging from former experiences. Our fine vegetable garden which people admire so much, and really is a picture in itself, is devoted to the producing of seeds mostly, and vegetables for other consumers; and although we know if holy, we shall be thankful for daily blessings, greatly in advance of the majority of humanity, just as worthy, yet (we) believe that when all things work together for good to those who love the Lord, we shall have less hired labor to provide for, and more thought given to doing what we can for our home.

Health of our Society generally good, no extreme cases of sickness, no cyclones, nor water spouts have as yet spread devastation, for which we are truly grateful.

E. B.

Sabbathday Lake, Me.

Aug. 13, 1891.

THE monthly messenger comes to us laden with that Word which never grows old, never decays. No other literature can fill its place.

The last number was a mental feast of strawberries, almost all the Societies spoke of them. Some had cherries in abundance. We are sorry to say we had none. But we have had all needful blessings except rain. Our fields and pastures are

quite dry and our wells are nearly exhausted. The cry now in the State of Maine is "Rain, more rain."

Many thanks to Sr. Agnes E. Newton for the "Prayer for MANIFESTO." We echo the same.

Three hundred people registered in our Office during the month of July, among them, Gen. B. F. Butler, Gen. O. O. Howard and family, Cadet Butler Ames, U. S. Military Academy, Annie Louise Cary Raymond, the sweet singer of Maine, also the millionaire, N. Q. Pope, of Brooklyn N. Y., who has, within five miles of this place stables of valuable imported horses and dogs. It is very interesting to visit his premises.

The hotel at Raymond Springs two miles west of us is completed and filled with guests, who come often to visit this strange people. They admire and purchase our beautiful flowers and thus we are rewarded for the pains we take in growing them.

A. S. C.

The Bible Class.

Answer to Bible question, No. 24, published in August MANIFESTO.

On what day was Jesus crucified? and on what day did he rise from the grave?

Five answers have been sent in from Hancock and thirteen from Canterbury. Most of them say that Jesus was crucified on Friday and rose from the grave on Sabbath morning, which was the third day. One writer says, Jesus was crucified on the 2nd. of April and rose on the 5th. which makes three days. Another says he was crucified between 9 A. M. and 3 P. M.

Enfield, N. H., 12 answers.

A. J. C. writes,—The Jewish Sabbath began on Friday evening and ended at the same hour on Saturday evening. Some of the Evangelists state that the crucifixion occurred on the third hour while others say the sixth hour. Some writers state that every thing was done that human pol-

icy and prudence could invent, to prevent the resurrection of Jesus. In this instance after the tomb was sealed, they stationed a guard of soldiers to protect it from intruders. The women not finding the body in the tomb were greatly perplexed; but they remembered the words that he prophesied of himself, before the crucifixion, and left the sepulchre and informed the other disciples.

J. E.'s answer is as follows:—Jesus was crucified on Friday, the day before the Jewish Sabbath. At midnight on Saturday, the stone which closed the entrance to the sepulchre was rolled away and an angel sat thereon. Just before the break of day, the followers of Jesus went to the tomb, carrying spices, but were told by the angel, "He is not here, but is risen."

M. M. C.'s answer. Texts, Matt. xxviii., 1, and St. Luke xxiii., 52, 54. Matthew and the other evangelists write that Jesus was crucified on Friday and rose from the tomb on Sunday, the Christian's Sabbath.

L. D. H.'s answer:—Jesus crucified on Friday the day before the Jewish Sabbath. St. Luke xxiii., 54. He rose from the tomb on the morning of the first day of the week, which is on Sunday; as we read that the angels said unto the women who visited the tomb;—"Ye seek Jesus of Nazareth, which was crucified; he is risen, he is not here."

INQUIRY.

No. 2.

WHAT is the creed of the Shaker Church?

No creed has ever been formulated for use in the Shaker church. A creed is an instrument of force, an ecclesiastical barrier over which one may not pass without censure, as may be witnessed by the long and acrimonious controversy that is entered into on some of the ecclesiastical trials.

Human creeds and confessions of

faith have been handed down from generation to generation, and these largely constitute popular Christianity. Three creeds have been written and are more or less effective at the present time; as the Apostles' Creed, "which is supposed to be as old as the third century, but there is no reason to believe that it was composed or used by the apostles."

"The next oldest is the Nicene Creed. It was completed in 381. Next in time comes the Athanasian Creed," in which the doctrine of the Trinity is the leading feature. Theophilus, bishop of Antioch has the credit of being the first to make use of the word Trinity to express the distinction of this mysterious Godhead.

We think that the testimony of Jesus is the spirit of prophecy and a present revelation of God's love to man. "Know ye not that Jesus Christ is in you, except ye be reprobates?" 2 Cor. xiii., 5. No number of creeds can bring this gift of inspiration to the soul. It can be obtained, only, by those who live as Jesus lived. We have no need to fetter the mind with a mass of verbiage over religious mysteries which no one can interpret, so long as light and truth are freely extended to every one that accepts the gospel of Jesus and departs from all iniquity.

[The following is claimed to be the oldest poem in existence, with the exception of the book of Job. Translated from the Sanscrit by Dean Wilman.]

[Contributed by Genevieve De Graw.]

IMMORTALITY.

NE'ER was the time when I was not,
Nor thou nor yonder kings of earth.

Hereafter ne'er shall be the time
When one of us shall cease to be.
The soul within its mortal frame
Glides on through childhood, youth
And age. Then in another form renewed,
Renews to stated course again.
All indestructible is He that spread
The living universe;
And who is he that shall destroy
The work of the indestructible.
Corruptible these bodies are
That wrap the everlasting soul,
The eternal, unimaginable soul.
Whence on to battle Bharata?
For he that thinks to slay the soul
Or he that thinks the soul is slain,
Are fondly both alike deceived.
It is not slain, it slayeth not;
It is not form, it doth not die;
Past, present, future knows it not;
Ancient, eternal and unchanged
It dies not with the dying frame.
Who knows it incorruptible,
And everlasting and unborn.
What heeds he whether he may slay
Or fall himself in battle slain?
As their old garments men cast off
Anon new raiment to assume,
So casts the soul its worn-out frame
And takes at once another form.
The weapon cannot pierce it through
Nor wastes it the consuming fire;
The liquid waters melt it not,
Nor dries it up the parching wind.
Impenetrable and unburned;
Impermeable and undried;
Perpetual; ever wandering,
Firm, indissoluble, permanent,
Invisible, unspeakable.—*Selected.*

Deaths.

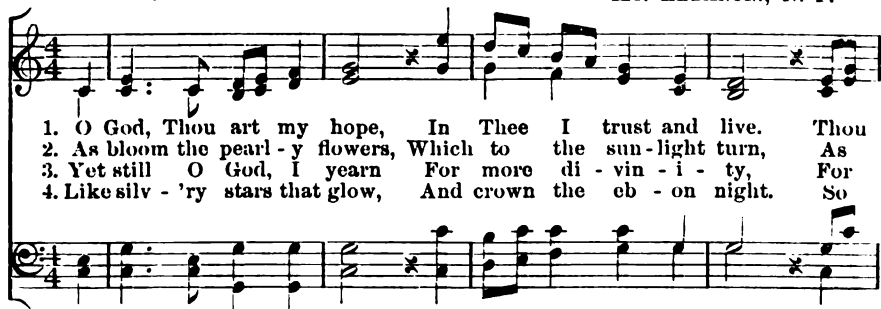
Charles Weiss, at Pleasant Hill, Ky.,
Aug. 9, 1891. Age 69 years. Has resided
in the Society seventeen years. J. W. S.

Cora M. Newhall, at East Canterbury,
N. H. Aug. 15, 1891. Age 33 yrs. 10 mo.
and 21 days.

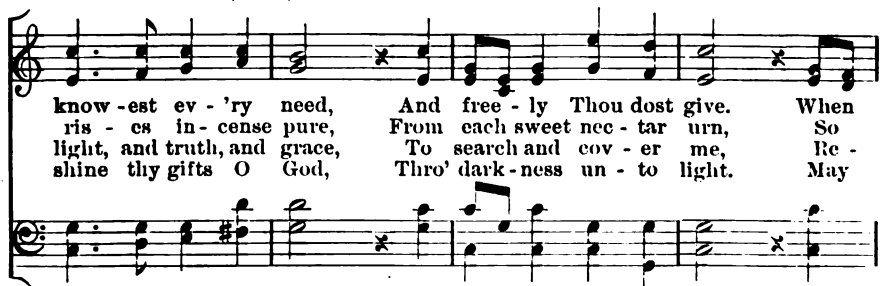
SOULFUL PRAYER.

"Lord, send I pray Thee, by the hand of him whom Thou wilt send."—Ex. iv., 13.

Mt. LEBANON, N. Y.



1. O God, Thou art my hope, In Thee I trust and live. Thou
 2. As bloom the pearl-y flowers, Which to the sun-light turn, As
 3. Yet still O God, I yearn For more di-vin-i-ty, For
 4. Like silv-'ry stars that glow, And crown the eb-on night. So



know-est ev-'ry need, And free-ly Thou dost give. When
 ris-es in-cense pure, From each sweet nec-tar urn, So
 light, and truth, and grace, To search and cov-er me, Re-
 shine thy gifts O God, Thro' dark-ness un-to light. May



weak I feel Thy strength, When faint Thou giv-est bread, When
 fills my soul with praise, So rise my faith and pray'r, So
 new my heart to-day, With ho-ly life bap-tize, That
 peace and pur-est love, My soul's a-dornment be. O



blind, Thou sendest light To show the path I tread, To show the path I tread.
 grat-i-tude as-cends, For all the good I share. For all the good I share.
 from the pow'r of sin, Triumphant I may rise, Tri-umphant I may rise.
 send by whom Thou wilt, That I may dwell in Thee, That I may dwell in Thee.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for August opens with a portrait of the Nestor of New York journalism, George Jones, and an appreciative sketch. A criticism on natural grounds of certain statements by Henry George follows. A very interesting analysis of the mouth's physiognomy, and well illustrated, will give the reader sound reasons for certain types of expression. The second Prize Essay is a taking sketch by the well-known author of "For Girls." Following this are ten or more Phrenological "Hits" that make spicy reading. The interest taken in the new science of mind by Dr. John Bell, Professor Samuel G. Howe, Prof. Morton, the ethnologist, and Nicholas Biddle is related pleasantly by Mrs. Wells in her reminiscences. "Truth, and What it means in Youthful Life," forms a well thought out article. In the Health Department we have the effects of hygienic treatment as applied to Toothache, Ague and Fever, etc. What regularity in life will accomplish is shown in the career of Prof. O. W. Holmes. An article that will be scanned with some care, if we don't mistake, is "An Extraordinary Claim." The Editorial Department is more than usually full. Some very striking points are made in the third paper on Systematic Moral Education that should open the eyes of people who wonder at the corruptions of modern civilization. People who have money and wish to do some real good with a little of it should read *WHO WILL HELP?* This journal is published at the low price of \$1.50 a year, or 15 cents a number, and is offered "On Trial" six months for only 50 cents. Address the publishers, Fowler & Wells Co., No 777 Broadway, New York.

To Cool a Bedroom.

If the sleeping room is warm, it may be cooled for a time by wringing large pieces of cotton out of water and hanging them before the open windows, says *The Ladies' Home Journal*. Leave the door open, and as the air comes through the wet cotton it will be cooled. This is a good device for cooling a sick room; the cloths can then be wet again and again. Keep the gas turned low during the process of undressing, and sleep without a light, unless it is a tiny night lamp.

A PLEA FOR THE PUBLIC SCHOOLS.

WHY SHOULD RICH AND POOR CHILDREN BE SEPARATED? WHO ARE THE PHILISTINES?

THE private school may be more fashionable than the public school; it is certainly superior in nothing else. The typical pupil of the private boarding-school is the philistine child. He has plenty of money and spends it freely on what only harms his better nature; he is shallow and sordid, but he makes great pretences, and is supremely satisfied with his littleness. The typical pupil of the public school is the boy who is not rich and is not very cultivated. His code of honor or of manners is not burdened by conventionalities: he values your son for his manliness and pluck, not at all for the shape of his collar or the size of his cravat. He is uncouth; but when once real refinement is brought to him, he admits its charm and is anxious to win some of its richness. Is it not better for your own son, if you be a rich man, that he avoid this lifeless, conventional boy of fashion; and find a playmate in the bright, hearty, it may be rough boy from the middle class or from the home of poverty?—From a "Remedy for American Philistinism," by CHARLES LEWIS SLATTERY, in *New England Magazine* for August.

THE JOURNAL OF HYGEIO-THERAPY. July. Contents. Treatment of the Sick, No. 4; Food; Chronicles of Ruth; Physical Culture; Who are the Cranks? What is the Object of Life? Vegetarian Notes. Dr. T. V. Gifford & Co. Kokomo, Ind.

How to Wipe the Face.

THOUSANDS of people when drying their faces after washing, wipe them downward; that is, from forehead to chin. This is a mistake, says *The Ladies' Home Journal*. Always use upward | from the chin to the forehead—and outward—towards the ear—motions. Never wipe any part of the face downward.

HALL'S JOURNAL OF HEALTH. August. Contents. Sleep and Health; Cleanliness and Health; Tan Spots; Warts; The Medicinal value of yellow Marigold; Sunlight; Spiritual Evidence; Children's Teeth; etc., etc. Office 340 West 59th. St. New York City.

The Manifesto.

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No. 10.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

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

No. 10.

New Lights and Schismatics.

The principal thing that distinguished the Schismatic worship from that of the New-Lights, was their taking the privilege of exhibiting by a bold faith, what others were moved to by a blind impulse. This they considered a great improvement, growth and advancement in the spirit of the revival. Upon this principle, the voluntary exercise of dancing was introduced as the worship of God, by Br. Thompson and some others who were forward in promoting the grand schism. Although this singular worship was practiced voluntarily with a degree of formality, yet it was not introduced in a formal way, but by following up and improving those operations which at first irresistibly forced them into that exercise.

At the spring sacrament at Turtle-

Creek in 1804, Br. Thompson had been constrained just at the close of the meeting to go to dancing, and for an hour or more to dance in a regular manner round the stand, all the while repeating in a low tone of voice; "This is the Holy Spirit, Glory!" But it was not till the ensuing fall, that the Schismatics began to encourage one another to praise God in the dance and unite in that exercise; just believing that it was their privilege to rejoice before the Lord, and go forth in the dances of them that make merry.

However, the Schismatics aimed at that worship which should be expressive of uniform and continual joy, yet they were far from attaining it, and at least the one half of their exercises were of a contrary nature; some of a voluntary and others of an involuntary kind.

Among their voluntary acts of worship, was the general confession that they were sinners, rebuking, reproofing and laboring to reclaim their fellows who were more notoriously wicked than the rest; some praying to God to sanctify their corrupt natures, and others praying against their prayers. This kind of praying-match was a very common Schismatic exercise. They

considered it contrary to their federal constitution for one to attack another openly by any supposed authority, and therefore they had recourse to the spirit, and by the brightest, boldest and loudest gift of prayer, the cause was commonly decided. In this way they generally settled their controversies of every kind. One would begin to preach or exhort, and if his doctrine was judged unsound or uninteresting, he would be presently matched with a prayer, and whichever collected the greatest warmth and manifested the most lively sensation of soul, gained the victory, and interested the general shout on that side.

There were moreover in the Schismatic worship, a species of exercises of an involuntary kind, which seemed to have been substituted by the Great Spirit, in the room of the falling, which had been among the New-Lights. The principal of these, were the rolling exercise, the jerks and the barks.

The rolling exercise which consisted in being cast down in a violent manner, doubled with the head and feet together, and rolled over and over like a wheel, or stretched in a prostrate manner, turned swiftly over and over like a log. This was considered very debasing and mortifying, especially if the person was taken in this manner through the mud, and sullied therewith from head to foot.

Still more demeaning and mortifying, were the jerks. Nothing in nature could better represent this strange and unaccountable operation, than for one to goad another, alternately on every side with a piece of hot iron. The exercise commonly began in the head

which would fly backward and forward and from side to side with a quick jolt, which the person would naturally labor to suppress, but in vain. The more any one labored to stay himself and be sober, the more he staggered, and the more rapidly his twitches increased. He must necessarily go as he was stimulated, whether with a violent dash on the ground and bounce from place to place like a football, or hop round with head, limbs and trunk, twitching and jolting in every direction, as if they must inevitably fly asunder. How such could escape without injury, was no small wonder to spectators.

By this strange operation the human frame was commonly so transformed and disfigured, as to lose every trace of its natural appearance. Sometimes the head would be twitched right and left to a half round, with such velocity that not a feature could be discovered but the face appear as much behind as before. In the quick, progressive jerk, it would seem as if the person was transmuted into some other species of creature. Head-dresses were of little account. Even kerchiefs bound tight round the head, would be flirited off almost with the first twitch, and the hair put into the utmost confusion. This was a very great inconvenience, to redress which, the generality were shorn, though directly contrary to their confession of faith.

Such as were seized with the jerks, were wrested at once, not only from under their own government, but that of every one else, so that it was dangerous to attempt confining them, or touching them in any manner, to whatever danger they were exposed. Few

were hurt, except it were such as rebelled against the operation through willful and deliberate enmity, and refused to comply with the injunctions which it came to enforce.

The last possible grade of mortification seemed to be couched in the barks, which frequently accompanied the jerks nor were they contemptible characters who were the common victims of this disgracing operation, but persons who considered themselves in the foremost rank, possessed of the highest improvements of human nature. In spite of all the efforts of nature, both men and women would be forced to personate that animal, whose name, appropriated to a human creature, is counted the most vulgar stigma.

Forced I say, for no argument but force, could induce any one of polite breeding, in a public company, to take the position of a canine beast, move about on all fours, growl, snap the teeth, and bark in so personating a manner, as to set the eyes and ears of the spectator at variance. It was commonly acknowledged by the subjects of these exercises, that they were laid upon them as a chastisement for disobedience, or a stimulus to incite them to some duty or exercise to which they felt opposed. Hence, it was very perceivable that the quickest method to find releasement from the jerks and barks, was to engage in the voluntary dance. Such as refused, being inwardly moved thereto as their duty and privilege, had to bear these afflicting operations from month to month, and from year to year, until they wholly lost their original design, and were converted into a badge of honor, in

the same manner as the first outward mark of human guilt.

Although these strange convulsions served to overawe the heaven-daring spirits of the wicked, and stimulate the halting Schismatics to the performance of many duties disagreeable to the carnal mind, yet in all this, their design was not fully comprehended. Something doubtful and awful, was thought to be figured out thereby, which would suddenly fall with pain upon the heads of the wicked; and nothing was more calculated to excite such fearful apprehensions, than the expressions that were sometimes mixed with the bow wow wow, such as every knee shall bow, and every tongue confess. At least these exercises served to show that the foundation was not yet laid for unremitting joy, and that such as attached themselves to this people, must unite with them as a body destined to suffer with Christ, before they could reign with him.

However great the sufferings of the Schismatics, from a sense of their own remaining depravity, the burden and weight of distress they bore for a lost world, the hatred, contempt, and persecuting rage of all around them together with the spasmodic writhings of body with which they were so generally exercised; yet they were not a little alleviated by the many extraordinary signs and gifts of the spirit, through which they were encouraged to look for brighter days. Among these innumerable signs and gifts, may be ranked, the spirit of prophecy; being caught up or carried away in this spirit, and remaining for hours insensible of anything in nature, dream-

ing of dreams, seeing visions, hearing unspeakable words, the fragrant smell, and delightful singing.

This spirit of prophecy is particularly worthy of notice, which had its foundation in a peculiar kind of faith, and grew up under the special influence of visions and dreams. The first thing was to believe what God had promised, with an appropriating faith; cast anchor upon the thing promised though unseen, and hold the soul to the pursuit of it in defiance of all the tossing billows of unbelief. This faith, so contrary to the carnal heart, they concluded must be of God. It must be the spirit of Christ, or God working in the creature, both to will and to do. What is the promise but the purpose of God? What is the purpose of my soul, says the Schismatic, but to have the thing promised. Has God promised? He cannot lie: Has He purposed? He cannot alter. What his spirit leads me to, I shall possess, as certain as God is stronger than evil. Upon this principle all were encouraged to believe the promise and immediately set out in co-operation with the promiser; and in proportion to the strength of their faith, to predict the certain accomplishment of that purpose of God, which they felt within them.

Notwithstanding this faith furnished a very bold foundation for predicting what should come to pass, yet it was far from comprehending the whole of that evidence, upon which the Schismatic looked for the purpose and promise of God to be fulfilled. It was very common for them to be caught up or carried away by the same spirit of

faith, and be shown in bright and heavenly visions, the indisputable reality of what they before contemplated in a simple belief. In those ecstasies some would seem to desert the body, and leave it for hours in a state almost or quite inanimate. Others in their transports, would seem to use their clay tenement as a kind of instrument, to sign out and represent to the spectators, what the active spirit saw in open vision.

Of these extraordinary visions, nothing can be communicated here beyond an imperfect hint, and whether they ever be correctly stated on paper is a matter of doubt. Their general import respected things that were darkly hinted at in the Scriptures, and hard to be understood; such things as were especially to take place in the latter days. Hence, notwithstanding they had adopted the Scriptures under the notion of a confession of faith, yet it was not immediately to the Scriptures they applied for light, but to that transporting spirit which opened clearly to the mind, those mysterious things recorded in Scripture, which the wisest men upon earth, without the spirit, could not understand.

We view Christ as the only center of union, and love the only bond. Let us labor after this spirit, and when we obtain it, then we shall all be united in one body. Some are groaning for the wounds of the Presbyterian cause; some for the Methodist and some for the Baptist each believing that it is the cause of Christ for which they are groaning. Some are as heartily groaning for the wounds of the Christian cause, without respect to names or

parties. If we should unite our groans and cries to the Father of our mercies, for the general release and the coming of the Lord's kingdom with power, God would hear and answer us. O let us unite in the common cause. Then will Zion shake herself from the dust; shine forth as the sun in his brightness and be terrible as an army with banners. Then shall she be a cup of trembling to all the people round about her, and shake terribly the nations. Then shall that man of sin be destroyed, and righteousness shall flow down as a mighty stream. These things, dear brethren, are not vain imaginations for God is now about to take the earth. Thy kingdom come. Even so come Lord Jesus. Brethren, yours in the Lord.

R. MARSHALL.

J. DUNLAVY.

B. W. STONE.

J. THOMPSON.

(TO BE CONTINUED.)

THE SHAKERS AND THE CAUSE OF PEACE.

ALFRED LOVE, PRESIDENT OF THE
UNIVERSAL PEACE UNION,
SPEAKS AT MT. LEBANON.

ON Sunday, Aug. 23rd., at the usual Society meeting of the Shakers, held at the church in Mt. Lebanon, N. Y., a number of visitors were present. Daniel Boler, first Elder of the Ministry, opened the meeting. After singing and other exercises, Elder Frederic W. Evans delivered a short sermon, taking for his text, Heb. ix., 28: "Unto them that look for Christ, shall he appear a second time

without sin, unto salvation." He first sketched the history of the primitive church, with its cardinal doctrines. Jesus had preached and carried out with his disciples, community of goods. Another doctrine was that of a celibate virgin life; and his disciples were to take up the cross and follow him. And not the least of these great principles was non-resistance; they were to be peaceable, and to take no part in war. Elder Frederic alluded to the persecutions of the early Christians and the "two witnesses" down to the Quaker order, who were, he said, the most prominent of all the witnesses for truth.

Then, in 1770, the Christ spirit appeared a second time on earth, to a woman named Ann Lee, revealed the Fatherhood and Motherhood of God, and taught that human beings must confess and repent of their sins, and work out their own salvation. That was the testimony of Mother Ann, who gathered round her a chosen band of faithful witnesses. That church has stood for over a hundred years. After alluding to the remarkable (and thus far accurate) prophecy uttered in 1803, by Joseph Hoag, a Quaker, he went on to show that the foundation of the redemption of humanity is laid on this earth, and that it will never be overthrown. That is where we stand today. There are many noble-hearted men and women in the Shaker Societies true as steel to the testimony, who have consecrated themselves to help to actualize true Christianity upon this earth. The Believers had with them that day a messenger of God, a man who had dedicated himself to the cause

of humanity, to abolish war from the nations; he was the representative of earnest men and women corresponding with him from various parts of the world, so that a nucleus of power was now arising in Philadelphia, which was "judging the nations." He thanked God for such an organization, and for their faithful representative.

After some remarks from Elder Calvin Reed, Sisters, Martha J. Anderson, Catharine Allen and a few other Brethren and Sisters, Br. Daniel Offord introduced to the meeting, as an "apostle of peace," the above-named messenger, Alfred H. Love, who delivered an address in substance as follows:—"What were they that their eyes those glories saw, and their ears heard the sound?" Which was the pew and which the pulpit, which was the spiritual and which the material? It was "Communion day" with them; not the communion day that they had in his neighborhood at Philadelphia, at one of their largest churches, where it was an outward communion, but a communion of soul-feeling and of spirit: and in the same manner he might liken it to their baptismal day, their dedication day and their consecration day; because he felt that good people had all these good things at all times, without the calendar and without fixing a date. Reared as a Friend or Quaker, he was there not as a member of any religious sect outwardly, but as a member of all religious denominations in spirit, for his sympathies were with the good of every denomination. He had filled the pulpits of Universalists, Presbyterians and others; and why? Because there was a member-

ship outside of the formality of a creed; and in that spirit he was among them that day.

Last evening, picking up a Bible before retiring, as was his wont, he opened it at that beautiful chapter of John containing the words, "Wilt thou be made whole?" The sick man thus addressed, after complying with the conditions, was healed, and he rose and walked; and it was the Sabbath day. So he retired with that upon his mind, and he thought, "How fitting to be in the Shaker Community, and to reflect with the sick man of old, "Can I be made whole?" No wonder that he had a good night's rest, and that he came with a cup overflowing with love and sympathetic regard for them. No wonder, too, that we should feel encouragement in traveling about in the world and seeing so much good that can be found there, if it can only be brought out of its recesses and utilized. In thirty-five years of traveling through the prisons, he met with a great many who had lost their way, and when he got to the secret recesses of their hearts, he found that they did not really wish to be bad; they had missed their way; there was weakness and they needed strength. After conversing with them thus, he frequently induced them to make promises of reformation. By reasoning with them, one after another had been reformed; and peace was produced in that direction.

So it was in other matters. He had always been a peace man; it was as natural to him as to take the air into his lungs. He could not but see that a peaceful condition was best for us

all; the amiable and affectionate feelings of the heart, and all the facilities for being at peace would not have been given to us, were it not intended that we should be at peace. Therefore, when he met with a general or other military officer, he declined to call him by his title; this was the case when he met General Gregory; he saluted him thus: "Friend Gregory, how dost thou?" The lieutenant prompted him aside, to "call him general;" but he said, "I do not want to call any one by a name which signifies a man-killer, or one skilled in destroying human beings." "Then take my hand," said the chief; "I wish there was no war and no generals." "Well then, begin now; throw off thy epaulets, and cast away thy title." At a future time, "the sword shall be beaten into a ploughshare and the spear into a pruning-hook:" but the "beating" has to be done; begin now, and there will be a prospect of their being transformed.

At the Philadelphia Centennial, they held a meeting in old Carpenter's Hall to promulgate their testimony for peace. Mary Thorne, a Friend, had been delegated to have an emblem of peace suspended over his, (the speaker's) head as president, a dove with outspread wings; but her humane feelings dissuaded her from having a bird killed and stuffed for the purpose; "Thee can get along without any emblem over thy head." But the speaker related how a friend from California arrived with a live, white dove in a basket, which he opened. The beautiful creature flew thrice round their hall, then out of the window, circled thrice round old Independence Hall;

returned into their place of assembly, and perched upon the statue of Jefferson during the meeting. Three swords were brought to them, from Ireland, from Pennsylvania and from another state; then Clayton Rogers said, "I am a manufacturer, and will turn them into a plough and pruning-hooks." These agricultural implements with so significant an origin, were sent to the Paris Exposition; from thence they were presented to Switzerland, and now, bearing an inscription, they are located in the Hall at Geneva where the arbitration took place between Great Britain and the United States.

These little incidents he related to indicate how the work is going forward. They would be interested to know that not only did the British Government have to concede what the Quakers asked; but our own American Government had to concede the principle of non-resistance as applied to war. During the War of the Rebellion, a number of Friends were drafted and carried into the ranks; but the general had to report, "We cannot do anything with these men." The governor expected them "to change such foolish notions." He (the speaker) positively refused to serve. His father and another man each offered to pay his three hundred dollars for him. A colored man said, "You are a good anti-slavery man; I will go and serve for you as a substitute." "I cannot take you, my brother." "Then I will go out and get a white man instead." "I cannot take a human being to be my agent; the agent is as bad as the principal." A doctor said, "Shall I put in 'Physical disability?'" "No, I

am stout, strong, able to do military service." "You have spectacles; are you only carrying those to avoid the draft?" Another doctor examined his eyes, and said, "We give you three days grace: come back, and we will see what we can do for you."

But of course he gave no promise to return, and the next thing that transpired was, he was brought back and told, "It will kill your mother to hear that you will be punished as a deserter." "No, my mother is made of a better material than that, if her son is standing by a principle." "Well, what must be done with this man?" "He must be shot." "I am ready in five minutes' time." But, ultimately, they gave him his exemption papers.

Abraham Lincoln had said, "Do not hurt those people; they are my best citizens." Stanton said, "My grandfather was a Quaker, and I know they will not budge an inch from their point." An act was passed through Congress, releasing the Quakers and Shakers from military service; also providing that the duty should devolve upon them of taking care of sick and wounded soldiers. So we got that enactment into the constitution of the United States. This resistance to compulsory military service was in the old spirit of William Penn, and upon that they stood. "No human authority can interfere with the rules of conscience:" that is on the statute books of Pennsylvania; and no human authority could take that away; for it was in their bill of rights. Upon the Behring Sea difficulty, the Peace Union addressed both Salisbury and Blaine to this effect: "Friends, do

not interfere with the peace between the mother country and this country; but arbitrate your difficulty, and see if you cannot settle it in that way."

Blaine wrote to Salisbury in the spirit that they wished; and now the matter is in course of settlement. When Venezuela was threatened by the British with a war, the Universal Peace Union sent their representative Stollmeyer to negotiate with both countries: and at length a letter came from Salisbury, that if it was thought that the English were taking an inch of the territory, it should be left to the United States to decide; and that imbroglio, too, was in course of adjustment.

We had done wondrously in science and art: but there remained other worlds to conquer; the spirituality of our being was to be developed, and we had to diffuse the universal love of God and man. This was not an impossible task; for the Creator did not leave us without the means to realize our conceptions. The ideal in this Community could be attained. There would not be a God of all goodness and of omnipotence, if he could give us a conception of a higher condition, and then tie our hands and leave us powerless to do the work. "Righteousness and peace have kissed each other," exclaimed the psalmist. The great poet had said, "Still in thy right hand carry gentle peace." If you go forth with a weapon, it causes a weapon to be used in return; while, on the contrary, the open and friendly hand attracts; it signifies welcome; the open hand is peace. They would continue working zealously for the cause of peace, looking upwards to the God of

peace for aid in their endeavors, and they would reverently say to him, "O Lord!

Forgive us, if too close we lean
Our human hearts on Thee!"

HAVE FAITH.

LARS ERICKSON.

WATCH for false prophets. They are all deceitful. It is only one faith that bringeth forth good fruit unto righteousness, and that is the blessed faith of Jesus Christ. No man can take that faith except it be given from the Father. True faith is founded on Christ only. He is the gift of God given to mankind. In him is hidden all treasure that is needed for man's redemption.

The first thing that faith bringeth forth is life; next is light; next is righteousness and then full redemption. This faith never was known to fail in love from man to his fellowman. Many profess to have faith but fail to love God, and therefore they are false and the truth is not in them. They refuse Christ and have no love to their neighbor, therefore Jesus gave us this sign, "By their fruits ye shall know them."

Pleasant Hill, Ky.

LORD, INCREASE MY FAITH.

ANNIE R. STEPHENS.

LORD, increase my faith,
That its power may be
A light to shine 'mid darkness,
A guiding star to me.
Though ebon clouds hang o'er me,
All lesser lights grow pale,
But faith's unfailing glory
No storm-clouds can assail.

Lord, increase my faith;
My heavenly guide 'twill be,
To lead o'er trackless waters—
Life's foaming, wave-tossed sea.
Oh! what am I without it?
A wreck upon the strand:
My faith, my sure deliverer,
Guides with unfaltering hand.

Lord, increase my faith;
May it gleam a beacon ray;
Pierce through the midnight shadows
And cheer life's stormy way.
When fierce the tempest rages,
And high the billows roll,
This fadeless light from heaven
Reveals the shining goal.
Lord, increase my faith;
Its power is strong to save,
It fills my heart with courage
To walk upon the wave.
My star, my guide, my comfort,
I'll follow evermore;
Through it I'll brave all danger
And reach the sunlit shore.
Mt. Lebanon, N. Y.

THE SHAKERS' DOCTRINE.

Extracts from a Sermon by Elder H. L. Eads,
of South Union, Ky.

What is Meant by the Second Coming of Christ.

THE following sermon was delivered by the venerable H. L. Eads, Bishop of the South Union Community of Shakers, from the text: "I am the Way and the Truth and the Life; No Man cometh to the Father but by Me." John xiv., 16.

"There is nothing more true than the text I have chosen to-day, and I hope truth may guide me in all I may say. Oh, truth! Sacred truth, thou art God! Then let us have it, though it should transpose ideas and beliefs we may long have cherished. I am informed that new truths are causing other churches to revise their creed,

and may not the Shakers have to do the same since some leaders do not agree on some essential points of doctrine? To this I would say firstly, that the Shakers have no creed. Our faith is Apostolic and unchangeable—one faith, one Lord and one baptism. The faith that saved the Apostles will save the world. Speculative theories may lead some in another direction, but all who are saved must come back to the 'faith that was once delivered to the Saints.' Admitting the charges, I shall endeavor in as few words as possible to correct them. One is the denial that Jesus is the Christ which he claimed to be, and to which his Apostles bore witness. "These things are written that ye might believe that Jesus is the Christ, the Son of God."—Jno. 20-31. "For there is one God and one mediator between God and men, the man Christ Jesus."—Tim. 2-5. These are truths, incontrovertible. There was no mediator above and between Him and God as supposed by some. It is as correct to say Jesus the Christ as it is to say Daniel the Minister. Another is that the true Christ came from the seventh heaven, entered in and took possession of Jesus at his baptism, and a third is that a Christ of the Universe came, directed and guided Jesus. Both of these postulates are in violation of the first canon of logic, and no man can know his reasoning is sound without having studied this science and complying with its canons.

The seven heavens spoken of have no reference to distances in space, as contended for, but they are the seven conditions of our race, one above the

other, from animal man up to Christ, who introduced the seventh and highest condition possible to the race, and which his true followers enjoy. Points in space do not make a heaven for any soul. Heaven is spiritual. God's kingdom is within you, and wherever you are, if the soul is in harmony with God, it is in heaven—if not, it is in hell, even though it should be in the company of saints and angels. Heaven and hell are both here—you ascend to heaven as you ascend in goodness, and descend to hell as you increase or descend in badness. Thus every one will get the reward of the deeds done in the body, whether they be good or evil, for God is no respecter of persons. You do not have to go above the clouds and into the starry regions to find the one, nor descend into the bowels of the earth to find the other. Astronomy shows the falsity of both postulates; it teaches that Alpha in the constellation of the Centauri is the nearest star to the earth, and that it is 206,000 times further off than the sun which is 95,000,000 miles distant, and that it takes the light of this nearest star three years and four months to reach our earth. Now it is not supposed that any distinct entity, either spiritual or material, could travel faster than light, which flashes around our globe almost as quick as thought, and were the first material heaven spoken of on a plane with this nearest star, Christ would have said to the repentant thief, 'this day three years and four months wilt thou be with Me in paradise (!)' But, as I have said, heaven is here: we do not have to go among the stars to find it. The Lick telescope

reveals enough to show that it would take the Christ of the universe millions of years to visit all its parts, thus confirming the truth that such a Christ is a creature of the imagination and has no existence; and the same of the seventh heaven missionary. To suppose the seven heavens were seven rings at great distances around the earth would be to make this little ball of ours the center of God's universe (!) when God is as much here as anywhere in space, seeing every act, and knowing every thought of our lives, for all of which He will hold us accountable. So let us all come back from the stars, accept and obey Him who is the way, the truth and the life, as we never can come to the Father but by Him, Jesus Christ, who never made a mistake or blunder. It is thought by some that He was mistaken on the food question, but He was not: yet all should be Apostolic enough to abstain from any kind of food rather than offend weak brethren who do not know the components or properties of the food 'that goeth into the mouth,' and thus support union and harmony.

The second coming of Christ is questioned by many, who wish to know something about the marriage of the Lamb and Bride and when and where it took place, and how Ann Lee came to have that honor. According to her testimony, it was about the middle of August, 1770, over one hundred and twenty years ago. She says she saw the Lord and Savior Jesus Christ, and she (I believe her, for I have had the great honor of seeing Him myself) conversed with Him face to face, as one person with another, and that, in

the presence of hosts of shining Angels and Christ Himself there told her that she was the one of God's own choice to carry on his work, not of generation, but of regeneration, when Ann accepted and owned Him as her Lord and Guide, and ever after that her followers gave her the title of Mother. Thus they became one, and the marriage of the Lamb and Bride was completed by God Himself in the presence of angelic hosts without any priestly ceremony, and she humbly accepted Christ, the Way, the Truth, and the Life, which she lived and manifested to the world the second time as predicted, 'without sin unto salvation,' and thus ended the mystery of the second coming of Christ, and all who are still looking for Him to come bodily through the clouds are doomed to disappointment, for he came as a thief in the night, as predicted more than one hundred years ago, and he now calls to all the world, saying: 'Come unto Me, for I am the Way and the Truth and the Life. No man cometh to the Father but by Me.'

NOT QUESTIONABLE.

DR. LIGHTFOOT says that Adam was created on Friday morning at 9 o'clock, that he ate the fruit about 1 P. M. and that Christ was promised at 3 P. M.

Julius Africanus insists that the world was made Sept. 1st., and was 5508 yrs. 3 mo. and 25 days old at the birth of Jesus. He wrote A. D. 220.

THROUGH careless thought shall we be brought

To suffer more than pain of death;
By earthly ill our cups may fill,
As friends resign the mortal breath.
M. Whitcher.

THE MANIFESTO.

OCTOBER, 1891.

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Editorial.

It was a good thought that a beloved brother entertained, when he called to remembrance the gospel work that might and should be carried into effect. With a little extra effort much good may be accomplished. It only needs this inspiring current of thought to pass from mind to mind, through the household of faith to kindle anew a zeal for love to God and for peace and good-will toward all men. Yea, good brother we want the inspiration that has touched your soul to become as wells

"of living water springing up unto everlasting life," that every one may drink freely of these waters and thirst no more.

The water from Jacob's well may be very good for many purposes, for the children of this world and be to them God's natural blessing, so much to be desired, and so essential for health and comfort in this world. While we unite with them in giving thanks for the unbounded supply of good gifts which come to us so freely from the hand of our God, we will not forget how much we are indebted to Him for all the gifts and graces that adorn the mind and which enable us, as children of his care, to work the works of righteousness.

This gives evidence of a growing interest toward goodness; of a life above that of a mere animal existence: and a light from God that is to redeem the world. Our responsibility in this matter is one of magnitude. Neither principalities nor powers should be able to exert an influence detrimental to the prominent interest that has called us from the world. As there are no mysteries to obstruct the highway of holiness or that can ever prevent the pure in heart or the peacemakers from seeing the glory of God, so we have nothing to fear in accepting the cross of the Christ, and in presenting this before the world. It is simple, easy to be understood and affords a light so bright and clear that there need be

no fear of losing the right path if we enter in at the strait gate.

The elements of human nature are, no doubt, quite as they were "in the beginning," and the advancement in human progress must be the cultivation of man's moral and spiritual faculties. The fearful outbursts of passion and the revolting crimes that are so suddenly aroused in the ignorant brutal mind is a fearful reminder of what our life may be if we neglect to walk uprightly.

Jesus in accepting his mission gave testimony that he was the light of the world; that his doctrine was from God; that it was absolutely necessary for man to make strait paths in which to walk, and to repent or change his mind from that of an earthly, sensual man, to that of a spiritual man, or a child of God.

This same light was and is given to all the disciples, and to them, and no less to us, Jesus has said, You are a light in the world; you are as a city upon a hill, which cannot be hid. Having received this spiritual light, you must let it shine before all men, that they may see your good works, and through these learn to glorify your Father in heaven.

All who have this light in one degree or more, should let it shine. A very little of God's light in the soul is a most precious blessing. If it affords strength sufficient to conquer one bad habit it is well worth cherishing and eminently worth our giving thanks.

Returning to the word of our brother, who has made alive the sleeping thought of many anxious souls, we would repeat,—“If Believers would only make a little more effort!” If they will only—and we believe they will, we are assured that a blessing will attend and increasing good be established.

Let light be diffused more freely in the world. If the truth as found in the testimony of the Christ, has made us free, the same truth will make others equally free, and inasmuch as it has enlarged our thankfulness for these heavenly blessings, it will effect a corresponding work in the hearts of others.

☞ 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.

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

Tributes to the memory of our Sister, Averill A. Copley were received too late for insertion in this number of the MANIFESTO.

Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal. Matt vi., 19.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

August.

	<i>Thermometer.</i>	<i>Rain.</i>
1890.	66.19	11 $\frac{3}{8}$ in.
1891.	69.15	3 13.16 in.

Geo. M. W.

Center Family.

Sept. 6, 1891.

How swiftly fly the wheels of time! Only a few days ago, seemingly, I wrote Home Notes for July and lo! and behold another month is numbered with the past! Have we anything to show for the march of events? Yea, surely. Our barns are well filled with the produce of the earth and potatoes are being stored for winter, which are of very fine quality. Pears are so abundant it is difficult to market them, especially since peaches glut the market of our inland city of Pittsfield. Both these fruits are very fine this year. Plums are also very plentiful, and prices range accordingly. Our tomato crop looks likely to be a failure, yet we hope to secure enough of this indispensable article to make us comfortable, inasmuch as creature comforts are concerned.

I am pleased with the musings of our poets O. C. Hampton and Cecelia De Vere. There are other gifted writers who contribute occasionally for our edification to the columns of the *MANIFESTO*; my thanks to each and all who feel an interest in making our paper a vehicle for Shaker thought and the intercommuning of the various Churches, located in the several states of the Union. Surely, we as a people should feel as much solicitude in sustaining our little Periodical for spreading the truths of Shakerism as other religious bodies are, in propagating their views of God and Christ and what constitutes Christianity.

On Aug. 26, a party of eight Sisters and seven Brethren from our home went to Greylock summit, the highest point of

land in the state of Massachusetts, being about 3,500 ft. above sea level. We had quite an enjoyable time, for an outing. Some of us had to sleep on the floor, which did not quite come up in point of comfort to our nice hair and husk mattresses, still we roughed it through and liked the change.

T. D. R.

North Family.

Sept. 10, 1891.

CHILLY nights and cool mornings remind us of approaching winter and of the necessity of having our fire arrangements all in safe working order. At this season of the year we only need a little flash of fire, and the light fuel we use is just right to set chimneys and stove pipes on fire if they are not cleared of soot. Defective flues and carelessly put up stove pipes cause a large percentage of the fires in our country.

I had a little experience in our boiler cellar, the other morning. We were burning some trashy stuff and a few sparks fell on the floor; I took the broom and swept them up and hung up the broom. In a few moments a scent of smoke attracted my attention, and I went to see what was the cause, and found the broom on fire; water being handy and I being right there no damage occurred. I have concluded hereafter to wet the broom before hanging it up.

We are now engaged cutting corn for ensilage. We have the boiler outside the barn and we draw the wood as we want it; a cart load was dumped near by, and in the middle of the forenoon smoke was observed coming from that load of wood. A spark had fallen from the smoke-stack upon the wood and fire was the result. We make it an invariable rule after we start a fire in the boiler, never to leave it; we remain there until every spark is extinguished by an abundance of water, and the same with our kilns for drying apples &c. They should never be left till the fire is in a perfectly safe condition, and never leave on any account when drying in the night. A hose should be attached to the hydrant and ready for instant use; but

where there is no hydrant a barrel or two of water and pails should always be in readiness.

We finished haying on Sept. 4. Fruit harvest has commenced and is very abundant.

Our Ministry leave for Watervliet on the 16th. inst. In kindest love. D. O.

Watervliet, N. Y.

It is some time since we have written any Notes. We took the gentle hint in the MANIFESTO to do better. The summer is past, but the harvest is not ended. While hay and grain are secured, fruit and vegetables are not. Hay, fair crop. Oats very good. Rye fair. Beans rusted badly, consequently few cans filled. We are busy canning pears, plums and tomatoes, also drying corn. Fruit is plenty except peaches in our locality, of the latter we have enough to make us comfortable. Have had considerable wet weather, which has hindered work, but we keep moving as there is always plenty to do.

We have had good, refreshing meetings, and if the spiritual atmosphere has not been cleared it is not for the lack of gospel testimony,—delivered not in a cooing, lullaby style, but in trumpet tones, that wakens into life the true-hearted Believer, if it does not effectually arouse the slumbering, or more properly the dead soul into newness of life.

Our motto is, Fear not—"Cry aloud spare not," neither the wrongs in ourselves nor others. We have also had beautiful ministering spirits in our midst the past season. Not only the loved ones who have gone before, but the loved ones still living with us in earth-life. Beloved Eldress Joanna Kaime, whose beautiful influence is with us yet, and her precious words will long be remembered.

All the good Sisters from Enfield N. H. each one of whom we remember, and shall always feel drawn nearer to them for their beautiful testimony and life. Nor must we forget our dear Sister Amelia Calver and the two Sisters with her; also Br. Watson Andrews who seemed to possess

the life and power of the gospel in his soul. We have heard rumors of an accident that befell him, but trust it is not as serious as reported. Health of Society good with few exceptions. †

Hancock, Mass.

Sept. 9, 1891.

DEAR EDITOR;—With a soul full of appreciation and thankfulness for the luminous little monthly magazine that comes to us laden with riches, and sheds its radiant beams of light on the pilgrim's pathway, we take our pen for the purpose of adding our mite to the department of the Home Notes. Thoughtful remembrances and kindest wishes are tendered to the faithful band who so patiently toil to interest and instruct the many readers, while breathings of prayer ascend to the Father above, that he may continue to bless and prosper so laudable an enterprise.

We recently had the satisfaction of entertaining for a few hours a company of devoted, worthy Sisters from the North Family of Mt. Lebanon.

Harvesting, cutting and drying of apples, canning of fruit and attending to other needful duties is the present occupation. Apples and pears are more plentiful than we had anticipated. Plums few or none. Oats a good crop. Potatoes yielded well, but show signs of decay. Our little blackberry patch that looked so finely in the spring, gave us the nice product of sixteen bushels of rare sweet berries.

"Dr. Kaime finding a flower under the Humboldt glacier was more affected by it because it grew under the lip and in the cold bosom of the ice, than he would have been by the most gorgeous garden bloom." In like manner we are surprised, and record with great pleasure the fact that we gathered this season, from a tree grown in our Office garden, a bushel of good peaches. Such an incident has not occurred in this section of country for several years. Br. Ira we are sorry to say, is not improving in health as it is desirable that he should. He now expects to make a trip as far south as New Jer-

sey, by advise of his Physician. Being unable to make the journey alone, two Sisters will accompany and remain with him. God grant that he be restored to health and comfort. J. L. S.

Shaker Station, Conn.

CHRIST is spoken of in scripture "as the shadow of a great rock in a weary land." The full meaning of this phrase comes to me now as never before. Here is the shadow of a great rock where we find sweet home peace and rest beneath the shadow of his protecting, guiding love, while the life-battle grows more and more earnest. If we could always remember that He does indeed do all things well what a comfort and blessing it would be! How light our burdens would grow, how easily we could walk and faint not. It does not seem right that we should bear burdens that need not be felt if we had more faith and trust in his eternal goodness and power. We are journeying on day by day, coming with each step nearer the rest and joy awaiting the faithful. Why may we not have more of that rest, more of that joy as we walk? Why may we not even here breathe the pure air of heaven and be strengthened by the sweet songs of peace the angels sing?

Let us struggle on, hope on, hope ever. Let us be strong, be true, be manly, believing that "He doeth all things well."

"Guided by the Lord's anointed" we "walk through green pastures and by still waters," and though sometimes the way seems rugged and sorrows arise, we have strength and courage to go on undoubtingly, and find peace and happiness in unexpected places.

4698 spaces of cream were sold in Aug.

Our new ever-bearing strawberry plants are remarkably vigorous, and give promise of an early and late crop next season.

Now is the time to decide on the number of fowls to be wintered. Hens that have moulted should be separated from those that have not, and placed in winter quarters, free from draughts at night. The moulting hens should not be slighted.

Hot milk is a valuable drink for them. They need a variety of health-giving diets. When the moulting season is over they should have a good supply of egg-making material. Buck-wheat and corn exclusively is not a good diet for hens.

It is best to act wisely when starting in the poultry business. Large flocks of hens do not often pay as large a percentage of profit as smaller ones. D. Orcutt.

South Family.

DESIRING to unite with a "good gift," we say,—The testimony among us which serves to awaken our home circle to purity of life and goodness of heart, is that where a few truth-loving souls are assembled to serve God in sincerity, there will the spirit of Christ be, to bless them. We gain spiritual substance, something living eternally, by our own exertion, just as we may gain temporal sustenance by industry. To expect redemption from the life of perverted nature by the merits of any other human being, however good, will inevitably lead to sad disappointment.

We have the most favorable opportunity now to commence to build a mansion in God's holy temple, in which we may abide. To defer this work until we leave the mortal form, is unwise. Divine instruction leads us to believe that all souls will have an opportunity for eternal improvement. We can most favorably commence the work of self-improvement to-day. To accomplish this great work, we must bear the cross of Christ, which will enable every one to say, "I have overcome the world." When we have overcome our individual world of selfishness and unhallowed desires and have grown to the fulness of manhood and womanhood in the ministration of Divine love, (Christ) we have truly "set down with Him in his throne." Our Parents made their outward lives subservient to a spiritual travail. The temporal duties of life claim attention, but they should be subjected to the spiritual growth.

We are pleased to see Br. D. Offord's remarks about the Reaper & Binder; we have one of the same kind, and think it

works admirably. Two horses can draw it as easily as a mower, in heavy grass.

It will do more work, and better, than any four horse binder. Its name deserves mention, **ADRIANCE**. We have been trying a Pruyne potato-digger and are convinced of its merits; may have more to say about it hereafter. Two horses of moderate weight can draw it quite easily, when properly adjusted. The weather has been hot for nearly two weeks, but a great change has come and we now fear that frost will overtake the corn. It is surprising how suddenly extremes follow each other in our New England climate.

We wish to mention a brief visit to our home from Elder Andrew Barrett. We felt him a messenger of spiritual riches, gained by a life of consecration. **ELDERS.**

Ayer, Mass.

Aug. 1891.

DEAR EDITOR:—I see by the last **MANIFESTO** that I am brought upon the stand, Criticism by Br. D. Offord. Well, I think I deserve it, though it was my intention on leaving home to have only a few days of rest. I have gathered much spiritual treasure, and while enjoying these rich seasons of good at the several Societies, I did regret not having the company of our good Sisters, to share with me, and to drink in the heavenly inspirations.

We are exhorted in our little paper to give breath to the spiritual as well as to the temporal. During my visit to my former home they gave me the privilege of a two days' visit to the little family in Canaan which met my feelings most agreeably. In my interviews with the Brethren and Sisters, many expressed a strong faith in the work of crucifixion, by the cross. The hour of worship really did my soul good, as I listened to the testimonies of truth that found utterance in that little united band, I could say with one of old,—"It is good to be here." Not only were we with those in the body, but the presence of the immortals was sensibly felt during this beautiful season.

All through my old home I could realize the blessings of a heavenly influence resting upon those who were still holding most sacred, those principles of purity which they have valued more than life.

If by the outward we read the index of the mind, or that which is spiritual, we must say that Mt. Lebanon holds her place as the fountain head, from whence our other homes may still draw new life. How pleasant it was to see consecrated souls ornamenting and making their home attractive, in the beautifying of the Lord's heritage.

After a wearisome season of toil and care we are beginning to realize the benefits of good and thorough farming. From less than a quarter of an acre we took seventy-five bushels of extra nice potatoes, and the remaining four acres have the appearance of producing as good results.

Our corn and ensilage crop never was better. The Sisters are busy in preserving the fruit, and in caring for the herbs. The dry weather has very much reduced our water supply, and at present, we are obliged to resort to the pumps for much that we use.

A. D. B.

Canterbury, N. H.

Weather Record, for Aug. 1891.

Highest Temp. during the mo.	88.
Lowest " " " "	39.
Mean " " " "	66.8
Rainfall	3.94 in.
Number of days on which	0.01 "
or more of rain fell,	9.

N. A. BRIGGS.

Sept. 1891,

We are now quite certain that the summer is past, and the harvesting of many things has ended for this season, but the part that has special reference to being saved will be reserved till next time. During the past few weeks we have had sad forebodings of a failure in the potato crop, as in several instances there has been evidence of premature decay. As the early crop was touched with the disease, we thought that our foreknowledge would

readily determine the state of the later crop. We now have a more favorable report, and shall wait through hope.

We have had an evolution or a revolution in the coming of ovens. In 1837 our fathers built a large oven of free-stone, and for many years it was thought to be one of the best, and was in daily use baking the best of bread and pies, etc. etc., till 1865 when it began to depreciate in value and soon gave place to one of the galvanized iron ovens. After the pleasure of the change was over, this oven proved objectionable from the volume of heat that escaped as the large doors were opened. The next change gave us a large square free-stone oven, surrounded by another of brick and heated by a stove placed in the rear and under the floor of the oven. Within this oven were four revolving cast iron disks which were reached by four doors at the front. As the wheels or disks were laid horizontally, the several doors in front were quite narrow and but little heat escaped when any one of them should be opened. The chimney was directly over the oven and as the draft proved to be defective from the first, this was charged as the cause of its failure.

In a few years this oven was remodeled but without any marked improvement. A stove was placed inside of the oven, in order to obtain a quicker heat, but with the heat came more or less smoke and to this the bakers objected. The top of the oven was taken off and the flue enlarged. All this work did little good and it was decided to remove the whole of the chimney and the oven and begin anew.

This time the chimney was built, having its foundation laid on stone work and the oven placed as near the chimney as consistent. In appearance this oven bears a close resemblance to the last one. The heating apparatus has been improved and the structure is now a nice, triple oven. The outer one is of brick; within this is an oven of blocks of free-stone and the inner or third oven is made of galvanized iron.

This last change has been at a cost of nearly three hundred dollars, but the oven

has been in daily use for several weeks and up to date is pronounced a success.

Elder George at Enfield Ct. has had a corresponding experience with the oven built at that place and of whom we received our first patterns. He thinks it is not best to say very much at present, about his improvements, which gentle hint need not be lost in our case, as we shall probably hear from him at no distant day.

A company of five Sisters have recently made a visit to the Society at Enfield, N. H. and have returned with glowing accounts of a beautiful place, where live many near and dear gospel friends. *

Sabbathday Lake, Me.

Sept. 13, 1891.

"Oh, the blessings, rich and many,
Which are mine to share to-day;
All the fountains of God's goodness
Seem to open in my way!"

TO-DAY is one of the many days in which we are especially blessed for we have but to ask and we receive.

The summer is over. Now all New Englanders must prepare for winter. Harvesting is going on in this section. Our grain has been gathered and threshed, yielding over 200 bu. Winter apples are not very plentiful. Of early apples we have an abundance. Have already dried 72 bu. Hope to dry as many more before we get through.

On the 4th. inst. a company of ten Sisters went from this place on an excursion to the city of Portland. They took the steamer, E. S. Spring and sailed out to the Islands in the harbor, visited Greenwood Garden on Peak's Island and watched for the White Squadron which was to come in that day but did not appear until after they had returned home. Another company went to the State Fair at Lewiston on the 9th. inst. They had a very enjoyable day, started early and returned late in the evening. Health of Society generally good, but we are still in need of rain. Clouds threaten to-day yet "All signs fail in a dry time" and we may not receive the much coveted blessing. A. S. C.

South Union, Ky.

Sept. 1891.

BELOVED ELDER HENRY:—Your kind letter is received for which accept many thanks. The weather is cool now. We are making preserves. Have just finished the peaches, 1500 one quart, glass jars. Quinces come next and that will end that industry for this year. Farmers are fallowing for wheat the coming year. Expect to sow about 300 acres. Corn is doing well and promises abundant yield. The late rains have helped us much; other things in *statu quo*. H. L. E.

North Family.

Sept. 8, 1891.

BELOVED ELDER HENRY:—In union with our Elder Sisters, Eldress Nancy and Charity, I send you a few Notes from the North Family. I am twenty-one years old and have lived here twenty-one months. I have been taught the faith of Believers and find it good. I intend to make an effort to live and die by it. By faith in God, confession of sin and obedience to gospel orders, good is gained and progress made in spiritual life. It shall be my aim to set a good example and to aid my younger companions, of whom there are eight in this family under age. Eldress Nancy is very zealous for our welfare both spiritually and temporally.

We have had good crops of wheat and corn this year, and a fair crop of Irish potatoes. Plenty of vegetables, and fruit in great abundance. Of milk and butter, a large supply. We have preserved and dried for family use an unusual amount of peaches and other fruit. We have plenty of honey.

Our Brethren and Sisters are promising and good spirited. E. M.

Sonyea, N. Y.

Sept. 10, 1891.

BELOVED ELDER HENRY:—Your letter containing the pretty poems was received last evening, thanks for both of them; we were pleased to hear from you again, just as we are each time you mail us your kind thoughts of Groveland. We are quite sure

you are coming and tell the family so; we shall not cease looking for you till you come which certainly you will. So hurry before snow-flying days appear for time flies so fast you know they will soon be here then it will not be so pleasant to look about our town when snow-drifts form along the path with sharp winds sweeping down.

The many cold nights, with not quite a frost have been unfavorable for sweet corn, it has not developed as perfectly as it would with more warm weather, but with its imperfections much of it is very good, and may yield a bountiful harvest; it is much easier to predict a failure where no signs of failure exist than to search for signs of prosperity. We are blessed above our highest anticipations in our fruit market. Apples and pears that we were sure would not be seen or heard of, have grown into delicious healthful food, while some trees are heavily laden, quite to the breaking of limbs. Pears have been so abundant that some have been sold. Well, we cannot tell what a few months will produce in the fruit culture. Wheat sowing was commenced the 3rd. inst., and farmers are actively improving the fine days with their much-sowing, while the house managers are trying to brighten the interior of house and home by sweeping and dusting and cleaning in some of the many forms.

A few buildings have had the roofs repaired and repainted and many more are waiting for the same renovating element to brush them up to the shining of more honor and beauty, but when they will, remains far ahead in the future, they may and they may not. G. D. G.

Alfred, Me.

Sept. 1891.

BELOVED ELDER HENRY:—At the time "Home Notes" for Aug. should have been written, I with another Sister and Brother was on a journey along the shore, including Rye, Isle of Shoals, York and Kennebunk Beaches with Shaker basket work for sale.

We had an opportunity to see what is called the favored class in the world. Some were reported to be worth their millions, who had come to these watering places in pursuit of health and happiness. Judging by what we could see many had mistaken excitement for happiness.

A change for a day sometimes tends to bodily health and present happiness. So thought President Westcott of the P. & R. R. when he so kindly sent a free pass to Eld. John for as many of our family as could leave home to come down to Portland and go out to one of the islands in Casco Bay. On the 20th. of Aug., thirty-one persons including children availed themselves of friend Westcott's kind offer.

If I should write a history of that day, it would take up too much of your valuable space, suffice it to say on arrival at Portland we took steamer for Cushing's Island where we spent a few hours watching the waves and inhaling the fresh breezes from the broad Atlantic. Then returned to the city to give the children and some older ones an opportunity to spend a few pennies for what most pleased them. At 5-30 P. M. took train for home where we arrived very tired but not sorry for the journey.

Brethren harvested 150 tons of hay in very good order. The second crop is cut and eight acres of sweet corn harvested which averaged fifty dollars to the acre.

The cream sold for the first seven months of this year amounted to \$732.48. The most received for one month was \$143.52. Twenty-five bu. of cranberries have been picked by the young Sisters the past week. One young Sister hand picked two and one half bu. in one day. Health of Society generally good. Our beloved Ministry Sisters have returned after an absence of nine long weeks, and we gladly make them welcome for they come laden with love and strength to cheer and encourage us on our heavenly journey. F. C.

Union Village, Ohio.

Aug. 1891.

DEAR ELDER HENRY:—As harvest is about to close, I will give some details of the crops. Wheat averaged about 20 bu. to the acre

and we have raised about 10,600 bu. on our farm. We have cut 625 tons of hay. Oats amount to about 6000 bu. averaging 30 and 35 bu. to the acre. Corn never looked better for this time of year, and we have some 675 acres planted, quite a considerable part of which is on virgin soil, and if no untimely frosts come we shall have a large crop of corn. Potatoes and other vegetables and fruits are quite plentiful. For all these blessings we are under obligations to the benevolent giver of all good things—obligations of deep gratitude and also great responsibility as to what use we shall make of such unmerited munificence on the part of the great Father and Mother who inhabiteth Eternity, even the eternal God who is our refuge and the Everlasting Arms which are underneath all. Let us seek the Christ of the universe, "who maketh the stars and Orion, and turneth the shadow of death into the morning; that calleth for the waters of the sea and poureth them out on the face of the earth, the Lord is his name." We are razing to the ground some useless and unsightly buildings and trying to get things in better shape but it is slow work. Yet what will not patience and perseverance accomplish in time?

We consider a spelling school for our young folks to be in order at this time, and are looking with considerable solicitude toward a Bible Class in the near future. We must keep spiritually alive and try to rise more and more into purity, love, self-abnegation &c. or our highest temporal blessings may become more a curse than a blessing. Our health is quite good, and if we could only persuade those from outside to come in and help us enjoy the peace and purity, the contentment and elevating influences of this blessed gospel our joy would be full. Elder Joseph lately made us a present of almost unspeakable value (*viz*) Fifty volumes of the "Encyclopedia Britannica"—One entire set with American supplement for the Office and one for the Family. Union Village never had so rich and valuable a gift before and we hope we shall be duly thankful and appreciative for so splendid a memento of Elder Joseph's kindness amid such adverse times as the present.

Few seem, as yet, ready to cast their lot in with us and join the "hundred and forty and four thousand;" but we try to abide in faith and courage the dayspring from on high to descend from the presence of the Lord and inspire many who now sit in the darkness of sin and the shadow of death to come in and help us perpetuate the best Institution on earth.

O. C. H.

Enfield, N. H.

Sept. 13, 1891.

DEAR EDITOR:—I had about decided not to send a voice from our (corner?) of the circle, when it occurred to me in our morning service, that if I was only able to place upon paper the genuine spirit and inspiration of both exhortations and pieces sung, it would be worth writing and also reading. Why does not some one in each Society who is a regular attendant in service learn stenography: it certainly would be a surer investment of both time and means than learning the art of remembering, the scientific name of which I fail to recall, if I ever knew. I often regret that so many wise sayings uttered by those rich in experience, are lost upon the air, while if it were possible for them to be read at some future time by an awakened soul prepared for the good seed, might bear golden fruit in the resurrection order; I will just touch upon the different points as space would not admit of other than brief mention.

Our Beloved Elder Giles' last words in our assembly were revived as very opportune; "We should be producers as well as consumers." In the spiritual rendering, producers of love, peace, good-will, not consumers alone, preying upon the vitals of society by magnifying the defects to our own detriment.

Our Community home was affirmed to be the best home for the development of the Christ spirit; supplying the proper conditions whereby his life and teachings may be lived, which home should be sacred to the memory of all consecrated souls, and never, either intentionally or

thoughtlessly, made to serve selfish purposes.

The love which should characterize the true disciple, far removed from the inferior quality of this divine element, which is the unregenerate inheritance of humanity as a whole, pure, peaceable, merciful, forgiving and withal truthful.

In the freedom of our worship lies both its benefit and beauty, so let us avail ourselves of all our privileges, that they may be blessings in full. "Running after is sweet, it is the tight tanks that become slimy and unwholesome." E. B.

By invitation of the Spiritualists of Albany, N. Y., F. W. Evans delivered a Lecture in Van Wetchen Hall. A very intelligent and appreciative audience attended. After the Lecture, questions by the audience were sent up and answered.

The Spiritualists want him to lecture each Sabbath during September. Many thanks to the speaker were rendered at the close of the meeting.

INQUIRY.

SCRIPTURE TEXT.

No. 1.

"There came a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. iii., 17.

At the transfiguration a voice was heard, saying,—“This is my beloved Son, hear ye him.”

In Exodus xxxiii., it is written, that the Lord spake unto Moses face to face as a man speaketh to his friend, and in Gen. iii., 9 the Lord and Adam conversed about the affair that occurred in the garden of Eden, but John in v., 37 in quoting the words of Jesus that have reference to God, he says,—“Ye have neither heard his voice at any time, nor seen his shape,” while in John iv.,

12. it reads,—“No man hath seen God at any time.”

It might be quite a difficult matter to reconcile all that may have been said or done as recorded in the first books of the Bible with the statements found in the New Testament. The voice of God in the garden of Eden was quite different from the voice of God on the banks of Jordan.

Dreamers, visionists and seers, whether acting in the capacity of Prophets, or Apostles, tillers of the ground or as keepers of sheep, have from the earliest ages reported themselves as walking and talking with God. To the dreamer while in the embrace of sleep, or to the visionist while entranced, this seems to be as real as any of the transactions of our physical life.

John says he saw the heavens opened and heard the voice of God, and in all probability he was the only person at the baptism that saw the heavens open, or the dove descend. It requires spiritual eyes to see spiritual things and spiritual ears to hear the angels sing or even to hear the voice of God. A dreamer may see as distinctly, hear as accurately and conduct an interview as pleasantly and consistently as a person in full consciousness, and during this time be locked securely in a room without company, and his mind wandering in dreamland.

John was quite safe in telling those unbelieving Jews that they had neither heard nor seen God, according to the Christ dispensation. The disciples were quite human in manifesting a much deeper interest for the dreamers and seers of their own order, than for

those of other people. They could heal the sick, but would see others consumed with fire from heaven, rather than to have them healed in any other name than the one in which they were interested. They could hear the voice of God, but were free to say that those not of their order had never heard God's voice.

As the voice of God is the voice of the spirit of goodness, a person must be spiritually impressed to hear it. *

EXEGETICAL AND CRITICAL.

IN Home Notes of Union Village, for Aug. MANIFESTO, Elder Oliver quotes a text from Ezek. xxxi., 8, and asks “Who will hunt it up and explain it?” Sister H. Agnew thinks no one has paid attention to that request, and she wishes to have it noticed. She has hunted it up, and I rise to explain.

The Prophet is uttering a parable to describe the greatness, glory, beauty, strength and prosperity of the kingdom of Assyria, which had been destroyed about 30 years previously, or in the year 605 before Christ. The world is represented as “the garden of God,” and its different kingdoms are likened to trees therein. As Assyria, which for a time exceeded them all in greatness and beauty was brought down to Sheol and destroyed, so would Egypt meet a like fate on account of the pride and arrogance of her people. No pomp, nor splendor, nor greatness could save her from the punishment due for her sins.

A. G. H.

NATURE is the guide-book of science, the handmaid of art, the mistress of music, the voice of eloquence, the silver tongue of poetry, and the inspirer of the noblest sentiments of the soul, which call forth reverence and praise to the great and beneficent Creator of her vast domain.

M. J. A.

GOING HOME.

"Ye ought rather to forgive him, and comfort him, lest such an one should be swallowed up with overmuch sorrow."—2 Cor. ii., 7.

CANTERBURY, N. H. 1890.

Affetuoso.

I will rise and go to my Father's house Where bread and wine are

free, Where I know the gifts that my spir-it craves, Are kind-ly spread for

me. I will seek the balm for ev-er-y wound, Forgiveness—God's pure

love; I will take the cross, the burden bear, And with the faithful move.

Books and Papers.

HALL'S JOURNAL OF HEALTH. September. Contents. A word with our Readers; Curiosities of the Vegetable Kingdom; A Monster to be avoided; The Age of Decay; Cancer; What is a Cell? Worth Remembering; Water as a Medicine; Worms; Hot Milk a Stimulant; How to avoid choking; To take out Paint, etc., etc. Office 34 west 59th. St. N. Y.

THE JOURNAL OF HYGEO-THERAPY. August. Contents. Treatment of the Sick; Chronicles of Ruth; Rational Medicine; Don't shut up the Windows; Anti-Vaccination; Physical Culture; Starving to Death, etc., etc. Dr. T. V. Gifford. Kokomo, Ind.

THE PHRENOLOGICAL JOURNAL.—A fine portrait of Professor Harris, United States Commissioner of Education, embellishes the first page of the September number of THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. In "The Agent in Ethics" some excellent points are presented by the writer to show the necessity of understanding moral conduct scientifically. No reader can say after considering the second paper on "The Physiognomy of the Mouth" that we have not reached certain positive principles for our study of the face.

"Thought Transference," by Mrs. Poole, is a very reasonable paper. Two eminent New England physicians and a western one are sketched in the installment in this series on Phrenological biography by Mrs. Wells, and Prize Essay No. 3. follows. The installment of "Hits" is large this time and entertaining. The Rev. Dr. Smith, so well known as the author of America, is well sketched, and a *fac simile* copy of his handwriting given that would look well in a gilt frame. "The Social Problem," "The Treatment of Boys" and "The Wonderful Slot"—the last especially will please. "Internal Baths in the Treatment of Fevers" the leading title of the Health section, and there are several other things which will be found serviceable to the attentive inva-

lid. This department is always well furnished and important. The editor's talk and the other short items and paragraphs help to complete a capital specimen of this venerable monthly, now in its 92nd. volume. Published at \$1.50 a year, or 15 cents a number. A special "On Trial" offer is made of six months for fifty cents. Address Fowler & Wells Co., Publishers, 775 Broadway, New York.

How oft my guardian angel gently cried,
"Soul from thy casement look and thou shalt see
How he persists to knock and wait for thee."
And oh! how often to that voice of sorrow.
"Tomorrow we will open," I replied;
And when the morrow came,
I answered still, "Tomorrow."
H. W. Longfellow.

Deaths.

Alexander Morrison, at Mt Lebanon, N. Y. May 31, 1891. Age 38 yrs. 10 mo. and 11 days. He was a Scotchman, and had lived in this Society about two years.
O. H.

William Davidson at Harvard, Mass. Aug. 22, 1891. Age 77 years.

Br. Wm. entered the Community when a young man and has been an honorable member. He has proved through his whole life that he desired a full salvation.
A. D. B.

Ann Brady, at the North Family, Union Village, O. Sept. 3, 1891. Age 87 yrs. 10 mo. and 24 days.

Has been a member of the Society about 45 yrs.
C. C.

At Watervliet, N. Y. August 9, 1891. Jessie May Small. Age 15 yrs. 6 mo. and 11 days.

Averill A. Copley, at Shaker Station, Ct., Sept. 14, 1891. Age 39 yrs. 1 mo. and 6 days.

Sister Averill was adopted by Believers in early infancy. Beautiful traits of innocence developed in her through the sunshine of purity and truth. E. S.

The Manifesto.

VOL. XXI.

NOVEMBER, 1891.

No. 11.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

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

No. 11.

Dreams, Visions, and Prophecy.

Danville, October 18, 1804.

*"To the Moderator of the }
Synod of Kentucky." }*

IN these sublime figures was couched the whole purport of the Schismatic vision, the coming of the Lord's kingdom with power. A one body of people, united in Christ by the pure bond of love; the house, habitation or dome of the king of kings, in which the groanings of Presbyterians, Methodists, Baptists and Christians, for the wounds of their petty, party causes should not be heard. A Zion or pure gospel church, shaking herself from the dust, from every thing unclean; all that belongs to the serpent, and shining forth like the sun in his brightness. Making the people to tremble, and shaking terribly the nations. Consuming the man of sin, and open-

ing a stream of everlasting righteousness upon the earth.

These were bold figures, and that they were just about to be substantiated, required something more than a vain imagination to evince.

Sleeping and waking, the whole topic with these Schismatics, was the increasing work of God, and the blessed kingdom just about to appear, and each one contemplating it through some special dream or vision, in which they felt confident they had a particular revelation of the Lord's Christ.

This was the kind of manna which they were daily gathering.

In some of these rapturous scenes, they professed to be carried out of the body, and to be favored with a particular interview with the spirits of their departed friends, and to see and learn their different allotments in the invisible world. Sometimes they mixed with great multitudes who had embraced religion in the past century, and were waiting for the new Jerusalem to appear, and the way to be opened into the holy City. At other times they professed to see the holy City in the bright and heavenly glory, and to hear the songs of the angelic host; and attempting to join them in

their music, occasioned the melodious sound, that entering into the overshadowing cloud of such celestial wittnesses, perfumed their whole soul and body with a peculiar fragrance, which rendered everything of a mortal nature, disagreeable and unsavory.

This peculiar fragrance, which could not be found in any thing upon earth, but the subjects of these strange operations, seemed of all other things, to bring the heavenly state the nearest to the senses of these people. Under the influence of this singular perfume, they would swoon away sometimes three or four times in a day, recover, rise and dance with such elevated springs, as might render it doubtful to the spectator, whether they properly belonged to the inhabitants of this globe, or to some other family of beings.

Besides these singular transports, they had another species of vision, more universal, in which the sun, moon, stars, mountains, rivers, plains, vegetables, animals and a thousand particular things and circumstances in nature, were used as emblems of things in the spiritual world, or kingdom of Christ.

One has a night vision of two suns, another of three moons, another, wide awake sees a great platform of bright stars in the noon-day hemisphere. From these they descend to apparitions of strange things upon earth. One discovers a certain spot of ground illuminated all over with the brightness of burning fire, and thousands of human beings flocking to it from all quarters, and instantly purified from all the effects of a gross and fleshly nature.

Another sees the air crowded with birds of prey, commissioned to devour the flesh of every dead beast. Another sees a road marked out in the color of bright light, a thousand miles long, and stands with his visual faculties intensely fixed upon it, until he discovers certain persons coming forth with good news from afar. Some in their visions were employed in crossing rivers, climbing mountains, finding treasures, fighting serpents, or more delightfully employed in eating the fruits of the tree of life, bathing in clear water, casting off old garments and putting on new.

In a word, all nature seemed to be impregnated with a new and spiritual quality, which rendered every object and every transaction presented to the mind, whether sleeping or waking, susceptible of some signification which respected the then present work.

These short sketches may serve to recognize the astonishing raptures in which the Schismatics were carried along in full expectation of the kingdom of Christ. Such was the unre-mitted flow of that spirit, which transmuted every thing into a different appearance, that were it supposable that disembodied spirits could enter living men and women, it might be thought that every visionary, recorded either in sacred or profane history, had rendezvoused in the Schismatics, and borrowed their active powers to revise their endless train of types and figures. At least it was, no doubt with the greatest propriety, that these singular people appropriated to their day the full and perfect accomplishment of the following prophecy of Joel.

"I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams—and I will show wonders in heaven above, and signs in the earth beneath, blood and fire and vapors of smoke." They did not consider that the spirit of prophecy, or their dreams and visions and other signs had any thing in them to be depended upon for salvation. But as the merchant hangs out signals about his door, to direct the people where to come for merchandize; so were the prophet, the dreamer, the visionist, the sweet singer, and fragrant dancer, hung out to the view of the world, to show where God was about to open his everlasting kingdom of righteousness, peace and joy in the Holy Spirit. This kingdom was what the Schismatics were peculiarly interested in, and short of this they determined never to stop.

About the latter end of the year 1804, there were regular societies of these people in the state of Ohio: at Turtle-Creek, Eagle-Creek, Springfield, Orangedale, Salem, Beaver-Creek and Clear-Creek. And in Kentucky; at Cabbin-Creek, Flemingsburgh, Concord, Caneridge, Indian-Creek, Bethel, Paint-lick and Shawny-run, besides an innumerable multitude dispersed among the people in Tennessee, North Carolina, Virginia, and the western parts of Pennsylvania, who were exercised more or less with the same spirit. Praying, shouting, jerking, barking or rolling; dreaming, prophesying, and looking as through a glass, at the infinite glories of mount

Zion, just about to break open upon the world.

At least those who were foremost in the schism, expected beyond a doubt, that another summer would not roll by with any degree of the light, gifts and power of God, short of that which bringeth full and complete salvation from all sin. In this expectation, besides the common exercises of shaking hands and pledging themselves to each other by every thing sacred, that they would persevere in the sin-killing work unto the full feast of the lamb, they practiced a mode of prayer which was as singular as the situation in which they stood, and the faith by which they were actuated. According to their proper name of distinction they stood *separate* and *divided*, each one for one; and in this capacity, they offered up each their separate cries to God in one united harmony of sound, by which the doubtful footsteps of those who were in search of the meeting, might be directed sometimes to the distance of miles. Whatever this portentous concert might have addressed to God in the inner man, a sensible spectator with the slightest attention might have gathered the general import of their univocal prayer, from such language as the following:—

"**LORD GOD, ALMIGHTY!** Thou hast promised unto us eternal life, and this life is in thy Son. Thou art no respecter of persons. Glory to thy name, we believe it is thy will that all should be saved and come to the knowledge of the truth. We venture upon thy promise, and roll our souls upon thy truth and faithfulness, as

the rock of eternal ages. Thou hast invited us to come to the waters, without money and without price. Heaven's King, thou knowest that we are thirsty. We have long wandered in the dry, sandy desert of sin; but glory to God, we believe there is an everlasting fountain opened, and our souls have already begun to taste the blessed waters. But Lord, we are not satisfied. We want the fulness; and we believe thou hast given us the foretaste, not to disappoint us; but to encourage us to press on to the overflowing fountain: and short of that we cannot stop. We want to bathe in the ocean of redeeming love, and wash away the last and least remains of a fallen nature. Jesus, Master, we want to be like thee; holy, as thou art holy, without spot, and blameless. Come, Lord, and finish thy work! Cut it short in righteousness. We doubt not, it is thy will, even our sanctification. Thy perfect will is all we want to know. O send by whom thou wilt send. Work by means of thine own choosing; only supplant, root out, consume and destroy the man of sin, the son of perdition, and set our souls at perfect liberty from his iron bondage. Jesus, Lord, inscribe thy character on our every faculty. Make our bodies the fit temples of the Holy Spirit. Diffuse thy nature through all our active powers; and let every member be moved and actuated by the impulse divine."

Could language be invented more expressive of the near approach of the day of real, positive, and full redemption? It therefore remains to give some account of those important

realities, to which the foregoing signs and wonders pointed, and for the entrance upon which, they served as a preparation.

"Shout, Christians shout, the Lord is come!
Prepare, prepare to make him room!
On earth he reigns, we feel him near,
The signs of glory now appear."

(TO BE CONTINUED.)

SHAKER HARVEST-HOME.

ON Thursday afternoon, Oct. 1st. at the North Family, Mt. Lebanon, N. Y., an industrial exhibition and harvest home gathering took place, consisting of work produced by the family; mostly of recent date, also of old times. Several Brethren and Sisters from other families were present, among whom was Eldress Eliza Ann Taylor, of the Ministry, and to that aged Sister a hearty welcome was given.

Eldress Anna White, in some introductory observations, said that they were greatly blessed, that day, in the harvest work. There were sowing, planting and reaping seasons; then came the harvest season, when the farmer gathered in cereals, fruits and vegetables, and garnered them in storehouses, before the approach of winter. The little exhibition was suggested only on the previous Sabbath. They would find a considerable number of objects to examine; for some of the work of the North Family was shown, from the year 1820 to the present time and it was also the work of old and young. They would have accepted the work of those in other families who had once lived in this order; but the exhibition was rather premature. In a central position, they would observe an ever-

green tree, which was planted by Elder Frederick, and upon it were a few leaflets of his publication. There would be an opportunity of walking around and inspecting all the contributions, after a few readings and recitations.

Six young Sisters sang 'Flowers of Heaven.' Readings by Martha Burger, 'My Offering,' and Cora Vinneo, 'A Comparison between Flowers;' recitation by several little girls, 'The Christian Graces,' faith, hope, charity, purity, godliness. "Let us learn the Christian graces, as we walk the heavenly road."

Br. Daniel Offord said that this was a surprise to him, as, he presumed, it was to many others. It was the Sisters' gift and an evidence that the Sisters were keeping the gift for them; and the Brethren would bless the Sisters. Remarking upon some of the objects placed around the room, he said that he was largely concerned in water pipes: a half-inch pipe could be seen there, which was used, in old times, to supply the family with water. Forty years ago, they had three faucets for kitchen, second house and wash house: now, they had over three hundred faucets. (Br. Charles Graves: And every one of them to be taken care of.)

The family is supplied with water from a four inch pipe of sixty times the capacity of the half-inch and which will throw a stream of water over the house. It is also used for the bathrooms. The baptism of the body is as essential to our existence in this world as the baptism of the spirit is to our souls; we realize that there is much in physical existence that can aid in spiritual welfare. Here is our aged brother, Henry Cantrell, whom we are

privileged to have with us; thirty years ago, Henry, a first-rate mower, used to mow with the old scythe hanging in the opposite corner: now, one of the little boys, twelve years old, could, with the mowing-machine, do six times as much work in a day. There was an old sickle; an acre of grain used to be a great day's work for an average man: but now, with the patent reaper and binder, a comparatively feeble person could go round the field and reap at the rate of ten acres per day, with all those bundles bound up.

He then alluded to the results of the progress of horticulture, pointing to some specimens of fine and large yields of apples, tomatoes, squashes, potatoes and sweet corn. All the sunflowers, said he, were from the labors of the boys, and he expected that the sun of righteousness would shine upon the dear children.

The various objects of industry and the display of fruit were then inspected by the company. The celerity with which these products of labor and skill had been brought together and arranged reminded one (of course, on a small scale,) of the rapid construction and artistic arrangement of "houses of London in the olden time," which were so much admired at the Healthier Exhibition, South Kensington, London, in 1884. The roof was dressed with asparagus bugs, covered with red berries, with hanging baskets of flowers and trimmings of hawthorn; and an evergreen tree was a central figure of the room. Upon the walls were two beautifully enlarged photographic portraits of former Elders of the Order: Elder Richard Bushnell and Eldress Antoinette Doolittle. Upon the mantel

stood a row of lights, from the home-made tallow candle and lamps, to Edison's electric burner.

Flower stands were arranged by the side of the room on which were pots of rare plants; another with varieties of flowers; a sloping frame, covered with wood-moss, dotted with floral designs; then there were bouquets, in handsome form, of different flowers, each one grouped by itself, all raised at home.

Two stands were occupied by the fruit that had been preserved in glass jars, this season; peaches, pears, pine-apples, cherries, plums, gooseberries; also dried fruit was exhibited; dried cherries, plums and pears.

One long table was devoted to the fruit and vegetables gathered from the gardens, farm and orchards: apples, 20 varieties; pears, 7 varieties; plums, 2 varieties; (rather late for plums;) a fine variety of quinces, peaches and musk-melons. Four varieties of grapes; 4 of squashes; 3 of sweet and yellow corn, and some very large pumpkins and mammoth sunflowers. A nest of double-yoked eggs. Three varieties of beans; root-celery; sheaves of wheat and rye, and a miniature stack of hay.

Second table, manufactured articles. Various articles of home-knitting, from our own wool; gloves of fur and silk; various useful fancy articles. Rye-straw, gathered in June and made into bounnets and mats, the various processes shown; also, styles of caps worn during the last hundred years; miniature suits of Brethren's and Sisters' clothes, and specimens of spinning and weaving.

Third table, upon which the printed literature and the writings of the family were exhibited. In the center of the table of literature was a model of the

ark of the covenant, from Biblical description, pure white, with a gold band around it and draped in white; modelled by Cecelia De Vere. Placed in the ark was a portrait of our late beloved Minister Giles B. Avery. The third table also included literary compositions, penmanship and ornamental designs by the Sisters; a speciem of William Offord's printing; a specimen of shorthand and typewriting. Near the center was a table with refreshments, ornamented with small bouquets.

Here was the produce of the dairy, a large sage-cheese, and some gilt-edged creamery butter. Among the curiosities were a model of an old spinning-wheel; some worsted and skeins of yarn, spun by the Sisters many years ago. Upon a shelf were several pairs of home-made shoes of different kinds. A little plot of grass with a poem attached, 'The Beautiful Grass;' also floor-mats and carpets.

Elder Frederick W. Evans said this was a time of gospel union, and he was very glad to see so many young people enjoying life in the gospel. Reverting to the Mosaic dispensation, he spoke of the Hebrew festivals and Sabbaths, and contrasted the Jewish with the puritanic Sabbath. He had been told by Elder Henry B. Bear that, in the Ohio Society, they had a large preponderance of men, and found difficulty in getting women converts. He (the speaker) thought that the numbers of the Sisters ought to predominate, as at Lebanon. There were all the chores, attention in sickness, many things necessary for them all, that required the care of Sisters, and a good company of Sisters was one of the blessings that they could not be indifferent to.

He congratulated the Sisters upon not being drawn into the whirlpool of fashion, as they would have been if in the order of the world. The Elder then read a short poem by Harding, a spiritualist, pathetically referring to an aged pilgrim "walking on the strand, waiting for the boatman." "A welcome to the boatman," and mourning, were common feelings in the world, by and for the aged: but he was walking upon the strand of life and enjoyed it; and if he could be sure of as good a place and company in the next world as he was blessed with here, he would be quite satisfied. The nearer to the spirit world, the union grew stronger and the enjoyment greater.

In concluding, Elder F. W. E. said "Our Shaker order protests against the closing of the World's Fair upon any one of 'the seven sabbath days,' and against all religious legislation, under our secular government, as being in violation of the Constitution, which guarantees to all citizens, men and women perfect liberty of conscience.

"The Shakers respectfully suggest that, on the Constantinian Sunday, the poor—common people—be admitted to the Fair, free, and that a lunch be provided, of good hygienic food and drink, free of cost. Therefore, we urgently plead for the laboring-classes, the real producers of the larger portion of the World's Exhibition, and repeat that the World's Fair should be kept open on all the seven sabbaths of the week.

"Otherwise, it will be un-American, untrue to the founders of our republic and our non-sectarian Constitution; also a base injustice to a large portion of our best citizens, in depriving them of the opportunity to attend.

Eldress Anna remarked; While gratified that the Brethren appreciated the labors of the Sisters, they should be glad to have more good Brethren. She then spoke of some of the labor-saving appliances and inventions. She used to stand, all the forenoon, over the wash-tub; but that is done away. She also spoke of the present famine in Russia, and the "hunger-food."

Among the exhibits was a broom with a paper attached; entitled 'The Inevitable.' This was read by Rosetta Stephens. Life's common and daily necessities follow us everywhere. Ruth Barry, read 'The Harvest-Home Gathering'; Julia Lincoln, 'A Praise Offering' of flowers; Lucy Bowers, a classical piece on 'The Groves'; Belle Rullhausen an acrostic, 'Fair Rose of Summer'; Ada Wayue, 'The Harvest-time' of ripened fruit and grain; Sarah Bodine, 'A Grateful Tribute'; Mabel Lane, 'Fruits and Flowers'; A duet on the organ by Mabel Lane and Julia Lincoln. May Rullhausen read a poem, 'A Summer Day'; Eldress Anna, 'The Grass', "Sing the grass, that brightens this earth of ours."

Br. Charles Graves spoke of what all had done, to help the exhibition along; each had contributed in his or her way. Br. Walter is the herdsman. He represents his charge by this large sage cheese. Again, others put on certain finishing touches so as to produce other articles of food that are here; for instance, the cake and pie.

Br. Daniel: We all put a finishing touch on that.

R. Stephens exhibited some cotton articles of dress worn by Eldress Ann Taylor, when a little girl; the date thereon being 1821; the cotton was

grown in Kentucky, and spun and knitted there, by hand; some of these articles were, at an early date, presented to Eldress Polly Reed.

The visitors then returned thanks.

Sr. Emma J. Neal, had to leave for the Church office; said that she was beyond time, having become entangled in the magnetism of the place; for something so good was there, that she could not stay out.

Sr. Minerva Reynolds was very thankful for the opportunity of meeting her Brethren and Sisters, and seeing the products of their industry and the products of their minds, also. She desired to be united with them in all that was good and true.

Sr. Catherine Van Houten had observed the progress of the North Family during sixty years, from the time of her early childhood; its increase and blessing.

Sr. Phœbe Van Houten said that this was a gathering that tended to a great increase of love and charity.

Sr. Martha Anderson remarked, "I have to thank Sr. Phœbe for care during childhood" and, thought Sr. Grace Bowers would, too.

Br. Alonzo Hollister characterized this as a "feast of reason and flow of soul." In regard to new-comers, remarks had been made about the difference between "men" only, and those who truly became "Brethren;" but it should be borne in mind, in regard to the future Brethren and Sisters, that it must necessarily take time to complete the gospel work and transform them from the worldly to the spiritual. He was not behind any one in prizing his good Sisters, or his good Brethren.

Elder Timothy Rayson congratulated

the Brethren and Sisters upon the success in gathering the various articles and in arranging them, and presenting them for mutual benefit. It is really a "Harvest-Home." I enjoy these occasions as much as any one. I would have been glad if more from the other families could have had an opportunity of being present, but a great many of them, it being a busy season of the year, were attending to their duties at home; and we know that there is a good rule to be observed, "Duty first; pleasure afterwards." I thank the North Family for the privilege of meeting with them, and for the invitation to enjoy this social gathering.

One of the Sisters, in speaking of flowers, had quoted, that "a thing of beauty is a joy forever." The present occasion caused in the mind a happy reflection of meeting so many good Brethren and Sisters, all contributing to make their home beautiful and a joy forever, to each and every one.

The choir sang, "See the golden fruits that come from our heavenly Harvest-Home." There was then an interval for refreshments; and, after singing a piece entitled "Blessing," and some friendly conversation, the company separated.

The exhibition will remain open until next Monday, to give other visitors an opportunity of attending; an offer which has been accepted.

Reported by MARTIN W. MILES.

Mt. Lebanon, N. Y.

Eldress Anna, in a letter, remarks concerning their exhibit;—

"There was a gift in it. Labor truly has its reward. The union, love and

kindred friendship was enhanced many fold. In support of the allusion made to the necessity of keeping the World's Fair open on Sunday, we would add that, although invitations had been freely extended to all the families of the Society since Thursday, and we had entertained successive companies from that time up to 4 P. M. on Saturday, still on Sunday P. M. we had in every sense the fullest and richest gathering, in the presence of the Elders of the Church Family, our venerated Trustees, and other faithful burden bearers, whose pressing duties on previous days had prevented their attendance.

And this is a Christian Community, where love is the only incentive to labor and a "United Inheritance" in all the blessings of life, the recompense. No wage-slavery,—no task-masters, no monopolists; yet even under this beautiful, free, industrial system, not until the Sunday could they participate in that which, as they feelingly expressed, "would have caused life-long regrets to have missed."

Br. Daniel Offord, who is ever alive to the interests of the laborer, asked for the tenants on our farms to have an opportunity. They came through his invitation, much to our gratification and their happiness." Sincerely,

Your gospel Sister,

ANNA WHITE.

*Read at the Funeral of Sister
AVERILL A. COPLECY.*

—
EVELYN STROWBRIDGE.
—

The present occasion produces a universal feeling of oneness. A mingled intensity of sorrow, softened and chas-

tened with joy. For the good it has been, around what remains of the fragile, long-suffering form, we tenderly wrap the tomb shroud, and by law immutable, virtually consign it to the consuming elements, from whence proceed no sigh of fear, of blighted ambition or cry of distress. Of the soul, the spirit, the being to be judged, rewarded and rejoiced, we speak with the select, sacred language of tenderness and love.

We incline to go back to the days of childhood and review the good of that early period, and as we walk hand in hand in every-day association through youth and mature years, we note the progress of the Christian character, the growth of ability consecrated. Almost at the beginning of a promising life of willing activity, came the serious injury, productive of over thirteen years intense suffering. Even then though "A veil hid from our eyes the events of succeeding years" it came like a heavy blow.

Did her cheerful spirit lose any of its vigor and interest? Nay, nor the deft hands now cold in death, cease to do for the good of others. Kindness of heart and willingness to help others, especially the sick, have been corner stones to the character so well begun here, and as she nears her celestial home—open swings the door, and on Jasper walls in the light of divine promise we read. "Blessed are the merciful, for they shall obtain mercy."

And patience, a virtue so much needed and well tried by her extreme physical condition, was more than remarkable. When she was first afflict-

ed, we missed her from the family circle, and as each passing duty or pleasure appeared, we distinctively felt that a link had been broken, but because of the inevitable fact, that health was almost totally and forever gone, we gradually relinquished hope to reason, and have been the pitying, sorrowing witnesses of prolonged sickness and pain. Now that relief has come, her spirit will find a more healthful atmosphere and continue the development of virtue and usefulness.

Yet not afar is the spirit world, nor the souls of our invisible loved one, and as we seek to draw them around us, the sainted circle will be widened and strengthened by one more who has sought "The Pearl of great price" conscientiously and patiently filled out her measure of life toil and suffering. And who, when the Virgin roll is called, can answer in the confidence of the upright.

Shaker Station, Conn.

IN MEMORY OF THE DEPARTED.

MARIA WITHAM.

It is well with our Sister, her soul now
unbound,
O'er the bright fields Elysian can roam,
Why then should we mourn, the parting
must come,
For the angels have beckoned her home.
Float upward O freed one, rejoice in thy
call,
To bid all that's transient adieu,
And join with the music that's sweet to
the soul,
In regions enchanting to view.
We all shall soon meet in that heavenly
land,
Where no earthly troubles annoy,
United forever a pure happy band,

Where sorrow is ended and parting's no
more.

Our moments are gliding so swiftly away,
Soon we shall be called from this house
of clay,

Then I would prepare with my Sister to
dwell,

And to earth's fading pleasures bid a final
farewell.

Shaker Station, Ct.

MOUNT AIRY, O. AUG. 30, 1891.

MY DEAR BRO. HARVEY:—I have received your kind letter containing your "farewell sermon"—so said, but I think you will preach many more.—Your sermons were always good, and this is the best one I have seen or heard from you; I think you should keep right on with them. The reproof of the speculator in the horse trade was good; but he ought not to have been allowed anything for his time, as that was an easement for a wrong, fraudulent act. I am glad that I spent a year or more at Union Village, because the prevailing spirit was Love. I am not sorry that I have pursued the religious thought still further—till I can no longer believe that an organized system exists on earth, sufficiently large, to meet the demands of the Universe, (but there is one large enough for our planet. H. L. E.) The Buddhists are a pure, sincere and apparently honest people; and have never murdered any body for their religion, though their population embraces about one third of all on the Globe: (The number in Asia is 295,000,000,) and yet millions have been put to death for Christ's sake.

I cannot regard God as a person, for that means one among many; but

as the Great Soul of the Universe, composed of millions of inhabited worlds, which are ruled by love. God the Infinite, is everywhere, and lives in all that lives—He is in us and we in Him. To constitute the Supreme Divinity, takes all of mind, soul, spirit and matter; so that God is all and in all. To whom then must I pray but God within? I oftentimes pray to my spirit friends, who come to me in answer to prayer; sometimes in materialized bodies, whose language is plain and distinct to my natural ear. If you object to the term, materialized bodies I will say just such a body as Jesus had when he was journeying to Emmaus with the two disciples, the third day after the crucifixion.

Excuse my rambling letter, my dear Brother, and give my love to all the faithful friends.

ENOCH JACOBS.

BELOVED ELDER HARVEY:—The letter from your dear friend, Enoch Jacobs, calls to remembrance his visit to Canterbury in Sept. 1846. I was at that date twenty-two years of age and assisted in printing one number of "The Day Star," a copy of which is now before me.

I also bear the dear friend and Br. in pleasant remembrance and am sorry when I call to mind the forces that obliged the beautiful little "Day Star" to fall below the horizon. More gospel light would have been before the world to-day, if that Star could have been held in its place. The number to which I refer is largely the testimo-

ny of Believers and no doubt, did much good on its mission of gospel love.
H. C. B.

THOUGHTS FOR AUTUMN.

Alas! the cold bleak wintery winds begin to blow,
And lovely Nature once so fresh and green,
Will soon be clad in one vast sheet of snow,
But even then is time for thoughts serene.
Should we thus change and in the winter time
Our hearts which once were warmed by love's bright beam,
Be frozen o'er and we no more be kind,
Ah! then would be no time for thoughts serene.
But 'tis not so, though hard the winds may blow,
Nor from the sun proceeds one cheering gleam,
With love and friendship still the heart doth glow,
Ah! surely then there's time for thoughts serene.

BY A GIRL OF 14.

Shall I make peace,
Or live in strife,
With those who prize
The higher life?
A word not said
Is best for me,
When with my friend
I can't agree.

M. Whitcher.

The love of God inflowing in my soul,
with increasing knowledge of his Divine attributes, fills me with unspeakable thankfulness for existence. M. J. A.

Be ye therefore perfect even as your Father which is in heaven is perfect.
Matt. v., 48.

THE MANIFESTO.

NOVEMBER, 1891.

OFFICE OF PUBLICATION.

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

All communications should be addressed to

HENRY C. BLINN,
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Editorial.

In the preaching of Shakerism, which is only another name for Christianity, we can have no other object than to preach the whole truth as God has permitted it to shine in to our souls. Every moral and every Christian Society has a measure of influence bearing upon this same question, and all are more or less anxious, when directed by uplifting inspirations, to have the good prosper and maintain an ascendancy over every low estate.

When Jesus remarked that "the truth shall make you free," he was the messenger of an inspirational influence that should from that day hold permanent possession of the human mind. Whatever may transpire in the world to allure man from the principles of righteousness, or to engulf him in the vortex of sin, there has ever been a light from God, revealing the power and glory of a better life.

We are ascetics in any other sense than that which occupied the mind of Jesus, where he says, "Ye are not of the world, but I have chosen you out of the world."

This declaration of Jesus must find a resting place in the heart of every one who believes in the mission of the Christ. The life of the world is the life of animal generation, a place not in the least above that upon which Adam and Eve lived during their Edenic visitation.

The amalgamation of the life of the world with that manifested by the cross of Christ has been the superlative desire and the untiring effort of every form of pseudo Christianity. To force this upon the mind of man that he may be held by the influences of a sensual world has been the priestly influence of every credent church. "Wars and rumors of wars" have been heard at every point of the compass, and with the poison of asps under their tongues, a stream of private or public persecution, has in the name of religion,

been a plague spot on the earth and an affliction to all dissenters.

The opening of a church service was recently made by reading a portion of the sermon on the Mount. It was beautiful beyond expression and breathed an inspiration so life-giving that one might be transported to a realm where God-men or good men dwell in peaceful prosperity.

It requires no studied effort to accept the ministrations of that life which was above and in advance of the world. It was the embodiment of goodness—one with the Father—and kindly permitting us the privilege to share in the same great blessing. A man on the earth, "tempted in all points as were his brethren" and yet a living example of a present resurrection, in which all must participate if they would be among the members of his church. A freedom that is wrought out through the acceptance of this truth, must permeate the whole being, and make of every recipient of this divine favor, a man or woman of God.

We can see no inducement for those who accept the cross of Christ, who know that they can, by faithfulness in the truth, obtain the promised reward, to anticipate or even to hold in possession those treasures which savor of selfishness or which lead to a life in the world.

Better say with the apostle, "God forbid that I should glory, save in the cross of our Lord Jesus, the Christ, by whom the world is cruci-

fied unto me, and I unto the world." Gal. v., 14.

Here we have a Christian testimony that gives forth no uncertain sound. Through this comes a freedom which the truth only could establish in the mind. As it made the apostle a free man, a son of God, so in like manner, the growth of the same divine truth in the soul will make of all others, free men and sons and daughters of our God.

We have no occasion to say that this is like "our testimony" for it is the testimony which the gospel of Christ came to establish, and becomes our treasure by accepting it into our daily life, and by establishing it in the kingdom of our God by practical righteousness.

☞ 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.

☞ The two following notices were received too late for insertion in their proper places.

HOME NOTE.

Oct. 1891.

South Union has had four frosts this fall. Have just finished digging and housing the poor crop of sweet potatoes. The first family have about 500 bushels. H. L. E.

DEATH.

Lucy McCuen, at South Union, Ky., Oct. 18, 1891. Age 79 yrs. 6 mo. and 16 days.

Sister Lucy has been with Believers since childhood. H. L. E.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.
September.

	<i>Thermometer.</i>	<i>Rain.</i>
1890.	61.	11.31 in.
1891.	65.60	2.18 in.
Geo. M. W.		

Oct. 11, 1891.

BELoved EDITOR;—The bountiful harvest which this year has been ours to enjoy, from the earliest to the latest fruits, teaches us anew the all-important lesson, "We reap what we sow." In this case we also gather where has been planted.

From spacious orchards we now gather the delicious fruit of trees, most of them planted by those whose tireless labors, have won for them the invitation: "Enter thou into the joy of thy Lord."

The planting of trees by those on the shady side of life, seems to me to be the embodiment of an unselfish interest in those who are their successors. In this, our loved ones gone before have set a noble example. Will those now in life's prime, "go and do likewise." If every one numbered in our ranks should take for their text the golden words uttered by Elder Giles as reported in Notes from Enfield, N. H., "We should be producers as well as consumers," both spiritually and temporally, where would ever come a decline. O let not one who shares the blessings of our Home, draft upon its treasures without doing all in their power to return the same to the Lord's storehouse with no stinted measure.

The picking of our winter apples was finished on the 10th. inst. and one thousand one hundred and twenty-five bushels have been taken from the trees, and now nearly as many still remain to be gathered for drying and for cider. And such beautiful apples. It has been like viewing a delightful panorama, to watch their growth since the early spring gave us the clustered blossoms in such abundance.

Our tomatoes also have yielded bountifully, when once they could be persuaded to ripen. But the frost keeping its distance from our hills until the 10th. of October has given us ample time to reap the benefits of the care bestowed on our spacious tomato patch.

We hope abler pens with more time than ours, will report the pleasure which we as a village enjoyed from the first to the fifth of October by the "Harvest-Home Gathering" at the North Family. All were invited and during the days it was open, nearly all of our village attended to see the collection of fruits, flowers, vegetables and industries of that devoted family; to be met with smiling faces, gentle voices, and to listen to recitations, speeches, songs, etc., suitable to the occasion.

"Coming events cast their shadows before" sometimes. Is this a forerunner of a Society "Harvest-Home" for our Centennial, 1892, to show what progress our Community, starting from almost nothing, has made in one hundred years.

When my thoughts turn to our *possibilities* as a Community, volumes seem to open before me, and—but I must write no more at this time, lest even the forbearance of our patient editor, become so exhausted that my humble offering arriving too late, be consigned to the waste basket.

A. J. C.

Center Family.

Oct. 14, 1891.

BELoved ELDER HENRY;—We have abundant cause to be thankful for both spiritual and temporal blessings; for abundant crops of hay, corn and potatoes, also fruit of all kinds commonly cultivated here. Fruit is generally fairer, and pears sweeter than in most years. Apples are less perforated with the fly maggot than in other years of late. This pest was little known here twenty years ago, but of late, has destroyed the value of a great deal of otherwise, fair and excellent fruit. We are well along in our apple picking, and the fruit is fairer and more of it, than we saw reason to expect in the forepart of summer.

Our Society meetings, according to custom must be near their close for the year, but they have been seasons of deep spiritual interest, and movings of the waters of life, promoting union, harmony, and supplying food to those who hunger and thirst for salvation and the bread of eternal life. Yet it does not seem to be the time when we can consistently proclaim "Ho! Every one that thirsteth come!" Come all ye needy and hungering souls—We've enough and to spare. Because only a selected number can be admitted to our feast at present. It is public only to certain prepared ones.

This is not mentioned for complaint, but for reminder. There are times and seasons in the spiritual work of God, as in the natural creation, and there is a suitable time and season for every righteous proceeding under the sun, moon, or stars. But never, nay never a time for unrighteousness. Souls endowed with spiritual talents, are enriched in giving. The liberal soul shall have liberal store.

"O our mortal friends and brothers!
Each and all must toil for others,
And the soul that gives most freely
From its treasures hath the more:
For in losing life we find it,
And in giving love we bind it,
Like an amulet of safety
To our hearts forevermore."

We had a very enjoyable season Oct. 1st, at an industrial exposition and social entertainment given at the North Family, which had the right kind of talent to make it a complete success—Thanks and honor to whom honor is due. Long live and prosper the MANIFESTO, and its Editor and contributors, and abundance of light, peace and health to its readers. *

North Family.

Oct. 10, 1891.

THE summer has past, and the harvest most brought to a close. We are now engaged gathering in our apples of which we have a great abundance, and very nice. The weather the past few weeks has been beautiful; no frost till this A. M. Everything has ripened up, and we had some very large yields. Our patch of tomatoes

a little more than half an acre, has yielded at the rate of one thousand bushels to the acre; never saw tomatoes so thick and so nice. Sweet corn was a very heavy crop. Winter squash (white chestnut) on a little over half an acre we had six tons and a half. Beans were likewise very good. Indeed we are most bountifully blest with every good thing pertaining to this life, and if we don't have a grand thanksgiving, it will be because we are too selfish and have not done our duty, loving our neighbors as we do ourselves.

In working our gardens the past season, I never before realized the benefit there was, in frequently stirring the soil; the weeds in this respect prove a great blessing to the diligent cultivator; if it were not for the weeds, our gardens in many cases would seldom be cultivated or hoed. The appearance of the weeds constantly remind us, and of necessity we stir the soil. Straight rows, and uniform distance apart are a great advantage, in field, or garden. Irregular crooked rows, mean careless cultivation; careless cultivation gives indifferent crops; poor crops are no incentive to gratitude; unthankfulness leads to impatience and poverty; thus crooked rows have a depressing, downward tendency. While straight rows, and clean culture ever tend upward towards perfection.

Our gospel friends at Hancock are an example to all who pass their street; and there is no doubt, that many a one passing their straight-rowed, clean kept gardens, and witnessing their enormous crops, has caught an inspiration inciting him to go and do likewise.

External surroundings have a marked influence on the internal growth of young people.

A company of boys put to work in a field or garden where the rows are crooked and overrun with weeds, where the fences are covered with briars and bushes and the walks in a slipshod, slovenly condition, and it will be very easy for them to be rude and disorderly. I love straight rows, clean of weeds and neatly kept borders; they make it easier to be good.

Well, it looks as though our Society Meetings would soon be closed; for upon the arrival of cold weather we have no means of heating our meeting house that is satisfactory, and no thoroughly scientific way of ventilating it. I think the house where we meet for worship, should be made the most comfortable; where the best knowledge of art and science should be embodied, to warm the house equally all over, and where the ventilation is so perfect, that at the close of the meeting the air is in as pure a condition as when first entered; and it should be out of the reach of anybody to stop the breathing process going on. Every house where humans, or other animals live or meet, should be constructed so that it as really breathes, as does the animal body. Shall not this knowledge be brought into one or more of our meeting houses as a preparatory step for our centennial 1892.

In kindest love, D. O.

Shakers, N. Y.

WE have been having delightful weather the past month, for harvesting our various crops, which have all been very good.

We are about done canning tomatoes, which have yielded far better than we expected. A warm Sept. ripened the fruit nicely. The amount of tomatoes canned in the Society must be about 4000 doz.

The Church family have dried over 100 bbls. of sweet corn and the Second family will have nearly 200 bbls. They will finish cutting about the 16th. of this month. We are digging the potatoes and they are affording a good crop.

The apple and pear trees have been breaking down with abundance of fruit.

We certainly should give thanks to the Lord for this bountiful harvest of temporal blessings. We have also received spiritual blessings, at the hand of the Lord as we were found worthy.

The South family have been building an addition to their family dwelling, which is nearly finished, and is a much needed improvement; for while they always have

room in their hearts to welcome those who wish to be Believers, still their house was rather small. They are now well provided with room in the dining hall and in the chambers. J. B.

Second Family.

THE weather during Sept. was unusually warm, ripening fruit, corn and tomatoes so fast, that it required diligence to keep pace with the growth, and not allow it to go to waste. The last week in Sept. this family put up seven hundred dozen cans of tomatoes, the largest yield we ever had in one week. At the same time we were cutting and drying corn, also cutting ensilage.

We have obeyed the counsel of Mother Ann in "hands to work," and hope we have done as well in giving our hearts to God, who has so bountifully blest us with an abundant harvest.

Oct. 4th. was the warmest day of the season. We had a pleasant surprise about three weeks ago by a call from Eldress Martha Johnson and five young Sisters from Hancock. They came to Albany for an outing, but as it was raining hard on their arrival, the Elders of the South family who were there to escort them, concluded it would be better to spend the day at Watervliet. So all came out and made a running visit and returned the next day. We enjoyed it more perhaps for the lack of formality.

We hope to hear that Br. Ira Lawson has improved in health and we, with his friends at Hancock, hope that God may grant him a longer lease of life.

Our Ministry are still with us except one familiar face, which we miss, but hope to see the next time they arrive at the Valley. Elder Joseph returned to our home in good health and gave us the love of gospel kindred in western Societies at our religious service. Love to all our gospel friends North, South, East and West.

Shaker Station, Conn.

PAUL gives expression to these words in his letter to the Colossians: "We give

thanks to God the Father of our Lord, Jesus Christ, because of the hope laid up for you in heaven." The reason of his thankfulness is found in the fact that the Colossian Church had remained steadfast and true to the foundation principles of the gospel. Through temptations, trials and persecutions the hope which they cherished had comforted and sustained them.

What was true in the experience of those early Christians has been true in the experience of all the disciples of Christ ever since. The hope laid up for them in heaven has been an anchor to their souls, holding them amid trials and conflicts which they have encountered. And as we press onward in the self-denying path, we with Paul thank God for the hope laid up for us in heaven.

"All who have this hope,"—that is, the hope of being like Christ, "purify themselves even as he is pure." Glorious hope. How it brightens as the years pass away. Let us so live that our faith and hope may stand, ever guided by God's hand.

4052 spaces of cream were sold in Sept.

A large crop of apples, 612 bushels and 42 of pears have been dried, and the work goes bravely on.

Hubbard squashes a good crop.

The times of feeding poultry should be regular, certain hours being fixed upon for that purpose, but they are few who systematically feed their fowls. Clean water should be kept in the presence of poultry at all times, and yet this important matter is overlooked by many.

Warmth in the winter is very essential to laying, being as important as a supply of food.

D. Orcutt.

THE beautiful October days are lending their aid to inspire our hearts with true thankfulness for the bounties of heaven, both spiritually and temporally. Our garners are well filled, and plenty abounds in every direction. "Hands to work, and hearts to God" never meets with disappointment. A consecrated life finds

its daily reward. At this season of hurry and bustle to have the fruits well secured for winter use, combines toil and patience also perseverance, and our labors are not in vain.

At present the apple crop demands our attention, as the abundance of shining fruit bends the heavy laden branches to the ground. Potatoes are nearly all harvested and a bountiful yield of good size and quality. Corn is cut, and ready to be brought to the barn, and is also satisfactory in every way. Nothing is wanting to remind us of that love which governs, and the power that has created all these blessings which we daily receive. We have enjoyed a visit from two Sisters from Philadelphia the past month which has proved beneficial in many ways, the bond of union is strengthened, gospel love has been diffused, and the living testimony of Mother's gospel enjoyed. These elements increase our thankfulness and zeal, to make greater effort for this "Beautiful gospel, this soul saving gospel."

M. Witham.

Ayer, Mass.

Oct. 1, 1891.

WE are just now having glowing accounts of the future of our people by a spiritualistic medium who has been with us a few days. She has looked into the future of Society and tells us what we are to be in three years from this time. All very good, but I fear there is a work to be done before reaching that glorious state. No condition in Society can be attained without work and the more glorious, the more ardent and severe the labor of those who are the pioneers of the work.

The strongest test of character is the power to work free of personal spirit. No change has ever been accomplished without a great sacrifice on the part of some of the members of Society, hence the great necessity of help from the powers of wisdom. To have a power to work while out of sympathy with many of the methods and yet in entire sympathy with the true purpose of the work is a great gift of

grace, and belongs to the best characters.

A unity of purpose can exist where there is diversity of opinion as to how the purpose is to be accomplished. True devotion is not shown by tenacity of opinion, but by a spirit of investigation to discover how far that tenacity of opinion is true and can be justified. Where the object of each worker is the good of all and to build up the true principles, there will be but little opposition to meet. Success then will not rest on "I THINK" but on "these are the facts, how can we meet them." A misunderstanding may sometimes arise, but it is not due so much to personal feelings, as a lack of frankness of expression of the true feeling.

"Let us reason together," is good logic, and where there has been a mistake made, let us look upon it as a mistake of the head and not of the heart.

Duties of the household stand about the same from month to month, though the Sisters have shaken from their shoulders the work of herb-picking and are now engaged in the preserving of fruit.

The farmers have filled the silo with eighty-five tons of the best of corn fodder. Nothing pleases the farmer more than to see the fruits of the harvest coming in bountifully, and he feels assured that "God helps those who help themselves."

As there is, generally, a strife among gardeners to have the first ripe tomatoes, I would suggest that they try Maul's Tree tomato. If you have not had it, try it next year and let us know of your success. I think it is one of the wonders of the garden. I set 175 plants and I think every plant yielded not less than three pecks of good tomatoes. A. D. B.

Canterbury, N. H.

Weather Record, for Sept. 1891.

Highest Temp. during the mo.	85.
Lowest " " " "	35.
Mean " " " "	63.4
Total Precipitation " "	1.53 in.

N. A. BRIGGS.

Oct. 1891.

ALTERNATELY, since early spring, we have sent out our usual stock of hopes and fears, as touching the closing of the fruit harvest of 1891, and especially the blossoming and fruiting of those trees that hold in reserve for us the treasures for use during the winter.

All the small fruits have been thankfully received and many of them placed in the cellar to be used as an appetizing comfort in connection with other substantial food.

The abundant crop of pears, including some of the best varieties, has been even more than one could wish. However, the daily influences that are brought to bear upon them, so continuously, will no doubt relieve us from all undue anxiety.

A liberal supply of winter apples has far exceeded our expectations and we gladly give vent to many free-will expressions of thanks. Several hundred bushels of excellent fruit are being carefully laid away for use, as the good of the Community may determine. While we now feel thankful in thinking and knowing, in the months to come we shall be thankful in having,—and in being able to partake of them as our daily food.

A few days since we received through the mail, a little package of "Buckeyes." For these we are indebted to the kind remembrance of Br. Watson Andrews of Ohio. The novelty of the name in this section, threw many quite from their guard, and they were puzzled to determine the size, shape or quality of a "Buckeye."

Soon, some one says, "They are just like Horse-chestnuts," and as that was so near correct, the guessing closed.

The tree should be better known, for its beauty of foliage and its pyramidal racemes of beautiful pink and white flowers.

And now comes a package of Ever-bearing, strawberry plants from Br. Daniel Orcutt of Enfield, Ct., for which he has our kindest thanks. We shall hold the plants in fond remembrance, and when they "grow and flourish," we shall be

interested to make farther investigations.

Sept. 23. We were visited by a large delegation of Free-will Baptists, and for one hour our home was busily engaged in entertaining not less than one hundred and twenty persons.

A religious service of three days had been arranged to take place some two miles from our Village, in the interests of the Baptist church, and while on their way the above number called to see their Shaker friends. The hour passed very pleasantly, and closed with singing, both by the Shakers and their visitors.

Well, the harvest is not yet past, and although the New Englanders are not remarkable for the abundance which they may gather, they have the enjoyment of getting quite a good supply of God's earthly blessings and for which we hope all may carry a thankful spirit. *

Enfield, N. H.

"All that is needed to make a person think diminutively of himself, is to get a good square look at himself."

My eyes casually rested on this quotation in looking over a paper that might rightfully have been termed a waste of printers' ink and precious time, had it not been for one redeeming feature:—a short column, called "Sands of Gold," and I thought, why not call the attention of some young, would-be Christian, to this homely truth, it may help another to see himself as others see him, which is one of the important achievements.

Evidently some soul had been illumined with the light of truth sufficiently, to see ones natural state far removed from God, greatly in need of both justice and mercy to bring out the qualities that ally one to the heavenly kingdom, and cleanse, as with fuller's soap, from all ungodliness.

The thought also suggested itself, that as Believers in Christ's first and second appearing it was our duty, privilege also, to square our accounts at the closing of each year; to take a "good square look at ourselves." If it is necessary in the busi-

ness world, as is generally conceded, why not ten-fold more necessary in the things that concern our growth mentally and spiritually.

Let us see, not where we have tipped an uneven balance, for very few are exposed to this temptation in our Community homes, but where we have in thought, word or act wronged another, and make restitution, where we have been in any degree disloyal to the banner we professedly march under, where our omissions of duty, either temporal or spiritual have been recorded by the unseen guardians, and what our relations are with the Infinite, which relationship we may form and maintain through the sacred channel of prayer.

Our summer has indeed been enjoyable, so far as weather is concerned; more consecutive pleasant days than for many seasons past. Our pear, tomato and apple harvest has been abundant, and we think and speak often of those who have not these blessings in such abundance.

No extreme cases of sickness in the Society, though the too common ailments that poor humanity is heir to, afflict and annoy. Our love and good wishes to all, wherever our little Monthly may find readers.

E. B.

Alfred, Me.

Oct. 1891.

AFTER an exceptionally mild autumn, we are reminded by a little freeze that summer is past and winter will soon be here.

Our sweet corn did better than anticipated, averaging a little more than \$55.00 to the acre. Harvesting is nearly completed. Apples a light crop and potatoes not as plentiful as last year.

The Brethren have taken advantage of the very dry time to replace the old wooden tubing that conveyed the water to our mill, with an iron one, believing that the best is the cheapest.

The hens at each family are having some new houses built for their accommodation, and I doubt not will show more

gratitude for their increased comfort than some bipeds without feathers. Who knows but they may do nearly as well as Br. Daniel's.

2308 spaces of cream were sold in September.

The Sisters are busy preparing for cold winter which is rapidly approaching. Truly time waits for no man. How important then, it is for us to improve our moments as they fly. Seed-time and harvest will come to every soul. Let us carefully select the seed we sow that a beautiful harvest of peace, love and truth may be ours to reap.

"I am sowing seeds for future days
Though oft unconsciously.
A harvest grown from seeds now sown
Will soon my portion be." F. C.

Sabbathday Lake, Me.

Oct. 1891.

ON looking over the "Notes" of last month's issue of the MANIFESTO, we are reminded that the time is at hand for more and wonder what we can say that will be of interest to its many readers. We have heard that "there is nothing new under the sun." This of course does not include a bit of news now and then.

The last flat roof in our village has been removed and a more modern one taken its place. Our ox-barn has been undergoing repairs and is now almost an entire new building. It has been quite an expensive job. Now all our barns are in good repair. We wish we could say that about our other buildings.

The ensilage corn which was cut and put into the silo last week grew to a great height, some of the stalks measuring fourteen ft. and eight in. A goodly harvest of squashes has rewarded the Brethren for their labor. About five tons and of splendid quality, the genuine Hubbard, and we are saving the seed for market. We have also an abundance of pumpkins, have cut and dried over one hundred good-sized ones, beside having a plenty for present use. Thus for many days to come we shall have the much prized pumpkin pie,

while our Sister Society is enjoying the appetizing cranberry sauce. And we can say with our good New England poet:—

"What moistens the lips and what brightens the eye,
What calls back the past like the rich pumpkin pie?"

Our aged brothers, Samuel Kendrick, Thomas Noyes, Paul Nowell and Pliny Worcester are bright examples of industry and patience. During the long days through the heat of summer, we have seen these good fathers busily at work on the wood. They have split and wheeled into the wood houses about 200 cords. Brs. Pliny and Paul have also husked and strung on wires all the sweet seed corn for market. Br. Pliny has also driven the team to Poland Springs twice each week all through the season. We love and cherish these dear aged ones, for the time will come when they will not be with us.

Now we want to tell you how very near our good Sister Aurelia came to losing her life yesterday. She was walking through the dwelling house with company and stepped backward from the head of a flight of stairs without thinking she was so near. She fell the whole length and came to the landing below. Nothing short of a miracle could have saved her. We are filled with thankfulness at every thought that her life is spared, and are glad to tell you she was unhurt and laughed at the frightened faces she saw around her.

A. S. C.

Sonyea, N. Y.

Oct. 9, 1891.

THIS, the most brilliant of autumn mornings since summer flew away, calls our attention to signing October notes, one of our favorite duties of the day. Never within our remembrance have we noted such an extreme scorcher; as the fall days advanced, the mercury ascended till the nineties were reached in the shade; one shower during thirty days freshened the parched atmosphere for a few hours, but "Burning Sun" soon swallowed the rain drops and left the dry old world to return to the dust of the earth from whence it came.

Our farmer champion Paul R. Kingston can display the largest and longest ear on record. It measures eleven inches in length and eight in circumference, this mammoth ear is an ear of western corn raised for ensilage, the present yield amounts to thirty tons to the acre, the stalks are from fifteen to sixteen feet high forming quite a verdant grove. A new ensilage machine for cutting the corn was recently obtained and is to-day in full operation, performing the work successfully. The potato harvest was finished Saturday the third inst., two hundred and nineteen bushels were grown on two thirds of an acre, the entire crop is free from every sign of decay, the dry season has proved favorable for the preservation of the Irish vegetable, valued by "all kinds, all colors, all nations and people."

Monday the twenty-first ult. the family commenced cutting and drying sweet corn, the harvest continued till Saturday, P. M. the twenty-sixth, when the laborers completed the drying and they viewed their work and found it good and they rested on the twenty-seventh day.

The past week has been devoted to gathering winter apples, and fall ones and all that have fallen, the gathering has shown a greater supply of the unlooked for article than the inhabitants a month previous dared hope for. Apple drying is now the chief occupation. While the apple bee hums and hums away, providing good food for the long winter's day. G. D. G.

Union Village, Ohio.

Oct. 5, 1891.

DEAR MANIFESTO:—Our health is very good and we are trying to move the wheels of our destiny in the most favorable direction possible so far as we have anything to do with it and that is a good deal, as I view it. Elder Joseph Holden made us a short visit about the 9th. ult. but short as it was we felt very greatly blessed and comforted thereby. He also made a flying visit to White Water and Watervliet and thence took his flight for

home via. Groveland. We are beginning to harvest our potatoes which are a fine crop. We have dried about sixty-five bushels of apples, (I have to say *bushels* because I don't know how many pounds a bushel of dried apples weigh.) We shall continue until time to gather the winter apples, saving all that fall from the trees in this way. We westerners need to learn a good many lessons in saving all that is savable. Our corn has ripened up splendidly and is out of the way of the frost and is a huge crop.

Our Office is undergoing quite a metamorphosis. We have a Society meeting at 9-30 every Sabbath morning and a singing meeting at 2-30 P. M. We have a meeting for practicing and learning music each Monday evening at 7-15 and another for the same purpose Thurs. evening at 7-15. We have a spelling school every alternate Friday evening and propose to have some kind of intellectual exercise on the intervening Fri. eve. If any one feels inclined to furnish any suggestions as to the manner of conducting such an enterprise, here is an opening for him or her and such suggestions will be gratefully received. We are not of the class, be it known to all men, who believe that there is, ever was, or ever can be, any antagonism between science and religion. We think with dear Elder Frederick, that they have joined hands in a holy and eternal compact. We must hold to this sentiment so long as we believe all TRUTH is of God. We believe that

"Who would divorce this mystic band supernal
Or break the ties their holy compact rule
With atheistic ministry infernal,
Must be a gibbering madman or a fool."

We still persist in preparing medicines and this department is superintended by Br. William L. Lincoln, who is very faithful and efficient in all the arduous burdens and details thereof.

We who lived in the Office are at present occupying the Meeting House and adjoining shops, where the hired help and those stopping transiently, receive their board. We find it pretty difficult to entertain strangers, but so far we have man-

aged somehow to do it. Our Sisters all round spare no pains to care for and make the Brethren as comfortable as they possibly can, for which we feel sincerely grateful and vastly more contented and happy than if it were otherwise. Indeed life would not be worth having without them.

O. C. H.

Watervliet, O.

Oct. 1891.

THE season has been very good for farming. Wheat, corn and hay have yielded a good supply. S. W. B.

White Water, O.

DEAR EDITOR:—As it has been a long time since I have written for "Home Notes," I thought I would write you a few lines.

Crops are fair: wheat turned out on an average 18 to 20 bu. to the acre. We had about 700 bu. of wheat. Good prospect for corn. We have been putting down a fine stone walk from the family dwelling to the gate; we also repaired the milk-house, and laid a stone platform in front of it, and a brick walk, so it is fixed pretty nicely.

Our Beloved Ministry, Elder Joseph Holden from Mt. Lebanon, and Elder Oliver Hampton from Union Village, paid us a flying visit on the 15th. of Sept. The writer recently spent four days at Watervliet, Ohio, and had a very pleasant time. I went to the Soldier's Home on the 18th. ult. and looked about the place. On Sunday, Elder Oliver preached a good sermon, and many thank him for his good advice. I also enjoyed the company of the good Elders while at Watervliet. Many thanks to all the Brethren and Sisters at Watervliet for their kindness to me. Elder Henry Bear and Elder Lafayette Parker made a visit to Union Village on Sept. 28.

The farmers in this vicinity are putting in their fall grain.

Kindest love to all who read this.

H. W. F.

Resist temptation and command thyself with true bravery of soul. M. J. A.

THE Dunkards claim a membership of 100,000. At Hagerstown nearly 20,000 attended our meeting. The tobacco question was regarded as one of the most trying. Its use was strictly prohibited, and no one using the weed can be a delegate to the annual meetings. Feet washing is practiced by the double form, where one person washes and another dries; and by the single form where one person both washes and dries. Petitions came in to repeal these rules and to allow churches to wash feet according to the wish of the majority. They were denied. No jewelry is allowed for adornment of the person. The Quaker thinks the way to bear a testimony against worldliness is to wear plain clothes and use no titles.

A Scotch Presbyterian thinks it very wrong to shave on Sunday, or to hear of a minister of the gospel who goes fishing on any day in the week. One of the religious papers recently contained a prayer, asking the Lord to convert all laughing Christians and show them the solemn truth of life. The Catholics and Episcopalians advise their people never to attend the services of the "sects" because to go to a less noble place of prayer would be a dishonor to God; it would also gratify curiosity and both of these are sins.—*Christian Standard*.

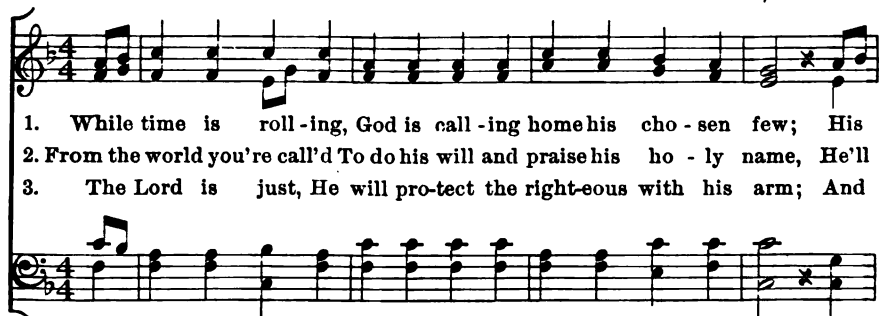
ELECTRIC BELTS AND PADS.

Of all the humbug devices by which quacks gull the public, none is more barefaced than the electric belt swindle. It is not very long ago that almost a quarter of the people in some sections of the country were wearing curious little disks about the size of a silver half dollar, composed of alternate smaller disks of zinc and copper. This combination was said to be a battery. It was attached to a string about the neck and was worn next the skin over the pit of the stomach, and it was supposed to cure dyspepsia, rheumatism, nervousness, and about every thing else.—*Hall's Journal of Health*.

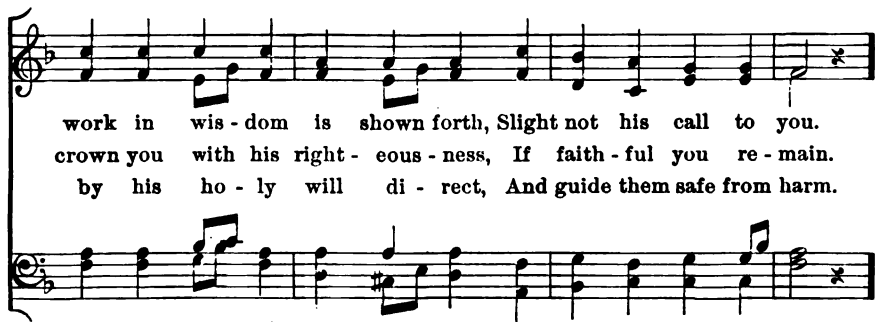
HOLY CALL.

"Give diligence to make your calling, and election sure."—2 PE. I., 10.

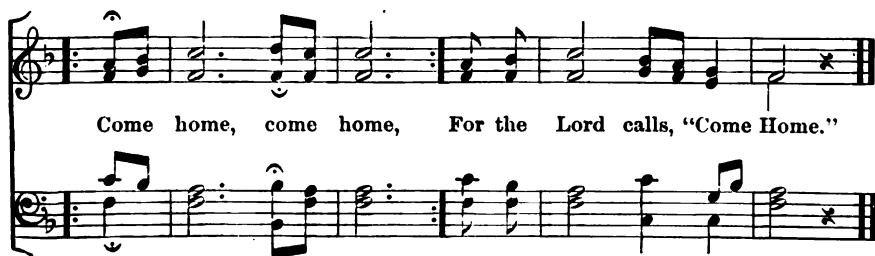
CANTERBURY, N. H.



1. While time is roll-ing, God is call-ing home his cho-sen few; His
 2. From the world you're call'd To do his will and praise his ho-ly name, He'll
 3. The Lord is just, He will pro-tect the right-eous with his arm; And



work in wis-dom is shown forth, Slight not his call to you.
 crown you with his right-eous-ness, If faith-ful you re-main.
 by his ho-ly will di-rect, And guide them safe from harm.



Come home, come home, For the Lord calls, "Come Home."

4 He'll lead the wandering pilgrim home,
 To dwell with Him in love,
 Within those courts of purest bliss,
 In heavenly worlds above.

Books and Papers.

BEN BUTLER'S GRANDMOTHER.

A HIGH PRIESTESS OF THE ARISTOCRACY.

I WAS literally adopted by my grandmother, my grandfather having died several years before. She was a very remarkable looking woman, who stood about five feet eleven inches in her stockings. She was then in the neighborhood of eighty years old, and walked with a stick, yet she was as erect as ever. She also taught me fully to understand her politics, which, so far as I could understand them, were that there ought not to be any kings, princes, barons, nobles, or knights. She never said anything against aristocrats, and my memory of her now is that if ever there was a high-priestess of the aristocracy, she was one, and especially did she dilate upon the fact that her family, the Cilleys, was the best in the state. Can any one doubt where I learned my political status: democratic politics in government and personal aristocracy?—From "Benjamin Butler's Boyhood," by HIMSELF, in *New England Magazine* for October.

Palmer Cox has signed a contract with *The Ladies' Home Journal* whereby his amusing little "Brownies," which he has made so marvelously successful in *St. Nicholas* and in his books, will hereafter belong exclusively to the *Journal*. Mr. Cox's contract begins with the October number, for which he has drawn the first of an entirely new series of adventures of his "funniest little men in the world."

HALL'S JOURNAL OF HEALTH. Oct. Contents. Executions by Electricity; Cheese as an article of Diet; Youth and old age; Exercise for Girls; Inflamed Eyelids; The Hair; How to Speak; Table Manners; Against Alcohol; Cure for Round Shoulders; Electric Belts and Pads; A Dream; etc., etc. Office 340 West 59th. St., N. Y.

THE JOURNAL OF HYGIEIO-THERAPY. Sept. Contents. Treatment of the Sick; Chronicles of Ruth; Food, No. 3. The Bright Side; Anti-Vaccination; Rainy Day Costume; Physical Culture; Dietary, etc. etc. Dr. T. V. Gifford & Co. Kokomo, Ind.

THE PHRENOLOGICAL.

THE portrait of the new Premier of Canada in the PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH is a realizing feature of the October number, and the account of him shows a fitting memoir to the late Sir John McDonald. Supply and Demand contains truths that just now appear to be fermenting in some quarters. Two notable Americans are set off entertaining in Character and attitude. Dr. Elisha Bartlett is written up among the distinguished phrenological lecturers of fifty yrs. ago, while Alice Fletcher, the ethnologist, receives the attention she deserves from the editor. Prize Essay No. 4 is one of the most interesting parts of the October list, and written by a man of more than average capacity. So, too, Some Practical Thoughts on the Discrimination of Character come from a professional hand, and are instructive. In Child Culture, Hetty Dean is, as usual, bright and suggestive, and The Girl with One Talent gives much encouragement to the homely ones. SCIENCE OF HEALTH has more than its ordinary proportion of good, "meaty" reading that comes right into our life conduct. Something for everybody in this number, while the whole contents cannot be discounted. Price, 15c., or \$1.50 a year. A special Trial Trip offer is made of three months for 25c. Address Fowler & Wells Co., Pubs., 777 Broadway, New York.

I would forever keep my mind,
Upon the thankful side;
To count my joys, and leave behind
The ills that oft betide. *M. Whitcher.*

Deaths.

Mary Ann Johnston at Pleasant Hill, Ky., Sept. 23, 1891. Age 29 yrs.

"Blessed are the dead who die in the Lord."
J. W. S.

Charles Taylor at Watervliet, O. Sept. 8, 1891. Age 85 yrs.

He had lived in the Community forty-eight years, and till within two years was a resident at North Union. He was much beloved by all who knew him.
S. W. B.

The Manifesto.

VOL. XXL

DECEMBER, 1891.

No. 12.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

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

No. 12.

Account of the Progress of Shakerism among the Revivalists.

THE flesh lusteth against the spirit and the spirit against the flesh; these are contrary the one to the other, so that every person according to the principle by which he is governed, whether flesh or spirit, will conceive, judge of, and denominate things around him. Hence, what is food and medicine to one man, may be poison to another; what one calls truth, another calls error; what is the work of God to one, appears the work of the devil to another, and even the happiness of one may be the misery of another. The same thing is often distinguished by names directly opposite, according to the sense of different persons.

He who was called the Son of God by some, was denominated by others, the prince of the devils. What one calls Shakerism another calls the tes-

timony of Jesus Christ, and a Shaker in the language of some, is by others called a true Believer, a child of God, a follower of the Lamb. What is still a greater contradiction, that which is called a work of redemption by some, others distinguish as a work of the deepest delusion.

From this diversity in the sense and language of mankind, it will be necessary to treat of this religion in a two-fold order.

1. According to the real sense and understanding of those who have embraced it.

2. As it is addressed to the external senses of mankind in general.

In each part of the history, impartiality requires that I use the names of distinction and modes of expression peculiar to each. Accordingly I shall proceed in the first place to give a brief account of the entrance and progress of the testimony of Jesus the Christ, among the subjects of the revival in Kentucky and Ohio.

Great expectations had been formed by the subjects of the revival of something very great to take place in the summer of 1805, in which God would especially answer their ten thousand prayers, in delivering them from sin

and opening the way into the holiest of all, pursuant to which, the same spirit that had convinced them of sin, inspired them to pray and confidently look for deliverance from it, and stirred up such warm expectations of its near approach. That spirit, on the first day of the first month, in the same year, dispatched three men,—John Meacham, Benjamin S. Youngs, and Issachar Bates from the Church at New Lebanon, in the state of New York, with the testimony of Jesus the Christ, and as living witnesses of God, to open and confirm to the people, that way, and only way out of sin; that complete salvation which they themselves had found, and that everlasting life and glory of which the Church in that place was in possession.

They arrived in Kentucky about the first of March, tarried a few days at Paint-lick where they were kindly entertained; from thence they journeyed to Caneridge and spent a few days among the subjects of the revival in that place, by whom they were treated with unfeigned respect. From thence they passed over into Ohio, and paid their first visit to Springfield, but without exercising particular labors in any of those places; they prosecuted their journey until they arrived at Turtle-Creek, near Lebanon, on the 22nd. of the same month. They came first to Malcham Worley's and tarried with him over night, and the next morning they came to my house, which was the first means by which I knew that a church or people by such a name existed upon earth. We spent the remainder of the day principally in conversation on the most interesting

points in religion, and from the evidence I could collect, I judged them to be men of honest principles, singular piety, and deep understanding in the things of God, and as such I determined to treat them so long as their deportment was correspondent.

Some of their conversation I could not so well understand; a number of things appeared new, but considering the copious field of truth, too extensive for my comprehension, I was rather disposed to hear and learn more of God, than to shut out everything that was not included in my little sphere of knowledge. The next day was the Sabbath, and as they desired to know whether the rules of our meeting would admit them to speak in public, provided they had a feeling so to do, I answered that I knew of nothing to hinder. I was sensible the spirit of the revival, as well as that of our wholesome government, imposed no restriction on any man from testifying his faith, nor bound the conscience of any from hearing whoever they chose, and upon this principle, the door was fully opened for them to make any labors at Turtle-Creek, either in public or private to which they conceived they were commissioned.

Accordingly, Issachar Bates and Benjamin Youngs attended the meeting and opened the testimony of Jesus Christ, which might all be summed up in this one saying.

“If any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.”

From their own feelings, as well as in behalf of the Church from whence they came, they expressed great union with the work of God that had been for years past among the people, convicting them of their sins and pointing out by words, signs and many other ways, the door of hope for salvation; but they further testified that the time was now come for them to enter into actual possession of that salvation, of which they had received the promise that the way to attain it, was by self-denial, taking up a full cross against the world, the flesh and all evil in our knowledge, and following Christ; walking as he walked, and being in all things conformed to him, as our pattern and head.

Particularly according to St. Paul, becoming dead with Christ to the rudiments of the world, dying unto sin once, rising with him to a new, spiritual and holy life, and ascending step by step in a spiritual travel, and separating farther and farther from the course of a corrupt and fallen nature, until we arrive at the perfect stature and measure of the sons of God. That the first step in this saving work, was to confess all our sins, and when we confessed them, forsake them forever. And wherein we had injured and defrauded any one, to make restitution; in so doing we should find mercy; and being faithful, should receive that measure of the holy spirit, which would be an overcoming power, not only sufficient to keep us out of all actual sin and defilement, but to cleanse and purify both soul and body from the very nature of evil.

These things they delivered, not as

mere speculations, but as things that had for many years been reduced to practice, and established by the living experience of hundreds in the church of Christ, to be the way and only way of God; the one door of hope for a lost soul, and the sure entrance into the righteous, peaceful and holy kingdom of God's dear Son. They did not pretend to direct others in a way which they themselves had not travelled but testified that with these plain terms of the gospel, they had complied; and the substance of the promise they had received, and could say without boasting or dissembling, that they had received that overcoming power, which kept them faultless before the throne of God, even in the presence of his glory, was a matter that greatly concerned us.

That as Christ had now made his second appearance, for a final settlement with every soul of man, and as God had wrought so great a work among us, in waking up, enlightening and preparing us to make a final choice; and by a special gift of his spirit, had sent us his everlasting testimony of truth, we ought to be very cautious how we treated it.

Such as were illuminated in the great and marvelous light of the revival, to see the evil nature of sin, and stirred up to seek the way out of it, and had the only way of God opened to them, if they should reject it, their case must be deplorable. Although the light and power of the spirit might have been again and again restored to such as fell into sin, while they had not the proper means of keeping out of it, yet when those means were of-

ferred, should they be rejected, there remained no more protection for such a soul, but they must lose the salutary effects of their former light, and fall under the power of the wicked one.

Upon this principle, the subjects of the revival must either embrace the present call of God, and in obedience thereto take up the cross and follow Christ, or gradually lose the extraordinary effusions of the spirit they had been under, and leaven back into a more corrupt and deplorable state than ever.

If a historian cannot be disinterested and unbiased it is necessary that he be honest; therefore I acknowledge that nothing ever presented itself to me that so powerfully interested my feelings as the above testimony. Although I was not wholly unbiased, I can say with propriety, I was far from being biased in its favor. A thousand objects presented themselves to bias me against it.

But its intrinsic weight, the importance of the work that was past, the salvation of thousands that hung upon the point of its termination, and that of my own soul with the rest, balanced the weighty demands of the three insatiable idols of time, and held me at least upon an equilibrium for several weeks, so that without prepossession or predetermination, I could candidly investigate the subject, ready to go with the weight of evidence, wherever it should preponderate.

During this interval, my searches and researches into the Scriptures, their history, precepts, promises and prophecies, the signs of the times, my own past experience in religion for

fifteen years, the nature of the past extraordinary work, and the present state of the subjects of it, with all the rest of the professors of Christianity with the many questions and answers that passed in conversation, were they all written, would swell into a large volume. In this kind of exercise I was not alone. The general agitation may be in some measure conceived of, from the following letter, dated Caneridge, April 2, 1805.

(TO BE CONTINUED.)

INTEREST FOR ZION.

ABRAHAM PERKINS.

MANY, many times am I mentally drawn to the subject of Zion, its needs, the call of souls to the support of its interests, and with their knowledge of Christian life, their great responsibility, together with the cares, burdens and duties evolving. In my heart I exclaim,—that with all there exists of human weakness, man is able to satisfy the Almighty and become his glory, however mighty the work or great the sacrifice.

Our God is not an unreasonable being; a being who would require of his creatures beyond their capacity of performance, although the demand to be perfect even as He is perfect may seem preposterous. As his children, we are to be perfectly obedient to the revelation of his will given us; and as we grow in knowledge to the rising state of manhood, with that addition of knowledge, the character of our lives should correspond, producing evolution, progress and greater perfection, God-like, and as is manifested

in the works of the Creator. If we would find, we must seek; if we would be opened unto, we must knock. Thus do we grow in understanding to know good from evil, to become in capability and power, not Gods, but men and women of God, such creations as the All-wise designed we should be. He hath said,—“Shall I bring forth and not cause to bring forth? Shall the earth bring forth in one day? Shall a nation be born at once?” Neither is manhood perfected in a day. It requires a term of years and soul travail to accomplish it.

It should not be inferred from these facts that ease or indolence is justifiable. We must work while the day lasts, while mercy continueth and while the cistern remains unbroken.

Our God, though long-suffering, is not to be mocked. In his character He is justice as well as mercy; a good requiter for every service rendered Him and positive exacter to the utmost farthing for every deed of unrighteousness.

Enfield, N. H.

REFLECTION.

AGNES E. NEWTON.

WHILE passing years are bringing
Our Spirit Home so near;
That loving voices greet us
Beyond earth's narrow sphere,—
This chain of soul communion
Unbroken we'd secure;
The needed strength for service
And wisdom, harmless, pure.
Unto our God we'll render
The gifts that He has given;
Presenting them with usury
Before the throne of heaven.

No joys of earth can ever
The sacred hope transcend.
Where Christ is in the heart enshrined
The soul's unchanging friend.

Like as a father pities,
Forgives and loves his own;
So to earth's erring children
God's loving care is shown.
Through all life's varied mazes
When devious paths we tread;
His strong arm ne'er forsakes us
In safety we are led.

Thus far the Lord hath guided
Well may his children sing;
And to his throne of mercy
A grateful tribute bring.
Still keep us Heavenly Father
O draw us nearer Thee
With thy seal of love, impress
With true humility.

Illume life's inner temple
With rays of light divine;
May fleeting years bear record
That we are truly Thine;
And when our earth-life closes
We ask as robe and crown,
The blessing of the faithful,
The joy of duty done.

Canterbury, N. H.

COMMUNISM.

W. WATSON ANDREWS.

THE idea of communistic life seems to have been entertained by men in very early times. Instances are not wanting even before the advent of our Savior, of communities established upon this principle. People in all times seem to have been aware that there is not only a disposition but a necessity in man's nature, leading him to fraternize, to congregate into communities and live in as close a relation as the nature of his circumstances would permit. In obedience to this law men have endeavored in various

ways and at various times during their history to establish communities where in all the members should fare and share alike; having common interests, tables and privileges generally, varied only by the tastes, conditions and capabilities of the individual. And although there has been no lack of talent, of means, nor of good intentions engaged in these enterprises, they have for the most, signally failed. And the cause of these failures is always the same old story—disagreement, antagonisms among the members, a preference for self and family connections. Nature first of all must needs provide for the reproduction, care and culture of the race, by endowing man and woman with the reproductive and parental instincts, and unlimited care and partiality for their offspring. Without this the human race had not been known; and with it there was necessitated private families, private property and private residences. Hence all attempts to maintain community of interests and of residence while retaining the family relation must ever fail; for it is no less than attempting to do away with an effect while continuing the cause. The human race depends for its existence upon the family relation; and the family relation, as we have seen, depends upon isolation of interest and of residence for its existence. Likewise, the human race depends for its happiness upon congregation,—the community relation; and this equally depends for its completeness and permanent existence upon identity of interests and residence; and both phases of human life are alike called for

by the nature of things. The family relation, therefore, is a great primal necessity; though perverted, it is nevertheless a fundamental necessity, the seed field of the human race. It antedates the race; it produced and it sustains the race, and the last echoes of its knell will be heard only by the last of the race. The communistic relation is also a great necessity, a kindred necessity of equal importance; and although not primal it is final, and completes what the other begins, being the harvest-field of the human race. The necessary self-love of the one, with its consequent antagonisms, and the equally necessary social love of the other with its consequent harmony, are alike but parts of the divine economy in the affairs of men, for growing and harvesting a crop of human souls divine. And “the husbandman that sowed the seed is the son of man; the field is the world and the reapers are the angels.” In the first, self-preservation is the standard of excellence; in the last, self-abnegation. In the first, except a man provide for his own household he is said to be worse than an infidel; and in the last, if he do not forsake and hate the selfish relationships of the household for Christ’s sake and the gospel, he is an infidel. Beside these, there is no true way for men and women to live upon this planet; all others are incipency or decay, presaging or recalling normal human society. The family requires that a man be governed by the selfish sentiments,—exclusive care for himself and family. Directly or indirectly, whatever he plans or executes has for its object

the support and comfort of his own household. He contributes, it may be, to the support of the state, to liberal institutions and various public enterprises; but it all means only this, that his nature prompts him (and very properly) to provide for his own in preference to another. He gives in charity when he can without depriving his own, not otherwise; self must have the preference or the race would speedily become extinct. And this is by no means the result of calculation only; but it has its source in man's original nature, in the necessities of the case.

The true communistic relation, on the contrary, requires that a man be governed by the liberal sentiments, an equal care for his fellow-man. Whatever he engages in has for its object the well-being and happiness alike of his fellows as himself. And the only way to do this permanently is to make a full sacrifice of all selfish considerations, all natural, partial, private relations and possessions,—father, mother, brother, sister, wife, children, houses and lands, yea and his own (rudimental) life also. Retaining a preference for any of these proves a rock to the voyager in communism, and a rock upon which sooner or later he is sure to split. For whatever partakes of the nature of possession, possesses the nature of antagonism; i. e. any exclusive possession from the enjoyment of which the brother must be excluded, involves the possibility of contention, and contention and harmony are incompatible; and harmony is the cement of society, without which it speedily falls in pieces. No

matter what the society, whether savage, civilized or Christian, there must needs be a common bond of union, a universally pervading element in which all interests center, and toward which all aspirations point as the needle to the pole, in order to have that degree of harmony which creates and which alone sustains society. In natural generative society this harmonial bond is the reproductive instincts (erroneously called love,) culminating in the family relation with its "trouble in the flesh," its cares, its anxieties, its fears and its sorrows; antagonistic in its nature and limited in duration, its pleasures are necessarily limited and unsatisfactory.

In spiritual regenerative society this harmonial bond is love—love to God, supreme, and neighbor as self in the communistic relation, with its freedom from "trouble in the flesh," the cares, the anxieties, the fears and the sorrows of the family relation. Harmonial in its nature and continuous in duration, its pleasures are necessarily unlimited and abundantly satisfying. For having reference mainly to the spiritual life of man which is eternal in its nature, the true religious communistic relation is equally eternal, a life—habits of thought and of social intercourse which time cannot affect and which death does but sever from whatever annoyance things of time occasion. Instead of stripping the soul of its treasures, death does but place it in the full enjoyment of all that constituted its happiness while on earth. And this is eternal life, the voluntary relinquishment of all that death can take from the soul and

the formation of tastes and habits while in time which will eternally endure, and in the exercise of which souls are forever increasing in wisdom, in purity and in happiness. And as fast as men progress to the condition of understanding these great truths—of comprehending the grand system of nature—of God with regard to man, that it necessarily embraces a harvest as well as a seed-time, a regenerative as well as a generative dispensation; that these two states are necessarily of an exactly opposite character, inasmuch as the one is a purely natural state indispensable in producing natural beings, and the other a purely spiritual state, equally indispensable in the development of spiritual beings.

The ripening of the spiritual depends upon the decay of the natural as really as the ripening of the grain depends upon the decay of the stalk. Therefore what is pleasurable in the one is painful in the other, what is life to the one is death to the other and vice versa—so fast will they comprehend that all pertaining to the natural generative order, either in this mode of existence or any other, must be stripped from the immortal soul of man as the chaff from the grain, before he can become capable of those complete soul-blendings with the divine source and his fellow-man, which alone produce the harmony and insure the happiness of heaven.

Union Village, Ohio.

Strike the enemy within,
If the victory you would win;
Outward foes can scarce intrude,
If the inward are subdued.

M. Whitcher.

Correspondence.

ZOLLIKEN, ZURICH, SWITZERLAND.

AUG. 7, 1891.

FREDERICK W. EVANS, DEAR SIR:—

I learn from the report of the second International Congress, London, 1890, that your little Community is based upon the principles of vegetarianism, adopted by you for its conformity with your religious and scientific persuasion.

Now, it is the intention of myself and some friends of mine, all adherents to the doctrines of Jesus Christ and the natural diet of fruit and vegetables, to reform both our spiritual and bodily lives, as much as we can. We are young men about twenty-five years old, and occupied, hitherto, in commercial and official affairs: but, bred in the country and acquainted with country life and rural occupation, we have studied besides, theoretically, the best methods of growing fruit and vegetables at a profit. So, we mean to retire from town, where it is so very difficult to make any progress in the sanctification of the soul, and the improvement of our health, and to take our residences in the country, growing all we want by cultivating the soil and establishing our lives on the basis of brotherhood, after the model given by the first Christians and being described in the second and fourth chapters of the Acts of the Apostles.

We know that there are many doubts as to our aptitude for such an enterprise; we are even fully aware that our character is by no means developed enough to equal the glorious

example of the first Christians. But our aims are pure and we will earnestly endeavor to proceed in sanctification and education, as well of ourselves as of our families; and Jesus Christ being ever before our eyes, his holy example inciting us, day by day, to shape our lives after his own, could it be too bold to hope that our endeavors would succeed, at least more than in our present circumstances?

So we wish soon to be able to let you know of the starting of our settlement; and as your principles seem to be the same as ours, we should be very happy indeed if there could be established more intimate connections between you and us, in order to help each other in all aspirations tending to improve mankind, and to secure a flourishing and blessed state of our communities. We are not likely to begin our reform before the lapse of some years: nevertheless, I should be very thankful to already enter into relations with you and the families of your village, and to profit as much as possible by your experience and knowledge. You will oblige me very much by letting me know the statutes, principles and administrative views upon which you arrange your external affairs.

As to our respective religious persuasions, I do not know whether they are the same or not; but I can scarcely imagine that the difference, if there be any at all, is very great. Perhaps you will let me know the title of some book wherein I may find all the details in this respect. Hoping to be favored with a kind reply, I remain, dear sir,

Yours fraternally,

FRIEDR. FELLENBURG.

MT. LEBANON, COL. CO., N. Y.

SEPT. 11, 1891.

FRIEDR. FELLENBURG AND FRIENDS:—Your interesting letter of 7th. ult. came to hand in due time. We are very glad to hear of, and from you; and to learn that you are dissatisfied with what is, and are looking for something better. We know how to sympathize with you, having been in the same hoping condition: but now—having found that good thing, which has been so long a subject of prophecy—we enjoy a sabbath of rest.

The testimony of Jesus, manifested in the first appearing of the Christ spirit to humanity, in the male part, was a “spirit of prophecy,” of hope in the future. The early Christians “knew in part, prophesied in part, and saw, as through a glass, darkly.” They knew God as a heavenly Father; they were a kind of first-fruits of the tree of redemption; they looked for a second appearing of the Christ spirit, to effect a more perfect work of God upon earth; they prayed continually for the kingdom of heaven to come. To us, it has come. Christ—not Jesus—has made his second appearance, “without sin unto salvation.”

In the first appearing, the heavenly Father was revealed; in the second appearing, the heavenly Mother is revealed; it is “the day of the Lord.” Hitherto, all governments, civil and ecclesiastical, have had male rulers; church and state were united, like Pilate and Herod; and woman was kept in abject subjection. Even under the infidel, secular government of these United States, where all men are declared to be created equal, and en-

dowed with certain inalienable rights; woman is deprived of those rights, and has not any part in legislative assemblies, "whose just powers are derived solely from the consent of the governed:" woman's consent is not asked, and has not been given; she is a slave.

You are young men—the princes of the provinces—and intend "to reform your lives, bodily and spiritually." Vegetarianism is to be a plank in your platform of principles. That is good; it is better than orthodoxy, founded in the blood of butchers' shops, physically, and in the blood of Jesus spiritually. In orthodox Christendom—Babylon—is found "the blood of saints and martyrs, and of all the blood shed upon earth." Buddha says, "Thou shalt not kill:" is not that better than Babylon Christianity, wherein all creatures are killed and eaten, and wherein church and state agree to train all the able-bodied and healthy young men, for several years, in the art of killing each other? Nine millions of men in Europe are now separated from social life, from agriculture, from marriage, who ought to be the very ones to propagate human beings, instead of killing them: and what of the corresponding nine millions of women, who have a natural, inalienable right to husbands, who should be the noblest of the race? Now they have to marry the debris of manhood, that the doctors have rejected as physically unfit for soldiers, to kill and be killed.

Dear friends, look closer, deeper, if you would succeed in "establishing your lives on the basis of brotherhood, after the model given by the first

Christians;" as shown in Acts ii., and iv. We will refer you to seventeen companies of men and women who have lived in brotherhoods and sisterhoods for one hundred years; as Peter referred those who had arrested them, to the impotent man who had been healed. In all of these Societies, no one lacks food, care, clothing, house nor land. Are not these what you seek to secure, in process of years? Why seek ye the living present among the dead past? Wherefore are you like the Jews, looking for the Messiah, when the Messiah lay in a manger, or talked to their wise men in their temple; or, like the antichristian world—Greek, Catholic and Protestant—who keep praying for Christ to come and establish the kingdom of heaven upon earth, do ye go about, to seek that which is found, and to create that which exists, already, in glory and overcoming power? Rather, come and see what God hath wrought, as the queen of Sheba came to see Solomon's temple; and you shall find that "a woman has compassed a man," and has established a system of redemption, more perfect than the Pentecostal model church—a spiritual temple, which Solomon, in all his wisdom, attained not unto, any more than, in all his glory, he could clothe himself as the lily of the valley was clothed. Christ has come into Christendom's dark ages as a thief, in the night, works his will, while the occupants of the house are in deep slumber. "Watchman, what of the night? The morning cometh, the day is dawning, the sun of righteousness has arisen, with healing in his wings," not for

one poor, impotent man, but for the saints under the altar, who were crying, "How long, O Lord, shall we have to wait for the fruit of our labor and suffering, for our reward?" And answer was given, "Be patient, until other saints and martyrs, like you, shall be killed by those who think their infernal, inquisition torturing and killing them, is doing God good service, under church and state governments." These are now supplanted by an infidel, secular government, which was founded by Thomas Paine, Jefferson, and fifty like them, who signed the Declaration of Independence. Under a republic, there is peace and safety, liberty of conscience, and none to make free men and women afraid. Glory to our Father and Mother God, in the highest!

Could not some one or more of your company come over, as the spies to the land of Canaan? We have room and work for all of you, if you are ripe for so spiritual a work as we have devoted our lives unto.

Perhaps, some of you would prefer to marry and be given in marriage: let such remain, and form a co-operative society, but not attempt a community. A community is where the Lord began to show his city, at the day of Pentecost; on that basis, "no man's building will be able to stand." Try it, and ye shall be broken in pieces. Co-operation belongs to the new earth: community to the new heavens—the Shaker order.

I will send you some of our writings; and if, upon further acquaintance, you are still interested and attracted toward the Shakers, "upon

whom the ends of the world have come," we shall be pleased to continue the communion of saints thus commenced.

Much love to you from your Shaker friends, by F. W. EVANS.

BLESSED.

LARS ERICSSON.

BLESSED are those that hunger after the bread of life, for they will be filled. What is the bread of life? it is the life of Christ. Jesus was at the same time God and man, and his word was from everlasting, in that it was the creating power. [Spiritually.] He dwelt among us, and we beheld his glory, and his life produced in us a living faith that will yield fruit for eternal life, and those who hunger and thirst for this will become a well of living water.

Pleasant Hill, Ky.

*Extracts from the Diary of
Eldress Nancy E. Moore,
of South Union, Ky.*

I was born in—Warren Co., Ky., Sept. 1, 1807. In the spring of 1811 my parents moved to South Union, and entered the Community of the Believers. The children were placed under the charge of the Elders and appointed caretakers. At this early date our accommodations were very limited, as the Society had not been able to furnish suitable dwellings for all who accepted the gospel faith. A log cabin was selected as the residence for the little girls and their caretakers, where we lived till the fall of 1812. We now moved to the

Grove or to the former residence of John Rankin. Our home was now known as the "Children's Family," and with the adult members who had charge of the place, we at times numbered not less than one hundred and fifty.

I remained in this place till I was ten years of age. During the summer months the girls were sent down to the Black Lick family and returned in the fall very much improved in health. As the Grove proved to be a very unhealthy location our family was moved in 1817 to the place formerly owned by Jesse McCombs.

In 1822 a part of the children were moved to "Black Lick," and the place was known as the "Children's Family." The older boys and girls were accommodated with homes in the Framed and Brick House families. Black Lick was also to be my home and I was to assist in taking charge of the smaller children, and O what a time we had that winter in those open log cabins. For three years, three months and nine days this was my Community home, but on the fourth of Dec. 1825, I moved to the "Center Family," and entered a class of my own age, the companions of my infancy and childhood, and retained this privilege for eight years, when I reached the age of twenty-five. On the 7th of May 1833 I was appointed to the order of Elders, an assistant to Eldress Susan Robinson. Our home was to be in the "Novitiate Order" which was under the direction of Elder Samuel Eads.

In June, 1839, I moved to the North Family, as assistant to Eldress Maggy Naylor, and on her removal to

the Center Family in Sept., of this same year, when Eldress Prudence Houston was chosen to be the senior Eldress. In this home I remained eleven years. Eldress Prudence returned to her former home in Dec. 1843, and the writer was appointed as the senior Elder of the family and sister Clarissa Rankin was chosen to be my assistant. I accepted the cross and labored according to the best of my ability to do my duty acceptably.

In Oct. 1850 I was appointed to the Order of Ministry as an associate with Eldress Betsy Smith. I had now reached the age of forty-three years, one month and twenty-nine days, and yet this change was the greatest cross of my life, and before I could make up my mind to accept the gift, I prayed fervently to know if it was really the gift of God. Not that I doubted the wisdom of my superiors, but I felt myself so unfitted for the place. My faith was in my obedience to the gift which I accepted and to which I gave my whole life. This change was demanded on account of the death of our beloved Eldress Sarah Rice.

I labored to be helpful in this new calling, although it was not congenial to my mind. The office of the Ministry was a very retired position and deprived me largely of the sociability and company of the family as a whole, but as years passed on I became more reconciled to the place and rather enjoyed the freedom from the many cares and burdens of a large family.

In Oct. 1864 I moved from the Order of Ministry, and was appointed to the Order of Elders. My home was to be in the "Center Family." I had

left one good company of gospel friends, to enter another and to accept a new line of duties. I had lived with the Ministry nearly fourteen years, and I now found I was accepting a great cross to part with my dear friends, to accept the burden of family cares, at my advanced age, and especially in a time like the present, when the spirit of rebellion seemed to rule both church and state. The war of the Rebellion had forced upon us as well as upon those surrounding us, a great many very unpleasant conditions. Our little Community was by no means exempt from its baneful influences.

Passing through this state of unrest we have by the blessing of God been protected so far as to be able to keep our home, and to share with our gospel relation, in the beautiful gifts and graces of the spirit.

(TO BE CONTINUED.)

THE DYING YEAR.

FLORINA HARDING.

ALAS! the good old year is dying;
Onward and onward are its moments flying,
Its joys and its sorrows together we've known
O, where have its golden tipped moments flown
Not long ago we heard spring's gentle tread,
And before our eyes her rich robe she spread;
The sequestered nooks and lone silent places,
She adorned with her rich and beautiful graces.

On the barren mountain's towering height,
The forest arose in its kingly might;
E'en there she cast her bright robe of green,
While flowers arose and blushed unseen.
Thus around us they stood in their beauty anew
Watered and nurtured by summer's rich dew,
They smiled to the sun and its glittering ray.
As it kissed from each leaf the dewdrops awa.

From the tall stately trees to the tiniest leaf,
Springtide adorned with her flowery wreath,
The hand of our maker in each form was seen
As they stood richly dressed in their fresh
robes of green;

Thus decked in the glories of fair springtide,
Creation stood forth in its beauty and pride;
Nourished by heaven's cool showers so sweet,
It blossomed in beauty 'neath the summer's
heat.

But on rolled the wheels of progress and time;
And autumn soon came her ripe sheaves to
bind;

With fingers of magic her sickle she wielded,
And gathers her harvest from nature's vast
fields;

But alas! what a change o'er creation is
wrought,

As each living thing in its language has taught
No longer she stands in her gaudy array,
For the harsh winds of winter have swept
them away.

The lone barren sod and the once rippling rills,
The woodlands, the mountains, the valleys and
hills,

All tell that stern winter is bearing its sway,
All, all tell the old year is passing away;
Passing, passing away is nature's refrain;
While our hearts unite and re-echo the same,
Passing away, swiftly passing away,
Is the good old year with its bright happy day

Then let us pause while reflection we cast;
On the wrong and unkind deeds of the past,
Let the wrong in the heart no longer stay,
Let these with the old year be passing away.
May unkind thoughts that are false and untrue
The angry words and actions too,
May these in each heart be cast out to-day,
May these with the old year be passing away.

May the passions of envy, malice and strife,
Which mar the happiness of human life,
May these no longer hold their sway,
But with the old year be passing away.
Then will our souls grow in beauty and love,
And mould in the likeness of the father above
Then clearer we'll see love's bright shining
ray,

When all with the old year has passed away.

West Pittsfield, Mass.

Our holiness meeting was grand, ten
professed deliverance from bad tempers,
pride, selfishness, and others got rid of
that dirty, dirty stuff they call "t-o-b-a-c-
c-o."—*Herald of Salvation.*

REMARKS.—Pretty good victory to be
obtained in one meeting. It would be nice
to hear from the same ones a few weeks
later, and learn that they could "Hold the
Fort."

Let us well perform our mission.

THE MANIFESTO.

DECEMBER, 1891.

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

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Editorial.

QUITE soon, all the good and bad conditions that belong to the twelve months of 1891 will be barred out, so far as date is concerned, and while some of the old things may pass over the barrier and attract the attention of a few of the wondering thousands of pilgrims, a new series of the good and bad ways of mankind will be inaugurated.

Some of these may possibly work their way into the life of the world, till the dawn of the great millennium, or until the prophetic day of Wm. Miller or Prof. Totten comes to close the scene.

So far as we have learned, all the big and little sinners of 1891 are still at work, as interested as ever to accomplish what mischief they can before being forced to make a very radical change in their programme. Very few of this class will be brought to believe that so soon as 1899 their little games of wickedness will suddenly collapse, and their homes be far less congenial than was that of Daniel among the lions.

But what shall we say of the Christians? The would-be guardians of the gates that lead into the Holy City. Their mission of peace and good will on earth, can never grow old, even though sadly neglected by negligent minds, as the principle of being good, and doing good has something in it that savors very much of what might be called everlasting.

Ezekiel, the prophet, designated those who were the guardians of the City, as the watchmen. They were expected to give immediate notice if any one was discovered committing a trespass. The keeping of the Law was the promise of peace. It was the school-master of that dispensation to lead souls to Christ.

All Christians should be guardians or watchmen and as faithfully give notice as did the Jews, if anything should be known to injure the harmony of our spiritual or moral life, in or out of the church.

It is always the privilege of the Christian watchmen to invite themselves and then to invite all others

whether professors or non-professors to share in the present and no less in the blessings of a better life.

What beautiful privileges are offered for consecrated workers in the Lord's vineyard! Every faculty can be brought into requisition; every ministration for spiritual life can become an exaltation, and every form of God's love to man, a song of endless praise.

Christians will make themselves to be very unprofitable servants of God if they fail to follow the calling of their divine Teacher in his mission among mankind,—“Come unto me,” said he, “all ye that labor and are heavy laden, and I will give you rest,” and promises them, at the same time, an abundance of the blessings of this life in the hundred-fold reward.

If the Christian watchmen are not earnestly engaged in their duty in the teaching of others to think better and live better, that they may become the friends of humanity, as was Jesus, then as Christians they are of but little account only so far as their borrowed name makes them a speciality.

To leave this simple form of evangelizing and enter into a speculative theory seems to be the “one essential” with many minds. Through this theory they would save the world from its sins.

While we might hope that the whole world would come to an end even so soon as 1899, when all that is good may be saved, and all the

wicked ways of mankind be burnt up: yet we quite fear that when the fire is over, the seed of Cain will be found on the earth, as prolific as it was at the close of the flood.

Now we would kindly propose, even at this date, that those who expect to be good in 1899 and be prepared for the heavenly ascension, would begin to-day and show their faith by their works. “Depart from all iniquity.”


Prophetic calculations in the hands of the mathematically wise, like Miller and Totten may warrant all the mystical statements which time and ability can produce: but in the development of practical righteousness, will be about as sure and as effectual, as it would be for a pilgrim to reach the Holy City by marching through the labyrinth of Arsinoe.

HOME NOTE.

South Union, Ky.

Nov. 1891.

ELDER Henry;—We have had a remarkable drouth. No rain since the 11th. of last Sept. till the 11th of Nov. and the consequence is that much of the sown wheat was destroyed. It is late but if we have a favorable winter it may do well. H. L. E.

 THE very generous offer made by the Elders of the North Family, Mt. Lebanon, N. Y., to aid the MANIFESTO on its mission will be kindly appreciated by all of the Believers of our Order, and indeed by all who would like a good music Book.

Seek ye first the kingdom of heaven and his righteousness.—Matt. vi., 33.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

October.

	Thermometer.	Rain.
1890.	50.	7.56 in.
1891.	47.41	2.22 in.
		Geo. M. W.

Nov. 1891.

BELOVED ELDER HENRY:—If with the dial-plate we could say,

"I take no heed of time

Save when the sun is shining,"

we could impress upon each moment as it passed some interesting item; for surely so sunny an Autumn is unprecedented in our history. Were the poet Hood to materialize in our locality, we think his negative description of November would be changed to the affirmative.

Fourteen consecutive, clear, crisp, cloudless days, which really would be delightful, were it not that we think with a shudder—even on our hillside—of our almost dry springs, ponds, reservoirs and cisterns, and fearing a water famine, we anxiously watch for, and welcome the clouds. Such is life!

But less sunny is our inner home. The rather sudden failure of our loved Eldress Ann, has gathered the nimbus clouds about us. Now, that she is released from public life and service, we had hoped, that as of yore, her sweet spirit would linger for a while in happy old age, with her own home friends. And it may be so yet; but now she is seemingly looking from life's west windows at a setting sun. To supply the vacancy left by her removal, we of the Church lose in Eldress Augusta, a valued friend, a firm pillar, and one as true as the needle to the Pole; and while others step to the front, we rejoice that in true worth we are still self-supporting.

May it ever be thus, which will be, if each member of our home, feels as did Ruth of old that we have one God and one people, with interest undivided.

Just at present we have with us from our sister Society at Watervliet, Sisters,

Samantha Bowie and Ella Benedict. When the time shall come that we have more reunion, of our loved, our Community friends, our views will be broader, our heart-love stronger and our interest and life-work more to one purpose. A. J. C.

Center Family.

Nov. 1891.

BELOVED ELDER HENRY:—Our Home Notes are rather concise at this time. Am glad to report that fall work is pretty nearly finished so far as gathering in and housing the crops is concerned. Some plowing to be done and some necessary repairs of fences around home.

We have added quite a number of sheep and cattle to our stock which we hope will prove profitable to the family.

Health of our people quite good.

Your Brother, T. D. R.

South Family.

Nov. 1891.

THE harvest time has come and gone leaving many grateful hearts and pleasant remembrances of the full reward of their earnest labors of fruits and vegetables. We can have no cause to complain. We have stored in the cellar over two hundred bushels of apples; seven hundred bu. were made into cider and we dried three and one half barrels. Of black and blue huckleberries we gathered, preserved and canned one hundred and fifty gallons. One hundred and fifty gallons of tomatoes were put into stone jugs while there were preserved and pickled three gallons of each. Of potatoes three hundred bushels are placed in the cellar for winter use, while seven hundred bushels were sold. There were eight acres of corn which yielded a rich supply, enabling us to dry between thirty-five to forty barrels, the kiln being finished, afforded us an opportunity of using it which proved satisfactory. We have gathered for the winter three hundred hubbard squashes for home use. There is also an abundant supply of turnips, carrots and onions of which sixty bu. were sold. I think we have every reason to be thankful.

A. W.

North Family.

Nov. 1891.

AND so we are to round the last notes for 1891. But not till after Thanksgiving and Christmas, will the vibration cease. And after these have died away we shall long hear the echo.

Thanksgiving is a good time, to recall the many blessings it has been ours to enjoy, and to bow our hearts in practical appreciation and gratitude. A good time to "gather up the fragments that nothing be lost." Attention to little things is what assures our prosperity.

Christmas time seems a very appropriate season to look back over the passing year and make note of all mistakes and blunders, in thought, word and deed; with an eye on the future. A good time to renew and strengthen all our good resolutions, and to form new ones.

We have had most beautiful weather the past few week with some very sharp freezing. Our streams and springs are very low, and unless we get an abundance of rain before winter sets in we shall have considerable inconvenience. There is no time we so fully appreciate the value of water as when it is scarce.

It is about the same with other good things. Our measure the past season has been filled to overflowing; and it would seem as though there was nothing good enough. The first Believers would say "thankfulness made easy the way of God: and the unthankful were unholy."

With such a superabundance of temporal there is some danger of a wasteful manner being entertained; which in no wise adds to our comfort or gospel travail. We have had a beautiful rain to-day for which we render grateful thanks.

D. O.

West Pittsfield, Mass.

*Home Notes for West Pittsfield, Mass.,
written at Shaker Station, Conn.*

DEAR EDITOR:—The busy finger of time significantly points to the date of present month, reminding us that "Home Notes" should be forwarded to your ever interest-

ing periodical. We have been sojourning the past four weeks with dear gospel friends in the beautiful Conn. vale, the land that teems with luscious fruits, golden grains, and flows with milk and honey. Spiritual blessings abound in profusion and our extended visit here, has been restful, satisfactory and highly beneficial to soul and body. May the heavenly powers continue to sustain, bless and prosper the consecrated souls in this portion of our Zion whose hospitality is proverbial, and whose labors of love are unceasing.

Br. Ira, and Sisters accompanying him, were two weeks in the state of New Jersey; then returned home as financial business demanded Ira's attention. As he began to realize the beneficial effects of the climate, it was deemed advisable for him to return, consequently the same company journeyed thither, and remained another two weeks. The conclusion now is, that he is improving in health and strength. May the power that assists to shape the destiny of human beings, still uphold and grant to him and others the boon of health. Later reports from home state that Br. Ira is now transacting business in New York City. Crops of all kinds yielded fairly and are secured for Winter. Apples were more plentiful than was anticipated earlier in the season. We were much interested in the account of "Harvest Home" in Nov. MANIFESTO. J. L. S.

Shaker Station, Conn.

Nov. 1891.

"Watch in all things." It is impossible to progress heavenward without constant watchfulness. If we would see and know ourselves as we are seen and known of God, we must constantly watch our hearts, our passions and appetites. Prayer and watching will save us from many wrong steps and much misery.

We need the enlightening influences of the Holy Spirit to enable us to discern that which is excellent and "hold fast that which is good." Prayer and watchfulness is the armor for the battle of life. There was one hour in which it was the

privilege and duty of the disciples to watch and pray with their suffering Savior. But they slept, and so he said, "Sleep on and take your rest," as much as to say, your opportunity is past. Watch, said Jesus—and well we may. Our greatest opportunities may come to us to-day.

4641 spaces of cream were sold in October. 918 bushels of apples have been dried. Our apple crop will exceed 4000 bushels.

Warmth, proper food and cleanliness mean success in poultry raising. Cabbage is indispensable as a relish for hens, and a sufficient supply should be stored to feed during the winter. Gravel should be placed in barrels and scattered on the ground occasionally. Bran, with ground oats and meat scraps steamed in milk is an excellent mixture for hens. About one hundred hens for an acre is considered to be the right number. D. Orcutt.

—♦—
South Family.

Nov. 1891.

THE November number of our MANIFESTO has arrived richly laden with good things, and is a reminder of the duty to produce something of interest in and about home.

The blessings which ever attend the faithful are ours, and our hearts swell with gratitude and thankfulness to God for his precious gifts of peace, plenty, and health.

Winter again gives signs of approach, a steady cold spell warns us to secure our crops. Corn is nearly all husked. 50 tons of beets and carrots are in the cellar, also 1000 bushels turnips. Winter apples in great abundance are secured, and cider apples so plenty it has made it unprofitable to gather and haul to the mills. Very little rain has fallen this Autumn making it a favorable opportunity for pushing along the fall work, but causing fears of a short supply of water during the winter.

It is good for us to feel our dependence under Divine providence, on our own exertions for temporal and spiritual blessings.

M. W.

Ayer, Mass.

Nov. 1891.

DEAR EDITOR:—I have read with great pleasure, in the Nov. Manifesto, an interesting account of the "Harvest Home." If we had more of such beautiful entertainments, in our Zion home, I think it would be productive of much good.

As the outward is an index of the inner life, why should not our home be made pleasant and attractive with everything of a useful character. As young minds are active in thought we find among them a desire to beautify their gospel home. Should they not receive a just appreciation of their worth and efforts in the right direction. Our good Elder Elijah often prompted us to be faithful in looking after the neatness of our premises.

There is a great responsibility resting on each one, to feel for the honor and credit of their home. The relations are the closest of all relations, its harmony is most sensitive, and the feeling of interest should be alive in every heart. Rudeness of speech and action mar the harmony of our home and our characters are tried by the multitude of trifles we meet, rather than by great trials. The larger usually give warning of their approach and we summon all strength to meet them, but sittle things come unexpected. To meet them successfully we need the spirit of Christ dwelling constantly, within us.

It is in the home life that the value of religion is most fully tested. Here we can measure our growth in grace and learn what Christ is able to do for us. If we find it easy to exhibit a Christian spirit in public and to serve Christ in public, but not so easy in our home relations, we may have a good reason to question the genuineness of our Christian experience.

The Journal of home duties, informs us that potatoes are harvested. Apples picked and the products of the garden in the cellar. Steam pipes have been laid to the dwelling of the Ministry and also to the Barn, and we hope it may prove of use and be profitable in every place. A. D. B.

Canterbury, N. H.

Weather Record, for Oct. 1891.

Highest Temp. during the mo. 76.

Lowest " " " " 19.

Mean " " " " 45.1

Total Precipitation " " 5. in.

N. A. BRIGGS.

Nov. 1891.

WHILE thousands of human beings in other countries are hurrying to escape from the flooded districts, all of the New England states are suffering, more or less, from a protracted drouth. Springs, rivulets and rivers are quite below the usual low water mark, and the well-springs that are indispensable in the blessing of life are fast growing less. With a long winter before us, a thought of greatly increased labor is brought forward and we are, at once, reminded of our finite position in nature.

If the readers of the MANIFESTO fail to observe that they are looking at the impression of a new and beautiful face type, we shall recommend them to visit some oculist for defective eyesight.

In 1792 the Community at this place built their "Meeting House." The shingles which were placed on the roof at that date, have just been removed and the house now has the adornment of a new covering. Religious service has been held in the family Dwelling during the summer and but few spectators have been admitted.

The family Dwelling which was built in 1792 has also been under repairs, and with its new A 1 oven for the bakers, its new chimney and eight dormer windows for the attic, it may be expected to hold its place for another one hundred years.

On the 12th inst. Elder Abraham Perkins and a younger Brother,—Frank Theobald of Enfield, N. H., called to see their gospel friends at this place. They leave for home on the morning of the 16th. Elder Abraham was for a long term of years the senior Elder in the Order of Ministry, and during that time became

strongly identified in the general prosperity in the Society of Canterbury. We are very glad that they loved us so well as to make us this pleasant visit. *

Shakers, N. Y.

Nov. 1891.

WE have all our crops housed for the winter. We have had a large supply, of apples, 270 barrels for winter use, and 750 barrels for vinegar.

Since this month came in we have bid a long farewell to two of our beloved aged friends. Sister Catherine was one of six sisters, and all of them closed their days as members of our Community. All were persons of integrity and fully devoted to the gospel cause. The grandmother of sister Catherine was the first to embrace the faith after Mother Ann came to America. She often walked the distance of three miles to attend religious worship, and Mother Ann would often say to the Sisters, "Nellie is coming, be ready to meet her." She passed through severe trials as her husband was bitterly opposed to her religious faith, and did all he could to prevent her from being a Believer.

Sister Catherine's father and mother accepted the faith of Believers, and permitted their children to do the same.

J. B.

Alfred, Me.

Nov. 1891.

It seems but a few days since I was writing "Home Notes," and still it is time for more. Rapidly the days are passing. Soon we shall all be where it is ever day and Home Notes not needed.

Since last writing we have been blest with the privilege of meeting gospel friends from three of our Societies. Oct. 16th. Eldress Rosetta Hendrickson and Sister Eva Larkin of Watervliet called and stopped over the Sabbath. We enjoyed a beautiful meeting with them Sabbath P. M. The heavens seemed to come down to us and angels of light ministered unto us. Many soul-inspiring testimonies were borne by faithful Brethren and Sis-

ters; also many of the young renewed their determinations to be loyal to the cause.

Just before the close of the service, Eldress Rosetta spoke very impressively to the young upon the subject of obedience. "Strict obedience" said she, "to our spiritual advisers and to our own conscience will insure perfect happiness and safety." Though they tarried with us but a few days, we felt strengthened by their presence. Hope when business calls them this way again, they will not pass us by.

Oct. 28th. we were again blest by meeting with two Sisters from East Canterbury, Sisters Eliza A. Stratton and Mabel Liscomb. We had hardly time to get acquainted and inquire after our Canterbury friends, their tarry was so short. Presume they believe in the saying, "Short visits make long friends." Think Br. Pliny Worcester of Sabbathday Lake must have been of the same mind, for he stopped with us hardly two days. Nevertheless we were pleased with that short visit from the worthy Brother and thank him (and all our gospel friends) for calling. Hope we may be privileged with other calls, when there is more time to spare.

The apple crop proved to be much better than expected. 640 bushels have been gathered of grafted fruit. Of those made into cider for vinegar there is always a plenty. Our Brethren think I should have mentioned in last month's Notes, the hundred tons of corn ensilage that was raised on four acres. They think it was doing pretty well for "away down east."

F. C.

Sabbathday Lake, Me.

Nov. 1891.

BELOVED ELDER HENRY:—What shall we say that will be interesting to our Brethren and Sisters now that

"The melancholy days are come,
The saddest of the year,
Of wailing winds and naked woods,
And meadows brown and sear?"

Our fields and meadows are brown and seared for want of the rain which has not

yet appeared, and the wells that we have always depended upon have failed, and all the water that we use has to be brought from a distance. One of our old wood-houses has started on its travels out into the world, having been sold to one of the neighbors. It has stood in our village for many years, in neither of the rows of buildings and blocking up the street.

It leaves a very pleasant out-look towards the South which improves the beauty of the place. To-day a letter was read in our meeting informing us that our dear Mother Eldress Ann had resigned her place in the Ministry. It is now that we deeply feel what a true friend she has been to us for many years. If it is so that we cannot see her again as we had hoped to do, we know that she has those with her who will do all they can to soothe her sufferings and administer to her every want. Our precious loving Mother the blessing of all Zion rests upon you!

We have lately enjoyed a very pleasant visit with beloved Eldress Rosetta Hendrickson and Sister Eva Larkin of Watervliet, N. Y. They brought a great deal of love and gospel ministration which we thankfully received.

We close our notes, the last for the year 1891. A. S. C.

Sonyea, N. Y.

Nov. 1891.

NOVEMBER, the same as its ten predecessors finds some labor still for busy hands to do.

The wheat threshing was finished for the season Tuesday the twenty-seventh ult. No better wheat can be found in all the region round about Groveland than that raised by our efficient apostle Paul R. Kingston, whose faithful services are ever in demand and needed more and more as the years speed away.

Thursday the twenty-ninth ult. completed the threshing of oats, and like the wheat will claim the first premium, if first premiums are given. The silo has a capacity for some less than four hundred tons, nearly three hundred have found

lodging therein. The bean crop was secured in good time, but failed in points of perfection; all that matured are ready for future disposal.

Tuesday the third inst. we were favored with a very agreeable visit from our friend, M. Otto Redans of Buffalo. He is a conductor on a passenger train on the Erie Road from Buffalo to Dansville. For the last nine years he has passed the Community twice each day on his route east and west. Since the twenty-third of last month, the trains have ceased running to Dansville. Their eastern terminus now is at (the city on the hill,) Mt. Morris. Mr. Redans improved the sunny day driving from town to spend a few hours visiting and viewing the premises, till time to return to his afternoon train. He says this is his first visit to a Shaker Community and we trust it will not be the last.

Well, who can tell what is more well than a well; well, time will tell how well a well will prove. One of the great necessities of the day is a well, which is now hourly attaining well proportions. Mr. William Dixon of Nunda is performing the work. This is the second attempt toward well making; the first one proved to be more of a gas well than a water one. At the depth of fifty feet gas was found in abundance. Mr. Dixon continued drilling till one hundred and one feet were reached with poor prospects of obtaining water. Another one was commenced last Friday; to-day fifty-five feet is recorded with absence of water. Mr. Cook of Nunda, a non-professional, located the water vein with a peach sprout. He is very positive that a flowing well will be found. We earnestly hope so, time and patience will soon prove its future well being.

A light snow sprinkle last Thursday was the first reminder that old winter is nearing. Since then the days have been quite like summer. G. D. G.

Have not a touch of stain or sin.

Walk upright, make strait thy path.

Union Village, Ohio.

Nov. 1891.

HERE I come with a few items about our happy Western home, and it may interest some one of the MANIFESTO readers.

Office repairs and also those of our newly-modeled horse-barn progress favorably. The Brethren finished digging potatoes on Oct 9th. Had six hundred and forty bu. from $2\frac{3}{4}$ acres. About this time Elder O. C. Hampton trims 1200 apple, pear peach and plum trees.

Oct. 12th. Elder Napoleon Brown and two other Brethren commence gathering winter apples; finished Oct. 15th. Had three hundred bu. which are put away in the cellar. We have an abundance of squashes and pumpkins which were brought from the field Oct. 16. Also raised 1684 bu. beets for the milch cows this winter.

I have been reading and reviewing the life of our blessed Mother Ann. When we reflect and see what she was called upon to go through, the suffering and abuse, it seems to me we are lacking, sadly lacking in gratitude for the homes we have in this day, when she on different occasions like the Son of God had not where to rest her head. All honor to her bright name! I am not ashamed to say I have a spiritual Mother as well as a Father. A. B. G.

White Water, O.

Nov. 1891.

WHITE WATER is still improving. We are taking down some old buildings which makes the place look a great deal better. We are putting up a building for farm implements 18x16. Farmers in this vicinity are husking corn of which we have a good crop.

The weather is very dry, and we need rain for small grain. Wheat does not look well for this time of year. Farmers in this locality are holding on to wheat for a better price. It now brings ninety cents per. bushel. We are drawing our winter wood before bad weather sets in.

The Center Family have remodeled their dwelling some and have put a cornice

around the T. part and put on a new roof. The roof is of iron. They also remodeled their Office barn, put new siding and a new roof of iron on and painted it.

Eldress Adeline from Pleasant Hill, Ky. paid us a nice visit on the first of October.

We have sold one team of horses for which we had no use, leaving us two teams and a span of colts for later work. We have one rail pen filled with corn containing in all about 400 bu.

Cold weather is setting in, heavy frosts and cold days. It is cloudy at the present writing and cold enough to stay by the fire.

H. W. F.

Enfield, N. H.

Nov. 15, 1891.

DEAR EDITOR:—We have been abroad for a few days on a mission, hence this delay in writing, and one of these days very fortunately, chanced to be the first meeting of the National W. C. T. U. Convention, which we gladly attended. Noble women, not only of America but from across the great waters were there assembled in earnest prayerful work: and all among our people, who are interested in every movement that helps to evangelize the world, have no doubt, kept well informed through the daily papers. The opening prayer, the Annual Address, the White Ribbon Hymn, written for the Convention, all spoke grandly for the glorious work which is being slowly but surely accomplished by these handmaidens of the Lord. The half hour of devotional exercise at the close was impressive, during which, was shown in language plain, our great need of a prayerful spirit in daily service, corresponding or rather in divine accord, with the words of our Mother, Ann Lee, "Hands at work, and hearts to God." The speaker said, "We must all believe that we have a Heavenly Father, who knows best if our selfish prayers should be answered, just as the parent knows, when the child wants a carving knife to play with, it is not best," very true, but here is the point which seemed a little incongruous; "He is cleaning house now,

everything is tossed up." Now we never knew an earthly father who wished to take upon himself this responsibility, have even heard of those who sought other quarters until this distasteful but all-together needful work was entirely done; "First that which is natural, then that which is spiritual." Now it stands to reason that the Heavenly Mother, is at the head of this house-cleaning business, which our English sister so truthfully said was in progress, and if "everything is tossed up" it will surely take a mother's hand to bring order out of chaos.

"O there, ll be a song of triumph
When the battle days are o'er,
When the house is set in order,
And the tempter comes no more.
When with purity of purpose,
Thy whole life to God is given,
All the world cannot contain it!
It will rise for joy to heaven!"

This fact was so clearly apparent in her address, that we wondered if others in the audience not of our Order, did not have a ray of conviction in this wise; we whispered it to the sister who sat next to us, who was the President of one of England's great colleges, and write these few words, hoping it may prove as seed, which perchance, may fall upon the right soil for germination, indeed, it seems the next step in the onward march of our brave sisters abroad.

Next time we will write more about home affairs.

Love to all from all.

E. B.

A Tribute of Love for
Sister MARCIA E. HASTINGS.

By EDNAH E. FITTS.

THE Harvester indeed claims a rich spoil to-day. A golden sheaf, every stalk of which is laden with kernels well filled and ready to be garnered into the treasury of that kingdom forever increasing. Neither blight, nor rust mars the perfectness of the ripened grain, which has brought forth its increase, not of the thirty, nor yet of the sixty fold, but having drawn its sustenance from the true vine, has yielded

a hundred fold to the glory of God. The annals of time may not aid us in estimating the true worth of our departed sister, whom we have likened to a sheaf of gold, but the records of heaven bear witness to many needy ones who have been nourished and sustained through the ever ready giving of this richly matured mind.

We are sure that her welcome summons to the "Better Land," will be: "Well done, good and faithful servant, enter thou into the joy of thy Lord."—Matt. xxv., 23.

Canterbury, N. H.

THE SQUARE HOUSE.

THE Square House was built by the followers of Shadrach Ireland in the year 1767. At that date it was in a very secluded situation, being intended as a retreat, or as a hiding place for Ireland, as he was persecuted for the testimony which he preached. The house was raised in the night, to avoid the company that would be present if the work was done during the day. The proprietors did not even permit their children to know when the house was to be built. Those engaged in the work, so far as can be ascertained, were David Hoar, Malabor Bean, Isaac Willard, Abel Jewett, Samuel and Jonathan Cooper, Ethan Phillips, John Manor and Zaccheus Stephens. A few others may have given contributions. Ireland contributed only by his labor, as he had a family in Cambridge, Mass., but these he left in an obscure manner to escape from his persecutors.

The house had a square roof, surmounted by a cupola. This was used as a watch-tower, that they could the more easily detect the approach of any

stranger. From the cupola there was a secret trap door, and a run of stairs by the side of the chimney which led to the cellar. This passage had no other entrance, except at the cupola or in the cellar, and these were so carefully constructed as not to be noticed. When the Elders arrived at the Square House, Samuel Cooper and his family, consisting of four persons, held it in charge. There was also present two aged women, the followers of Ireland. Mother Ann was well acquainted with the place and the people, so soon as she entered the dwelling, as it had all been shown to her, in vision, before she left England. The followers of Shadrach Ireland had accepted his religious doctrine with implicit confidence, and as he had testified to them that he should never die, they believed at the time of his death, that it was only for a few days, when he would rise again to dwell on the earth forever. His death occurred in 1780. As the reanimation of life delayed its return, his body was placed in the cellar. It is not known how long it remained there, but from the odor that permeated the house, it aroused a suspicion among those who visited the premises that a corpse must be the cause.

Everything concerning Ireland was conducted, by his followers with the utmost secrecy. They seldom spoke his name, but called him "*The Man*." His body was now removed from the cellar in the darkness of the night and buried in a corn field, but a few rods distant. To add to the mystery of the scene, five hills of corn were carefully removed, and after the burial, as carefully returned to their several places,

where they grew during the summer and in the autumn yielded a golden harvest.

The deed of the Square House and the adjoining farm had been given to Ireland, to be held as consecrated property by those who contributed to the building of the house and to the purchasing of the farm, and to their successors in the faith.

After the decease of Ireland, David Hoar and his spiritual helper Malabar Bean assumed the right to be the directors. Hoar was an able and influential man while his helper was a wealthy and designing woman. They occupied the Square House less than two years, when Hoar was arrested and placed in jail for refusing to pay the Minister's tax.

Malabar left about the same time, and did not return. Aaron Jewett went to live at the Square House in 1783, and was the director of the family at the time the Elders arrived at Harvard. The Believers were so interested in the place that they proposed to purchase the property, but encountered several obstacles, on account of the peculiar manner in which the property was obtained. Thomas Robbins, a son-in-law of Ireland claimed the property as the lawful heir, and from him the Believers were obliged to obtain it. The property was valued at \$570.00. Of this amount the Elders contributed 144.17. The balance was given as a free-will offering by some thirty contributors. After it came into the possession of the Believers, it was proposed to call it "Mother's House." The deed was taken by Br. Aaron Jewett, who was appointed the first Trustee of the Church at Harvard, Mass. It is still preserved at that place.

We have no doubt that holy angels and justified spirits have respect to the dwelling, as this agrees with the testimony of all good Believers who visit it, and even those who are not of the faith have acknowledged that a heavenly influence pervades the place.

THE COMING ERA.

M. J. ANDERSON.

By the eternal laws of change and growth, man is destined to progress from lower unto higher forms of existence; and, as he advances toward the source and fountain of all life, he must leave behind the habits and practices befitting the lower rudimental stage of development. New thoughts will inspire, and new revelations of truth awaken in his soul aspirations toward diviner loves, holier desires and purer springs of action.

As the ceaseless activities of unfolding nature in the external universe bring ever increasing demand for higher cultivation in forest, field and garden, and man combines elements in sublimated forms to perfect the productions of earth; and as science labors continually to develop and refine plant-life; should not human beings give more attention to the rational consideration of the material that goes into the physical laboratory, out of which grows and is sustained the organic system, "the house in which we live?" whose varied powers and functions receive their energy and life from the elements, spiritual and material, which surround us; in the air we breathe, the food we eat and the water we drink.

Climatic changes have much to do

with man's cravings; still a greater influence has long accustomed habit; that is the chain that binds him to appetites which rule instead of reason; and a positive knowledge of what is for his best good.

The glutton, like the drunkard, stimulates his abnormal tastes and vitiated appetites, until his overworked and worn-out system rebels, and the many ills he has generated, culminates in some terrible malady, and he comes to an untimely end: dies a fool for want of simple understanding and power of self-restraint, which might have prolonged his days in health and happiness; thus thousands die annually.

"Man needs but little were his judgment true,

Nature is frugal and her wants are few,
Those few wants answered bring sincere delights,

But fools create themselves new appetites."

The wonderful cereals that thrive so beautifully under the sunny skies of spring and summer, with their corresponding luscious fruits, afford ample food for blood, brain and muscle. Mother-earth yields enough for all, and in the years to come, "when knowledge shall cover the earth as the waters cover the seas," and enlightened humanity, simple in their habits and morally sensitive in their natures, shall shrink from injuring even the least of God's creatures.

As civilization has advanced, many forms of life have become extinct; so in the higher stages of development, different species of animals will pass to oblivion, because man shall not need them either for food or use, he shall

be no more their servant nor consumer.

God's holy chosen people, who sustain pure angelic relations in their intercourse between the sexes, will rise superior to connection with the generative animal creation, and will only hold such as they absolutely need as beasts of burden; and we may see the time when these can be dispensed with, as electricity becomes utilized in all the fields of labor.

Their employment will be to till the soil, and raise grain and fruit, mingled with other occupations suited to a more interior spiritual life, in which the esthetical shall not be ignored; use and beauty shall harmonize in their relations; physical, mental and spiritual culture will be the result.

Bright visions of the near future open before us, when grand revelations of truth shall quicken our perceptions and mould our lives more in the likeness of Divinity, from whose life we derive life, and toward whose perfection we are tending.

Mt. Lebanon, N. Y.

ANSWER TO BIBLE QUESTION, NO. 24.

MARY L. WILSON.

It is well to be familiar with the historical events connected with our Savior's life, but of much more importance that the disciple understand the true meaning of the gospel and learn to apply the principles to daily life. He that said "I am the Resurrection and the life," had no reference to the reanimation of the human body, of which it is recorded, "Dust thou art, and unto dust shalt thou return," for "He that believeth on me, though he were dead, (physically) yet shall he live," (spirit-

ually) indicates the possibility of soul growth after death. "He that loseth his life for my sake shall find it" does not imply the necessity of crucifying or taking of human life in order to rise with Christ in the Resurrection and inherit eternal life. The crucifixion of Jesus, was the result of wicked persecution, just as all the advocates of truth have been persecuted since that time. "The flesh lusteth against the spirit" and took the life of the first-born Son of God hoping to extinguish the light of gospel truth, for which Jesus came to bear witness, but "God's ways are not man's ways," as He makes persecution an instrument in his hands for creating thought and investigation which result in a religious awakening and the conversion of souls. The life of Christ accepted by any human being will bring the world of sin and selfishness to an end, individually speaking. This seems to create considerable anxiety in the mind of the natural man and woman. What will become of the world? not—What shall I do to be saved to-day from the sins of the world? is the all-important theme. "The children of the Resurrection neither marry nor are given in marriage, but are as the angels in heaven." Then if the life of Christ is the Resurrection, only those who live as the angels in heaven are his disciples, for "As in Adam all die, so in Christ shall all be made alive."

Judging by their fruits, which is the only criterion for a Christian, Adam has more followers than Jesus Christ, which is not speaking very well of the nineteenth century as a progressive Christian age.

We should be quite unwilling to till the soil or adopt any of the old methods of performing hand labor on the farm or in the shop, that were in use even one hundred, much less five hundred years ago, and still this is what most people are doing in moral and religious life. If religion means anything, it should be a practical application of those principles which will create a heaven on earth, where peace, purity, truth and love reign in every heart.

This will constitute the millennium—the Resurrection of the soul. Some of the Shakers and Spiritualists claim that the different parties to whom Jesus appeared after death were simply gifted as visionists. Some will say, "Why did Jesus not appear as an angel?" Because the disciples being natural must see him as he was on earth, in order to believe that he was the same Jesus who had been crucified, and it is equally difficult for the natural man of to-day to believe and obey the gospel of Christ, which creates a wonderful transformation or resurrection from the dead works of sin.

Canterbury, N. H.

OUR THOUGHT.

MARY WHITCHER.

WHAT is the strife of all our life,
The great amount of good to do?
To clear the wheat from chaff and cheat
And help create all things anew. -
This honest toil is worth our while,
And all that is worth living for;
Who doeth well, will here excel
In doing most during the war.

We ask no gain in earthly fame,
The peasant's hearth-stone seemeth well;
Or earthly sod where known is God,
Or where the truth and love can dwell.
So linked is man with all God's plan
What care, what fear should him possess,
Yea, every breath is life or death,
Or works are such to blight or bless.

O'er ruling power, leave not one hour
The little handful called of God
To spirit life through earthly strife,
For such would know the perfect word.
Or such should stand so hand in hand,
That life's fair current bringeth health,
An active whole, and very soul
Of life and liberty of earth.

Canterbury, N. H.

SELFWILL is often mistaken for firmness, one is the rule of blind ignorance, the other the steady control of enlightened reason.

M. J. A.

HOME AND FRIENDS.

ORREN N. HASKINS.

A HOME in the hearts of friends we love,
 A home where friends are true;
 We seek to live and rise above,
 A partial, selfish few.
 We want our friends another class,
 We want our union pure,
 We want a treasure at the last,
 Both permanent and sure.

We cannot live on selfish gain,
 We cannot live on trust,
 We must have the solid grain,
 We cannot live on husks,
 Give us the bread and wine that's new,
 And waters pure and fresh,
 That we the journey may pursue,
 Till we reach the eternal rest.

O may we never weary grow,
 Or think the way too hard,
 The higher up the grade we go,
 The greater the reward.
 And brighter scenes appear in view,
 As onward we progress,
 Eternal blessings ever new,
 And robes of righteousness.

We see beyond this veil of tears,
 A happy peaceful home,
 Away from earthly toil and cares,
 They beckon us to come.
 And while we hear the gentle call,
 O may we strive to be prepared,
 And to our God to give our all,
 To receive a just reward.

In silent hours of calm repose,
 We wander to that home above,
 And have a partial glimpse of those,
 We once so dearly loved.
 What peace and rest and joys sublime,
 Are treasured for the wise,
 Who leave all earthly joys behind,
 And seek the heavenly prize.

Where sweet humility and prayer,
 Love, peace and joy abound,
 True charity is ever there,
 And watchers guard around.
 No enemy can enter there,
 To mar our inward joy;

Our long eternal home is where
 No tempest can destroy.

May wisdom ever guide our way,
 In thee our all we trust;
 May we our sacred call obey,
 For it is true and just.
 True meekness and a gentle hand,
 May we in truth extend to all,
 And aid the youth to firmly stand
 An honor to their sacred call.

That when life's journey here shall end,
 We may depart in peace,
 And leave a blessing with our friends,
 That will eternally increase,
 In faith and hope and love divine,
 And every blessing given,
 To give us strength while here in time,
 And lead us safe to heaven.

Mt. Lebanon, N. Y.

Deaths.

Julia Ann Briggs, at North Family East
 Canterbury, Mer. Co., N. H. Oct. 25, 1891.
 Age 75 yrs. 7 mo. and 12 days.

Marcia E. Hastings, at East Canterbury,
 Mer. Co., N. H. Oct. 29, 1891. Age 79 yrs.
 10 mo. and 26 days.

Harvey Booker, at South Union, Ky.,
 Nov. 4, 1891. Age 46 yrs. 10 mo. and 5
 days.

Br. Harvey has been in the Community
 since infancy. Just at the close of life, he
 raised his hand and said, "I am going up."
 He was one of our most valuable men.

H. L. E.

James Langridge, at Shakers, Albany
 Co., N. Y., Nov. 8, 1891. Age 72 yrs. 5
 mo. and 23 days.

Br. James has lived in the Community
 fifty-four years, and has been true to the
 principles of gospel faith. J. B.

Catharine Vedder, at Shakers, Albany
 Co., N. Y., Nov. 9, 1891. Age 92 yrs. 9
 mo. and 27 days.

Sr. Catharine has lived in the Commu-
 nity since infancy, and has always been
 found in the path of duty. She was a pat-
 tern of righteousness and of her it can be
 said, "Blessed are they that die in the
 Lord." J. B.

THE MERCIES OF THE LORD.

"The mercy of the Lord is from everlasting to everlasting."—Psa. ciii., 17.

CANTERBURY, N. H.

I will sing, . . . I will sing of the mer - cles of the

I will sing,

Lord, . . . for ev - er, ev - er, ev - er. Bless-ed

mer - cles of the Lord for Bless-ed

is the Bless-ed is the peo - ple that know the joy - ful

is the peo - - - - - ple

sound, Bless-ed is the peo - - - - - ple that know

Bless-ed is the peo - ple

THE MERCIES OF THE LORD.

the joy - ful sound. They shall walk, O Lord, in the

This system of music features a treble and bass staff in G major (one sharp). The melody in the treble staff begins with a half note G, followed by a quarter note A, and then a half note B. The bass staff provides a harmonic accompaniment with chords. The lyrics are written below the treble staff.

light of Thy truth, for Thou art the glo - ry of their strength,

This system continues the melody and accompaniment. The treble staff has a half note C, followed by a quarter note D, and then a half note E. The bass staff continues with chords. The lyrics are written below the treble staff.

and in Thy name shall they re - joice, and in Thy

This system continues the melody and accompaniment. The treble staff has a half note F, followed by a quarter note G, and then a half note A. The bass staff continues with chords. The lyrics are written below the treble staff.

right - eous - ness shall they be ex - alt - ed.

This system concludes the piece. The treble staff has a half note B, followed by a quarter note C, and then a half note D. The bass staff continues with chords. The lyrics are written below the treble staff.

Books and Papers.

THE JOURNAL OF HYGIEIO-THERAPY. Nov. Contents. Treatment of the Sick; Salt; Food; Anti-Vaccination; Physical Culture; Why we should not drink unboiled water, etc., etc. Dr. T. V. Gifford, Kokomo, Ind.

HALL'S JOURNAL OF HEALTH. Nov. Contents. Growth; Good Advice to Girls; Water and Health; Children's Teeth; Stammering; Rules for Dyspeptics; Hot Water Cures; For a Burn; Milk Impurities; Primitive Practitioners; Bacteria in Milk; The Best Bread; Good Tea; Cold Food; How to make a poultice; etc., etc. Office 340 West 36th St., New York.

If we desire children to be courteous we must treat them with respect, says Elizabeth Scovill in *The Ladies' Home Journal*. They will infallibly copy our manners; so we must take care that they are the best. Let us be as careful of their feelings as we wish them to be of those of others. When it is necessary to administer reproof, let it be given in private. Many children are very sensitive on this point, and they feel acute, although they cannot put their emotions with words. To tell a child in public that it has been rude, or lacking in good breeding, is as unwarrantable as it would be to tell a guest so. It is no excuse to say that we are trying to teach it to do better; we can do this with greater effect if we take it aside at the first convenient moment and gently point out where the error was, and what should be done the next time.

ONE of the most interesting articles in the November magazines is Frank B. Sanborn's, "The Home and Haunts of Lowell," in the *New England Magazine*. Mr. Sanborn was for many years an intimate friend of Emerson, Hawthorne, Thoreau, and Lowell, and he possesses a knowledge of the men which those who read their books can never attain. The personal element in this article is charming. The illustrations from pencil and pen and ink sketches made on the spot by Sears, Gallagher and William Goodrich Beal add to the attraction of the article.

HENRY WARD BEECHER from the Phrenological point of view is the opening paper of the PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, and in it we learn how much the great preacher craved for his power, to his understanding of human nature. Frederick Bly, the blind phrenologist, well known thirty-five years ago, follows: Lines of Beauty is a classi-

cal study in the physiognomical line. Illustrated. The Fifth Prize Essay is by a lady known up in Maine for editorial capacity, and is a very readable sketch of experience and observations that will give the reader much useful information.

Identity and Imitation. Practical Mental Science in Education is a well written article for skeptics to ponder. The Essential of Early Education is from the pen of an eminent teacher, and in the same department the JOURNAL's English correspondent, Jennie Chappell, pleasantly describes a very well managed nursery and child's hospital in London. The always welcome, because well furnished Health Department has its full complement of practical suggestions. Common Sins Against Health is by the author of The Talent of Motherhood, an article that received not a little attention a few months ago, and Father Kneipp's System of Cure tells of a famous Bavarian Sanitarian. A good paper, Is Hypnotism Harmful? comes from a subject of thirteen years' experience and is unique in its way. The editor discusses somewhat ironically That Criminal Type that some scientists are trying to create, and also Convict Labor and Mutual Life Benefit Associations. Price of the number, 15 cents. For the year, \$1.50. The three numbers October, November and December, 1891, offered on trial, for 25 cents. Address Fowler & Wells Co., 775 Broadway, New York.

AT SEA.

THERE was a little girl on board

Who could'nt stand the constant motion,
"I Wiss, mamma," she one day said,
"There was some pavements in the ocean."

She watched the heaving billows roll,
And shook her head and murmured sadly,
"If they'd play still-pond, 'stead of tag,
It wouldn't make me feel so badly."

Before her stretched the white-capped waves,
Behind, a white-capped nurse-maid followed.

"I'm better now," she naively said:
"Because, you see, I've just unswallowed."

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