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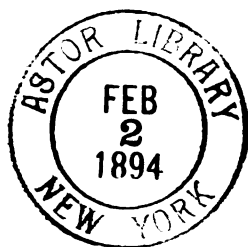
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“Cast thy bread upon the waters; for thou shalt find it after  
many days.”—Eccl. XI., 1.

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EAST CANTERBURY, N. H.

1893.



# The Manifesto.

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No. 1.

## LIGHT ON OUR DESTINY.

O. C. HAMPTON.

I AM greatly interested in an article in the August Number of the *MANIFESTO* over the signature of A. J. C. The writer puts the following query (viz.) "Blest as we are with a three-fold life (or a three-fold manifestation of the *same* life) physical, mental and spiritual, who is able to solve the problem of its equal growth?" And again "Do we not use so much time and strength in the maintenance of the body that the mind is crippled and the soul undeveloped?" Momentous questions indeed! But is there no remedy? For we must confess that we *do* just as is intimated in the queries.

I believe there is an all-potent remedy for the difficulty therein named. A part of this remedy may be indicated in two words (viz.) *Systematic Arrangement*. In further elaboration of this subject, I may say it is hardly possible to conceive how much time can be saved by a systematic allotment of time and duties.

Suppose we should resolve that as twenty-four is divisible by three (the departments of our being, assigned by the interesting writer) we will labor

with our hands for eight hours faithfully each day—to procure our physical necessities—eight hours for mental and spiritual improvement and recreation—and eight hours for sleep.

This is quite possible to bring about by scientific and systematic allotment of our duties and several avocations. But first of all, can a luxurious, or (even voluptuous) method of living, consisting of flesh of animals, fish, eggs and butter be made by working eight hours a day? Nay, it cannot. Because the expense of feeding and rearing a cow a pig or horse in the way of food, shelter and attention has been estimated to be about eight times that of a human being fed on vegetables, farina and fruits.

The corn necessary to raise a pig will go several hundred per. ct. farther in sustaining the life of a man, than the pork, after it is ready for use, but thank God the pig is no longer allowed to be eaten among Believers. This pig estimate will answer for an aggregate for most four-footed beasts. Now if we wish for less toil to get a mere livelihood let us not forget that "we can't have the cake and eat it both." Neither can we afford to be foolishly overstocked with clothing. I recollect a

long time ago, I was appointed to take a schedule of the pairs of shoes each member owned. I was more than astonished! I was utterly confounded. Some had as high as sixteen pairs. What they wanted of so many I could not conceive. I have known persons possessed of one and even two large chests full of clothes and yet never allow any opportunity to get more, pass unimproved. An equal development of the triune phase of our existence is utterly impossible under this extravagant and inconsistent regime. Again, how many things go to waste from inexcusable carelessness!

Without a vigorous retrenchment in all these things by which the expenses of physical life might be prodigiously curtailed, the fond hope of a life more in accordance with the laws our triune existence will, I fear have to be abandoned for the present, and until we have traveled through another decade of sorrow and unrest.

A word or two about the systematic economy of time. I have known school teachers to complain that they could not find time in a single day to teach spelling, reading and arithmetic and possibly geography. Now I have taught school for a great many years but I never had any difficulty in finding time to teach spelling, reading, writing, grammar, arithmetic, algebra, physiology, chemistry, and one year added geometry and German.

Perhaps you will say I must have crowded out recess entirely—Not so, but instead of allowing recess for fifteen minutes only, I allowed it for half an hour twice each day. It was all done merely by systematic ordering

of time, and I have not the least doubt but the same time saving policy would work the same good results in regard to all our duties and various avocations. But I do not wish to further trespass upon the space of the MANIFESTO or the patience of the reader and so I will stop.

Union Village, Ohio.

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### THE MERCY SEAT.

ALONZO G. HOLLISTER.

*"In this is love; not that we loved God, but that He loved us, and sent forth his son, a propitiation concerning our sins. And he is a propitiation not only concerning ours, but also concerning the whole world."*—1 John, ii., 2.

THE human memory is a marvelous instrument for recording conduct and everything that engages attention, beyond possibility of destruction by fire, or catastrophe, or time's flight, or wear, or by death and dissolution of that delicate chemical vesture, within which its sensitive texture is wrought.

Though creatures forget the act, its record remains to testify in a season of judgment, beyond the power even of its owner to erase. Only the Divine Wisdom that ordained its laws, could devise means to infuse an antidote, to correct, to cover or efface from the life undesirable memories that testify against the actors, or neutralize their ill effects and bury evil conduct and its consequences in perpetual oblivion.

Hence we look to Divine revelation for the true method of atoning for sin, and casting it out of heart and memory. Jesus testified, "The Father judges no man, but has committed all



judgment to the Son, that all men may honor the Son, even as they honor the Father." The Father is honored by honoring his messengers. "He has given him authority also to execute judgment, because he is the Son of man." This teaches that the Father has committed to man, the judgment of things pertaining to man. God in the conscience, is but one's individual portion of God, and if it be unable to preserve one from sinning, how can it perform the greater office of taking away sin and restoring lost liberty without external aid, by confession before a witness. Partial judgments do indeed, arise at times in the conscience and understanding, sufficient to turn their subject from an evil course, but they do not erase past sins, nor purge corruption from the heart.

The Son of man alluded to, is not a particular person, but a character, which includes many in one spirit. For it is written, "The saints shall judge the world." Hence, this Son of man is the regenerated, new man, and heir of all precious things promised to man. He does not become such without passing through the ordeal which takes away sin and purifies the soul. To be qualified judges, they must be tested by the same standard that is to be applied to others in their presence. Hence we are told "The sins of some men are manifest, going before to judgment, but some, they follow after. Likewise the good works of some are manifest, and they that are otherwise can not be hid."

Under the law which was a shadow of good things to come, it is written, God will bring every work into judg-

ment, with every secret thing, whether it be good, or whether it be evil. Jesus testified, "For every idle word that men shall speak, they shall give account thereof in the day of judgment." To whom is this account to be rendered? To God in his saints; through and by whom He judges the world. Daniel tells us of a time when judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." The Apostle confirms the same: "know ye not, the saints shall judge the world?"

Jesus said to his disciples, "When the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." John saw twice twelve thrones, on which sat twice twelve Elders around the central throne; showing an equal participation in this judgment, by the feminine half of humanity, as our Prophets reveal to us. Else, why has woman reason, judgment, conscience and understanding to sift and weigh evidence.

In describing the judgment of the first resurrection and Millennial reign, the Seer says, "I saw thrones, and they sat upon them," but he does not denote their number. Daniel also, is indefinite as to number, saying, "The thrones were placed." There may be twelve thousand or twelve times twelve thousand according to the number sealed out of the tribes of Israel, for aught that appears to the contrary. Be they few or many, they evidently signify judgment and dominion given to those who sit on them.

These Judges having been tempted

like ourselves, and having been purged even if they have not yielded to the same extent, can be touched with a feeling of our infirmities, and wherein themselves have suffered, are able to aid those who are alike tempted. Here then, is the tribunal before which, in due season we must all be made manifest, and here is found the mercy seat from which is dispensed the healing and covering power of a true atonement. For Jesus testifies through his servant John, "He that overcometh, shall sit down with me in my throne, even as I overcame and have set down with my Father in his throne."

Having been anointed with the same Holy Spirit, and baptized thereby into death of the carnal life, as Jesus was, and having overcome death, and him having the power of death, as Jesus overcame, they are one with Christ, and execute that same judgment and rule in his commands. The prayer offered by Jesus, that his disciples might be one with him, as he was one with the Father, signifies as much as this, to those in whom it is fulfilled and fulfilling. So testifies one who has experienced the cleansing effects and overcoming power dispensed in this judgment.

*Mt. Lebanon, N. Y.*

#### THE OLD YEAR.

MARGARETTE DAVIS.

Now the dear Old Year is ended,  
Joy and sorrow both have blended  
In its passing days.

And 'twas best so, both were given  
By our Father wise in heaven,  
Render we sweet praise.

Backward as the leaves we're turning,  
Precious lessons we are learning,  
Ne'er to be forgot.

Here are words unkindly spoken,  
There are obligations broken,  
All for want of thought.

Sad the hours we thus have squandered,  
As from duty we have wandered,

In forbidden ways,  
Yet the heavens bear us witness,  
How we've yearned for angel fitness,  
'Mid these trying days.

Yearned for faith that is abiding,  
For a trust always confiding,

In our God above,  
Who will give when earth shall fail us,  
And when inward foes assail us,  
His protecting love.

Gracious Father, we surrender  
All to Thee, our sure defender,  
Whatsoe'er betide.

Where Thou leadest we will follow,  
Each to-day and each to-morrow,  
And thy wisdom bide.

Cover in thy loving-kindness,  
Missteps taken in our blindness,  
Often do we stray.

Yet we seek thy kingdom holy,  
Though we make the journey slowly,  
Lengthen out our day.

Counting up our gains and losses,  
Merged in love are all the crosses,  
Of the good Old Year.

Cancelling all claims and debts,  
As friends we part without regrets,  
Faithful, good Old Year.

*East Canterbury, N. H.*

#### ECONOMY.

MARTHA J. ANDERSON.

ECONOMY was one of the first lessons taught and practiced by the founders of our communistic home. Though actual want prompted its exercise in a great measure, yet it was undoubtedly a well grounded principle, born of a

faith that includes every virtue which ennobles the life of the individual, and binds together in social compact a self-sustaining community.

Necessity is the goad that urges to industry, and poverty in one aspect is better than riches, as it brings out sterling worth of character, especially if persons are prompted by noble impulses and a philanthropic desire to toil for others equally with themselves.

This is as the good poet says,

"A toil that gains with what it yields,  
And scatters to its own increase,  
And hears while sowing outward fields  
The harvest song of inward peace."

Three years in the wilderness, with a hard struggle for material subsistence, gave Mother Ann Lee and her devoted co-laborers, ample scope for the exercise of all their faculties in saving and accumulating the necessities of life, that they might have enough and to spare for those who should embrace the truth as was manifested in the New Dispensation, and practically exemplified in the revival of the Pentecostal spirit, when souls were baptized into an element of unselfishness, and "they had all things in common."

By close economy, hard labor and an exceeding self-denial, some property was accumulated, and in a few years they were able to build houses suitable for associative purposes. Land was from time to time added to their possessions, some of which was dedicated by those that believed.

How earnestly the little band of zealous souls toiled to gain their desired ends, and so devoted were they to each other's interests,—“in honor

preferring one another”—that when it was agreed to gather the Church of the Believers into order at New Lebanon, it was a carefully considered question just where they should locate. The leading Brethren were so anxious to maintain a spirit of love and fellowship, that each waived his choice for another's decision, until at last, a quantity of fine lumber was procured by one of them, and unloaded on the present site of the present Church Family. "There," said he, most emphatically, "that is for the Meeting house." On that spot it was reared by their own hands, and "where the body was, thither the eagles were gathered together;" for the people came from all the little hamlets of the country round about, where the word of the new life had been preached, and the good seed had fallen in sincere and honest hearts, and in joyfulness they dedicated their all to one united interest.

How happy were they in their simple occupations, ministering to each other's needs, "Not slothful in business, but fervent in spirit, serving the Lord." Sustained through adversity, trial and persecution by a strong uplifting faith, they went forth clad in its panoply; not with swords to slay, but with implements of husbandry to clear the forests, turn the virgin soil, and dig wells, that their bread and water might be sure. Many simple devices and industries procured their clothing and the needful comforts of home.

All this noble effort served to bind them in close social and spiritual relation, and after each day's labor was

done, they forgot not the assembling of themselves together to praise and worship God, and build one another up in their most holy faith.

In going from place to place, on her heaven-sent mission to spread the glad tidings of salvation; Mother Ann Lee never failed to inculcate simple and appropriate lessons in regard to the everyday duties of life; in these, order, cleanliness and economy were paramount, and essential to godliness of character. She would often say, "Be prudent and saving of the blessings God has so graciously given; for you can not make one spear of grass to spring up, nor a kernel of grain to grow, neither can you create aught that supplies your physical needs. Be careful, be thankful, and ever realize your dependence upon the Giver of every good."

She exhorted the people to gather up the fragments, and as a practical example against extravagant customs, would make her meal of the leavings on the plates, remarking, "If you have anything to spare give it to the poor." Hence came the practice among Believers, never to take any more on the plate than could be eaten; which remains a good testimony against the senseless and wasteful manners of the world.

Thoughtfulness and care was impressed on all their goings forth. Attention to small things, preserved neatness, order and thrift about house and farm. Gates were kept closed; no tools were left broken or exposed to the weather to rust; barns, sheds and shops were kept tidy, each member was expected to pick up and save, and no

spiritual blessing was ensured except in strict obedience to order and duty.

How carefully the young people were disciplined in regard to not marring furniture, windows or walls; they were instructed to walk lightly, to open and close doors softly: to speak gently and respectfully; to have a care for their clothing, especially their shoes, which require frequent attention to keep them in good repair. There was much salutary instruction and godly example that tended to curb the rough animal nature that is manifest in the unprogressed and unrestrained natural human being.

A fulness of unearned blessing is a doubtful inheritance of good; for *he* only knows the worth of wealth, who has first realized want and privation in acquiring it. And how often we behold a painful lack of appreciation on the part of those, who, though bred to penury, are thankless when an abundance is bestowed upon them. Lifted above their real estate, they murmur at God's manna sent, and long for the flesh pots and gross habits of the low life in Egyptian bondage, which they first thought they loathed. Are we not too generous in the distribution of communal goods to those who have no claim and have not proved themselves willing and obedient?

If every garment given should be the equivalent of a certain amount of work performed on the part of the novice, there would perhaps be greater appreciation of its worth. But, in our homes where consecrated labor of the few supplies the wants of many, especially of those who are incapacitated to earn their own living—there

is often a sad lack of the virtue of economy, and a tendency to discard clothing before it is sufficiently worn; and in other ways to be careless and thoughtless. Prudence garners greater treasures than money can buy.

The wealth of her store-house is the eternal riches won by diligent toil and a careful spirit; for he who holds every blessing sacred, and becomes a faithful steward of God's good gifts, will never suffer poverty of spirit.

Let us build on the firm foundation of enduring principles that support the temple of Truth; not removing a stone here and there, thus weakening the structure, but, by adding virtue to virtue, rear an asylum for those who, "Seek first the kingdom of God and its righteousness." Then will the addition of temporal things—the outcome of united and unselfish service, prove an equal blessing to all who share the interest of our beautiful communal homes.

*Mt. Lebanon, N. Y.*

SHAKER STATION, CT., Jan. 1893.

DEAR CHILDREN;—Another year of life is forever gone. Have you wisely improved it? Not an hour nor a moment can now be recalled whether they were spent in doing good or ill. Begin the New Year right. If you would save hours do not waste moments. The days are fast speeding away. Take each one as a gift to be used in God's service. Improve your talents and you will receive the reward. Let no moments run to waste, years have come and gone in haste.

Fight against sin and subdue it. For-sake wrong doing to-day. Delays are dangerous and often prove fatal and time is none too long for repentance. Every victory strengthens the victor. The suffering which sin brings is the inevitable con-

sequence of that sin. "Pleasures in a sinful way, while they flatter you ever betray." Keep good vows better this year than you did last. Each day make your heaven. Duties even in small things are duties still. The duty of the hour is to live right now. There is no pleasure like duty well done. Struggle for a clean heart. Base your actions on principle. "A lack of principle is often the principal lack." Never evade the question, Is it right? "The pure in heart shall see God," therefore be so pure that you can see godliness in each other. A conscience unspotted is heaven within. Your Brother,  
DANIEL ORCUTT.

### WITHOUT FAULT.

NANCY G. DANFORTH.

How pleasant the thought that we may stand with the redeemed on Mount Zion! How the heart swells with rapture as we anticipate the glorious prospect! But what must be our attainments to entitle us to this claim? We read that "in their mouth was found no guile." This, then, is their condition, and for this perfection we must strive.

The Apostle says, "If any man offend not in word, the same is a perfect man and able also to bridle the whole body;" thus bring the life in accordance with the Divine will which is unbounded love and charity for all.

This heavenly love extends to all; even the most sinful and erring are objects of Divine love and pity. As "out of the abundance of the heart the mouth speaketh," it is evident that the heart and mind must be cleansed from all evil thoughts and hard feelings, by the truth and fire of the gospel testimony, until in truth, we can in honor prefer one another.

When the love of God reigns supreme in our hearts and we can lend a helping hand to those in need, without judging their worthiness, or despising their infirmities, then we have begun to control our whole being, so that "in our mouths will be found no guile," and we can "stand without fault before the throne of God" to-day and each day as time rolls on.

God grant that we may all strive for this glorious attainment.

*East Canterbury, N. H.*

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### PASSING MOMENTS.

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AMANDA TIFFANY.  
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How precious the moments so swiftly passing, like pearly dewdrops at early dawn in the sun's bright rays, they quickly vanish; are gone forever past recall.

How careful we should be well to improve each one, that in the future we may look back on a well-spent life without regret; happy in the thought that the seed we sowed in the spring-time of life, has yielded a rich harvest of golden grain; that the journey of life has been a success, though fraught with many dangers, trials and disappointments. Our path may not have been strewn with flowers and the sun may not always have shone brightly to illumine our way; but it is consoling to know we have been led and guided by Omnipotent power; that blessings, innumerable, have been ours to share, while heavenly peace like a mantle enshrouded our souls when we kept the strait path of duty.

Then let us open our hearts to the

glorious rays of gospel light, and carefully cull the roses, as we journey, avoiding the thorns, contention, envy and strife, the bane of all happiness, and cultivate only love and gospel fellowship.

We are called of God for a purpose. Let us be sure we are of the chosen number who will choose to do his work with singleness of heart.

Now, why have we, in particular been thus noticed? Because we are more worthy than others? Ah, nay! But God will always have a chosen few for a beacon light to the world, a pavilion wherein the sin-sick and weary may find shelter and rest.

We have been gathered from a world of strife, into the vineyard of the Lord, not for a selfish purpose, or merely to gain peace and salvation for our own souls, but as co-laborers with the spirit of good, to sow, water and nourish faith in other souls, and by right living ourselves, be able to lead them home to God.

I think the wisest and surest way to improve the passing moments, is to perform all life's duties well; ever to keep in view the golden rule. This will insure happiness and make life's labor a success and faith and works will combine in a practical Christian life.

*Mt. Lebanon, N. Y.*

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1,200,000 of little birds are destroyed every year in the department of Moselle in order to minister to the love of ornament. All the world over a like destruction is carried on, and we say that the clergy are responsible for this inhuman freak of fashion.—*Our Animal Friends.*

[Contributed by E. A. Stratton.]

### PLANTING SEED TOO DEEP.

IN the teacher's chair, in the Bible-class room, in the superintendent's desk, and in the pulpit, there is always danger of over-heaping soil on the seed of truth.

Too much comment may kill out the life of the text. To begin with, he who sows must have clearly in mind the distinction between the seed and the soil. "The seed is the Word"—God's Word, not man's thought about that Word. That Word needs to be handled as seed. It should be planted with judicious care, and not over-heaped with soil of any sort. Soil is necessary. Planting below the surface, by a stimulating question or a suggestive remark or a helpful illustration, is better than broadcast sowing on the bare and hard earth.

But, after all, the seed is the chief thing, not the soil. Yet there are teachers and superintendents and preachers who take one or two grains of good truth-seed, and then devote themselves to shoveling earth upon it until the seed is buried out of sight and hope forever. The seed was good enough, but it was killed in the planting. In all attempts at planting the seed of God's Word, in class or school or congregation, there is good reason for the old rule, "not to plant seeds more than five times their diameter in depth."

Heaping soil on the seed is the great barrier to seed-growing in every field of human effort. Mistaking this soil-heaping for seed-planting, is one of the commonest errors of those who long for mental and moral harvests and fail of them. Many a housekeeper would have better servants if she planted more seeds and piled up less soil over those she did plant in her talks with her servants. Many a merchant or manufacturer or banker or overseer of laborers kills nine-tenths of the seeds of instruction he uses by the useless words of fault-finding or of reproach which he heaps over his counsels to those who are under him. Many a man fails of permanently interesting a neighbor in his personal affairs,

because when he has planted the seeds of information about his case he buries those seeds beyond hope of life by his endless explanations and reasons for desiring help and sympathy. Many a person who recognizes his fault in a former interview with an acquaintance, and desires to make confession of it buries the seed of apology and regret under such a mass of soil in his new words about the original cause of misunderstanding that the seed itself fails to germinate, while the soil-heap above it is a new barrier to free intercourse between the acquaintances.

In all our sowing for a harvest in the hearts of any of our fellows there is good reason for the old rule, "not to plant seeds more than five times their diameter in depth." Not the covering soil but the lightly covered seed gives hope of a harvest in planting.

If we are to reap where we have sown we must choose our seed, must plant it wisely, and must resolutely refrain from crushing out its life by what we heap above it merely because soil is abundant and we enjoy shoveling.

This truth would admit of many more specific applications, but here is soil enough for this seed. Now let it germinate.—*Selected.*

### GENTLY.

J. FRANK AREHART.

GENTLY speak in accents tender

Of those friends ye loved of yore,  
Though perchance they may not render  
All the joys they gave before.

There are few whose lives are blameless  
Who have nothing to regret;

Then let others faults be nameless  
Or forgive them and forget.

'Tis no trifle that we cherish,

When we find and prove a friend;  
One whose homage will not perish,  
Growing stronger to the end.

But should dark clouds over shade thee  
And old friends grow cold, yet  
Think how happy once they made thee,  
Then forgive, but ne'er forget.

*Selected.*

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### OFFICE OF PUBLICATION.

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## Editorial.

IT must have been a pleasant season for St Paul, when the illumination of his mind was so clear that he could enter into an element which foreshadowed the heavenly state, and could see God's glory becoming the center of attraction, when all the things of this life would become secondary or fall entirely into insignificance. Caught up into the heavens and divested of the selfishness of earthly surroundings, he became anxiously interested in aiding those who fortunately came within the sphere of his action.

So absorbed was he in the spirit of the testimony of Jesus, that he declared himself thoroughly separated from all worldly relation, and from henceforth, said he, "We will know no man after the flesh." All the long list of selfish relations that had come down to him from the days of Adam and Eve, including the cousins and uncles and aunts, were from this date, to be cancelled from the note book of remembrance, and a clean page opened, on which to place the record of his new calling.

"Therefore," said he, "if any man be in Christ, he is a new creature, old things are passed away; behold, all things are become new."

What subject could embody more depth of interest than that which assures us that all things will become new: and that this renewal will not cease till every follower of Christ Jesus is included.

The testimony of living truth, even from the day of the Baptist had been to repent, to change the mind, to make the crooked paths straight, and to be baptized into the Holy Spirit; and not only this, but it was imperatively taught that all who accepted the name or gospel of Christ, should depart from iniquity. All through this incisive testimony was to be found the life of the word of God, and the ministration which would enable the recipient to make strait paths, and then to deny himself of all ungodliness and every worldly lust.



The old things were to be done away and all things become new ; and then to make the state more in harmony with the life of Christ, all these new things were to be of God.

What a wonderful work it must be, that will baptize a man into a new element so thoroughly that it will wash from him all remembrance of his selfish inheritance. That will give him a place in the brotherhood of Christ, and so cleanse his memory that he will not know even his nearest relatives after the flesh, as these may, by the grace of God become transformed into the likeness of Christ. Buried in baptism with the son of God he comes forth a new creature, with a new name and in unspotted garments, to find himself a member of the new creation, and breathing the "breath of life."

The good apostle, at this time, was so deeply absorbed in his subject that he saw clearly, the work of spiritual resurrection. He had lived as a selfish man, in the order of nature, and he had coveted the relations of that order which made him not only narrow in his work among men, but aroused his worst passions, and made him the cruel persecutor of an innocent people.

He now saw that Christ and the spiritual resurrection was on an elevation above this sensual sphere in which he had, himself, walked. At this time, he says, "It pleased God to call me, and to reveal his "son in me ; and immediately I conferred

not with flesh and blood." Mark the difference in this decided mind, to the call of God, from that of those undecided characters who wanted to be disciples of Jesus, but hedged their own way with many foolish excuses, and then thought to hold a close relation to the world. It is no wonder that they went away sorrowfully.

One says ;—"Let me first go and bid them farewell, which are at home, at my house." We have known just such instances. With Christ on one side and a selfish relation on the other, he stands like the "doubtful hesitator," fearing to decide. The poor creature says, "My relatives will think so strange of me."

Indeed, they will, but if your call is from God, your return visit may cost you your spiritual life.

"Suffer me to go and bury my father," said another undecided would-be-disciple. Of course this must touch the sympathetic heart of the loving Jesus. Funerals in that day were quite like those of the present, a place where one can be seen of men, to display every shade of mourning. In the cities, at the present date, they put on an air of fashion, and in the country it is a good place to transact business.

Jesus knew perfectly well that these excuses were of the thinnest quality, and to the last speaker he said,—“Let the dead bury their dead, go thou and preach the kingdom of God.” This command was

more imperative than attending a funeral or the bidding farewell to some selfish relative.

This building of a Christian home is the forming of new relations, and demands of those who enter it, to become new creatures, and to grow into a new and spiritual resurrection. When all things become new then that beautiful prophecy of the day of restoration will be fulfilled, as recorded by the prophet Zephaniah;—"Then will I return to the people a pure language, that they may call upon the name of the Lord."

How much we need, and how very anxiously we may anticipate the coming of that day of the Lord when this pure language will be numbered among the new and choice blessings vouchsafed to God's people. No doubt there will be a growing appreciation of the study of English grammar, in that day, for even now that teaches us to use the English language with propriety, and the inference to be drawn is, that those who use unclean and profane words have not been taught in English grammar, nor studied the rules of propriety.

No one would believe, for a moment, that Jesus in his disciplined state of mind used other than the most correct language, as he emphatically urged it upon others to let their yea, be yea and their nay, be nay, in order to establish a concise and correct use of speech.

A Christian people should be Christ-like, and if we believe that

he was careful of his language, in conversation, among men, we hold ourselves at a great disadvantage if we grow indifferent on this essential subject.

☞ WE had intended to publish in this number, all the articles received in memory of Elder Daniel Boler, but were prevented by unforeseen circumstances. They will now appear in the MANIFESTO for February.

#### THE BEST WE CAN.

WHEN things don't go to suit us,  
Why should we fold our hands  
And say, "No use in trying,  
Fate baffles all our plans."  
Let not your courage falter,  
Keep faith in God and man,  
And to this thought be steadfast—  
"I'll do the best I can."

If clouds blot out the sunshine  
Along the way you tread,  
Don't grieve in hopeless fashion  
And sigh for brightness fled.  
Beyond the clouds the sunlight  
Shines in the Eternal Plan;  
Trust that the way will brighten,  
And do the best you can.

Away with vain repinings;  
Sing songs of hope and cheer,  
Till many a weary comrade  
Grows strong of heart to hear.  
He who sings over trouble  
Is aye the wisest man.  
He can't help what has happened,  
But—does the best he can.

So, if things won't go to suit us,  
Let's never fume and fret,  
For finding fault with fortune  
Ne'er mended matters yet.  
Make the best of whate'er happens;  
Bear failure like a man;  
And in good or evil fortune  
Do just the best you can.  
—New York Ledger.

## NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

## Average of Weather at Mt. Lebanon.

November.

	<i>Thermometer.</i>	<i>Rain.</i>	<i>Snow.</i>
1891.	35.98	3 $\frac{1}{8}$ in.	1 in.
1892.	36.45	3 $\frac{1}{2}$ in.	4 $\frac{1}{8}$ in.
Highest Temp. during this mo.	64.		
Lowest "	"	"	14.
Number of rainy days	"	"	6.
" " snowy "	"	"	6.
" " clear "	"	"	8.
" " cloudy "	"	"	22.
		C. G. .R	

Dec. 11, 1892.

WITH this number of our welcomed little periodical, we wish our dear friends, "A Happy New Year." This to us is not an idle pass-word, but from our hearts we send a greeting to all, trusting that happiness the result of faithfulness, may rest as a benediction in every home which the MANIFESTO visits.

Our harvest months seem to have been a reaping time for more than the sowing of men; for the Angel Reaper has garnered four sheaves from our field, so fully ripened, that it was indeed a well-timed harvest. The last of these, Sister Betsey Croxman was gathered just in time to be in at the angels' Thanksgiving.

As these noble veterans of our cause pass on, does it not behoove us to look well to the position we hold in the ranks, to know that not only shall our names be upon the roll-call, but that our lives shall be an entire consecration.

Let no one allow himself to be mustered in, only for the daily rations. We have a steady, upward march to make, and it needs the single-hearted, valiant, earnest soldiers, brave to conquer the foe within, and courageous to contend with prevailing errors, which inevitably creep into every organization, by the way of unregenerated human nature.

On the occasion of the funeral of our worthy father, Elder Daniel Boler, we were happy to meet even though for a short time, so many loved and honored

representatives of the Eastern Societies. Need we wait for funerals for the much needed conferences of leading members? Will not our second century, begin a new era?

A. J. C.

North Family.

Dec. 12, 1892.

"O how swiftly time is passing;  
And 'tis precious to me:  
The moments are rolling  
As the waves of the sea.  
They are solemn and weighty  
As they roll one by one,  
And exclaim with a meaning,  
Ever gone! ever gone!"

This I feel, and in a degree realize. We have in the last eight weeks passed through various changes that have opened the way by which can be brought about among ourselves that long denied spiritual revival, with its wave of "New Life," that will start the new growth, and develop, or reveal, or bring to fruition another degree of pure gospel truth embodied in the gospel of Christ and our ever blessed Mother Ann. The chief change that we have met with, that will, in my understanding help to bring the long desired spiritual wave, was the holding of a Convention, or Meeting on the 13th. of November last. Which Meeting was composed of delegates from ten Societies. These were brought together, accidentally, incidentally, or providentially just as any one chooses to take it. It was on the occasion of the funeral of our beloved father Elder Daniel Boler. To Elder Henry C. Blinn next to Providence is due the credit of holding one of the most profitable meetings ever held by Believers in the past thirty-six years at least. Such a meeting has been talked, and written about for some time but has never been held before.

After the war of 1800 and 05 or during that period the currency of the country passed through several phases. At last it reached the stage that the promise of the government in the form of paper notes were not worth more than half their face value: after the war, there were long talks and much written about the return to specie payment; to resume as they called

it. Well, how to bring that about was the subject of long and warm discussions; Lincoln the then wise head and leader, said, "Well, the only way if we are going to resume is simply to resume." The people through their representatives had the power and all they had to do was to exercise it. Is it not just so with ourselves? We see many desired changes which we wish and desire, should be made for the better understanding of our gospel, and for the further development of our pure and holy faith. Is there any other way to bring it about than by just going to work and doing it? And can anything be done except by somebody doing it? If it can, then it might be profitable for us to understand the how and the where and the who.

We have had very open weather, no snow or ice of any account, so we have got pretty well tided up and are preparing to do a little in the broom business. We have not done much for several years so we shall have to move slowly and be sure that our religion goes into every broom we make; that it may be a gospel testimony in every house or home, where it may be called upon to do duty.

D. O.

Center Family.

Dec., 1892.

The Christmas season is fast approaching, that great season of joy and gladness to all. The great day of all days in the year, when all the world can rejoice and be glad that one was born who has made the world better and happier. The family send their Christmas greeting to their friends who read the MANIFESTO and wish them a Merry Christmas and a happy New Year. Time flies and the seasons come and go, a reminder that we will all soon be in another world and our places filled by others.

The winter has been pleasant and very little snow at Mt. Lebanon, and the hills are brown and bare. The family have all been well this winter except a few colds. Thanksgiving day found the family very thankful for the good crops of the last season

The Family had the Church Family with us at the morning meeting, a very pleasant season enjoyed by all that were present.

On Sunday afternoon, Dec. 11th., we went over to the North Family to hear M. M. Pomeroy of New York speak on the religious movements of the day, especially the Salvation Army. He gave a very interesting account of the work in which they are engaged and the good they are doing. With his broad and liberal mind he takes in the whole world, he also freely acknowledges that Believers are a power for good and thinks they should imitate the Salvation Army, in preaching our faith that others may become partakers of our gospel.

G. O.

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Watervliet, N. Y.

Second Family.

Dec. 1892.

THERE is nothing eventful at this season of the year. We are busy gathering our usual supply of fire-wood. Our gospel friends from Groveland are now all with us; the last, but not least, was Elder Alexander who arrived Friday the 9th. We are glad that they have been able to get moved before the extreme cold weather. We also feel that they have not only added numbers to Watervliet, but much spiritual strength.

They are as comfortably situated bodily as the short space of time could make them. It will take some time, no doubt, to make it seem just like home. But they are cheerful and feel the additional spiritual union and strength will more than compensate for the cross, if so it be, of the removal. Elder Andrew Barrett of Harvard made us a short visit; we are always pleased to see such consecrated souls as we know our good Brother to be.

Let us all resolve with the coming year to live closer to our gospel call, not only hearers of the good word but doers of the needful work, that will bring joy and peace.

## North Family.

WHEN the Revelator saw in vision a mighty host that were virgin souls, the goodly company that we found on arriving here, were part of that band. O those blessed Fathers and Mothers, dear Brethren and Sisters that constitute the household of faith, and that blessed communion we are privileged to enjoy with them. Nay, the world cannot give, neither can it take it away.

We have been welcomed with open hearts and hands, and for the kindness extended to us, we bow in humble gratitude.

We are trying to bring concord out of the temporary confusion incident to moving so far. Blessing has attended our efforts and may those who bear the burden in our communal homes be sustained in their efforts to promote and advance this glorious cause.

We are all here at Watervliet, the home of our beloved Mother while in earth life. May her spirit ever hover over thee and shield thee from the tempest, that there may be a home, a house of refuge for the weary, and sin-sick souls when tired of the contentions of worldly conditions and willing to renounce them, all can find a haven of rest.

H. D. G.

## Alfred, Me.

Dec. 1892.

THE winter term of school commenced Nov. 22, with sixteen scholars.

An Otto Gasoline Engine has been put into the Dairy to take the place of the hot air engine formerly used for separating the milk and churning the butter. We hope it may prove as satisfactory as anticipated.

The old year is nearly at a close and the New Year about to dawn. As we look back through the past, can we count as many victories as we hoped for when the year began? if so, it is well with us, if not, let us pray for more courage, strength and Christian fortitude that the coming year may bring to our souls that growth of the Spirit we all sincerely desire.

We extend to every one in our Zion Homes, our purest and earnest prayers, that the coming year may be a happy and prosperous New Year.

F. C.

## Shaker Station, Conn.

Dec. 1892.

JESUS said, "I have meat to eat that ye know not of." If the meat that perisheth is good and desirable, the meat that endureth unto everlasting life is much more needful. There is no hunger like the hunger of the soul for spiritual food. Many persons desire peace and rest in a worldly life but find continual unrest. True rest is found only in a godly life a sinless condition. "Godliness is profitable unto all things" It is as blessed as it is profitable.

Choice literature is sometimes chosen for New Year's gifts, often very appropriately. It is natural to make use of what interests us, as an expression of our interest in others. A gift of the MANIFESTO for one year to our friends, who are not now blest with its monthly messages of purity and truth, might be productive of much good. Let us try it.

Special grain for fowls at this season of the year, such as buckwheat, flax-seed, wheat and oats, make excellent changes used in small quantities in connection with the regular diet. A good supply of coarse food is very essential to the health of the flock. Loose or poor heads of cabbage stored by themselves are the best and most easily obtained green food for poultry during winter. Two or three heads hung so that the fowls can easily reach them, and renewed when necessary will well repay the trouble. Onions are very good to mix with the salt food. Poultry keepers must exercise judgment in the selection and changes of food in cold weather. A change of rations two or three times every week will give strength, tone and appetite to chickens.

D. ORCUTT.

## Enfield, N. H.

Dec. 1892.

IN union with our precious kindred elsewhere who are doubtless preparing their contributions for the coming MANIFESTO, we likewise hasten to sign our final Notes for the departing of the grand old year so soon to be numbered with the past; but before we bid our friends adieu

would send in advance to one and all, our best wishes for a Merry Christmas and a Happy New Year.

Since we find that there is nothing more worthy our strife than the cultivation of kindly thoughts and deeds toward our gospel relations, we pledge anew to grow these ennobling graces by toil and care until we become "the Angels in the way," to our dear Brethren and Sisters who with us are on the pilgrim journey toward a purer, higher life.

We are at present date enjoying a very pleasant visit with our good Brother, Thomas Evans of East Canterbury, N. H. He seems earnest and hearty in the strife to become a true heir of the kingdom. May the powers of good above and around sustain and strengthen him, is our earnest prayer.

To-day we are again called upon to consign to its kindred dust the mortal remains of our loving Sister Tirzah Whittaker of the South Family. How rapidly the aged in our Society are passing on; soon the few now remaining will all be in brighter mansions with kindred souls who have been their loved companions in earth life.

We have enjoyed many bright days since the frost king first nipped our fingers, but winter must have its full reign. J. R.

North Family.

Dec. 1892.

ESTEEMED EDITOR:—No doubt other pens have chronicled the death of our worthy Sister, Hannah Taylor, who passed to spirit life, Dec. 3rd. As her life was ebbing away, she asked those in attendance if the Dec. number of the MANIFESTO had come, and added, that one of the hardest things for her to leave in exchanging worlds, was the MANIFESTO, stating she had not failed of reading every issue of the paper since its first publication. A grand tribute of appreciation; denoting a strong love for our herald of truth.

As one after another the aged throughout Zion enter the realms of immortality, reflective minds can but experience a thrill of sadness, as less of this class means less

moral and intellectual strength, yet the rich legacy which the translated ones leave, a treasure of Christ-like examples, are potent factors to stimulate and encourage us to work the works of righteousness, thus fulfilling our God given mission: a life service fraught with due reverence to our fellow-beings, and activity of those qualities which cheer, bless, and forgive as we would be forgiven.

From the lives of our departed, loved ones we learn the lesson that works, not personal theories, are the polishing forces of life. In that domain where we shall be known as we are, true worth is recognized at its full value, and spiritual affinity seeks its class. Here our noble, tried kindred are going, and imitating their worthy examples, we are joining this band of spiritualized characters.

May the New Year unfold to us all renewed blessings, and record to our lives greater victories over the selfishness of the human heart.

We express our thanks to the Editor, and all who aid in publishing our MANIFESTO. G. H. B.

Ayer, Mass.

Dec. 1892.

A PROUD, irritable, discontented or quarrelsome disposition can never be happy. He has thrown a tempestuous atmosphere around himself and must forever move in the region of storms. He has employed sure means to embitter life, whatever may be his external circumstances.

He has been the architect of his temper and misery must be the result of his labors. Such elements in Society seem to mar the peace which rightly belongs to the cheerful, contented workers. Like a foul disease it impregnates the surrounding atmosphere. Such persons are ever finding fault with present conditions. Their part of the work is always the hardest.

Heaven is full of sunshine and happiness, made so by the cheerful spirits that have left the earth, crowned with a blessing. Better let the spirit of discontent go

to the land of forgetfulness, among the shadows. The fruits of this spirit are angry feelings, selfishness, jealousy, envy and despondency. All are discouraging and very injurious to the mind.

Ten cloudy days may pass over a garden without winning a flower, but no sooner does the sun shine, than hundreds of roses open upon the air. Good cheer divides our burdens and carries many of them: so farewell to all discouragement.

December finds us busy looking after the stock and hauling wood. The great strife among the farmers, just now, is more milk. Twenty-eight cents for eight quarts of milk is quite a stimulus to milk producers; and it would do you good to see the milk cans that go to Boston, daily, over the Fitchburg R. R. We have had quite a fall of snow and this makes traveling a little more expeditious. A. D. B.

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West Pittsfield.

Dec. 12, 1892.

In contemplating the approaching close of the year ninety two, which was ushered in seemingly but a few days since, we are led to exclaim, Oh! time, thou art fleeting and mutable. Whither goest thou, and what are the records thou hast chronicled? Will the Omniscient Father read them with satisfaction or displeasure? Are noble deeds, kind acts, loving words and charitable feelings registered there? May we so adjust and order our conduct each hour that passes, that our record may entitle us to an inheritance with the good and the true.

Winter is fully enthroned, as evidenced by an occasional shower of pure white snow-flakes, by the piercing winds, cold rains, and biting frosts. We deeply regret our unfortunate absence from home, where so many precious gospel friends centered, when on their way to Mt. Lebanon to pay the last tribute of respect to the sainted Father; the late Elder Daniel Boler who for so long a period of time has so efficiently and judiciously, acted as Leader and Counselor in the Shaker Church.

In him is verified the beautiful Script-

ural passage,—“An honest man is the noblest work of God.” Redeemed from earth and all things of an earthly character, he has ascended to the celestial regions, there to mingle with the glorified throng, bearing the palm of the victor, and wearing the crown of the conqueror.

On Thanksgiving day we enjoyed not only a feast of good things for the physical part of our beings, but the mental and social parts were supplied as well. It being the Centennial year of the founding of our Society, a royal celebration was beautifully planned and very creditably executed by the younger portion of the Community.

Songs prepared for the occasion were sung, recitations and dialogues spoken, appropriate selections read, and altogether it was an interesting entertainment.

In our humble opinion the Oct. No. of the MANIFESTO was most excellent. May the New Year that is soon to dawn upon us be as rich in blessings as the past year has been, with an addition of all that the great and good Father may deem it wise to bestow. May peace, health and happiness abound.

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Canterbury, N. H.

Dec. 1892.

CHRISTMAS TIME, the “gladdest time of all the year” some one has called it, is almost here, but we doubt if the victims of the coughing, wheezing, and sneezing distemper which is so prevalent just now, can feel in a very cheerful frame of mind. Our changeable New England climate may be a very good thing, but like all the good things of this world, it has its drawbacks.

Our Society are once more all at home. The two Sisters who have been in Boston for the last two months, engaged in selling fancy articles at the Mechanics' Fair, have now returned; as have others who have been away from home, more or less, during the year.

Winter term of school opened the 5th. inst. with ten pupils. A small number, but they represent so many little minds

and souls to be trained and educated, not merely for this present world, but for an immortal existence. Wise, indeed, must the training be, that both the life that is, and the life that is to be, may be to them a blessing and not a blighted life.

E.

Weather Record for November, 1892.

Highest Tem. during the month,	59.
Lowest " " " "	11.
Mean " " " "	24.7
Total precipitation	5.43 in.
Number of days on which—	.01 in.
or more of rain fell,	9.

N. A. BRIGGS.

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#### A SELECT THOUGHT.

IF Believers know by their personal and social experience that the Christ-life and doctrines "be of God," being effectual in freeing them from sensual slavery, working radical change in thought and habit from the old self-caring, rudimental, animal life, to the new, universal love and care, the angel spheres, what need they more?

*From W. W. Andrews, of Union Village, Ohio.*

Ambition may lead to fame, but self-sacrifice leads to immortal glory. M. J. A.

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#### CHEERFULNESS.

LUCY S. BOWERS.

"Good temper is the philosophy of the heart—a gem in the treasury within, whose rays are reflected on all outward objects—a perpetual sunshine, imparting warmth, light and life."

Says Montaigne, "The most manifest sign of wisdom is continued cheerfulness.

A spirit governed and beautified by the power of Christ, chastened and humiliated in and through the pure

love of God will possess that grace of heart, that gentleness of demeanor, that loveliness of character that is commendable in every sphere of life. No hearth-fire circle could have a brighter link; no home a better ornament, and no place a worthier occupant than one who, conquering the passions and powers of a contrary disposition, can manifest the beauty of goodness in continued cheerfulness. it is the *effect* of goodness.

St. Jerome said: "He that hath no bridle on his tongue, hath no grace in his heart;" he that hath no sunshine radiating from his countenance, likewise shows a sad want of virtue. A companion who is cheerful, always seeing the bright side of things and free from unkind discourse, is worth gold, such a soul perpetually overflows with benevolence and sympathy, their good worthy deeds, uniformly joyous and graceful, inspire gladness and distil the sweet influences of love and peace.

High-toned humor, wit mirth and happy frolic are the real leavening powers of life, and probably the best physical and mental tonics in the world. It is debilitating and shows the lack of real stamina to sink despondingly under crosses and trouble. "The gloomy soul aggravates misfortune while a cheerful smile often dispels those mists which portend a storm." Former anxieties should be remembered no more; every uneasy apprehension should vanish; soothing hopes and delightful expectations will then succeed; the countenance will drop its dejected mein; the eyes brighten with a lively cheerfulness, while the



lips express the heart-felt satisfaction in the language of thanksgiving and the voice of melody.

The practice of the Golden Rule will cement the bonds of union, but the habit of fault-finding will prove a great disturber, the indulgence of which requires no talent, no self-denial, no brains, no character, but those who are moved by a Christian spirit and a genuine desire to do good have little time for murmuring or complaining.

There is a beautiful precept, which he who has received an injury, or thinks he has, would for his own sake do well to follow, "Excuse half and forgive the rest."

Use charity toward all; be ever generous in thought and deed; help others along in life's thorny path; we all walk the way of crosses, be our inheritance, conditions and environments what they may, then as far as we are capable of controlling our own inclinations and surmounting all difficulties, let us do so. He who said: "I glory not save in the cross of Christ," assures us in these very words that he did not seek happiness in carnal enjoyment but rather in honest self-denial in which he manifested real pleasure.

Wherever there is a soul on earth led by the spirit of God, and filled by the spirit of God, with good, beautiful and true graces and inspirations, there is a soul which, as St. Paul says, is sitting with Jesus Christ—a soul, already in heaven, though still on earth. Let us have peace, love, joy and inward spiritual light, that it may be said of us as Cervantes said of one, "He had a face like a benediction."

*Mt. Lebanon, N. Y.*

[Contributed by A. C. Stickney.]

#### TEMPERING PROCESS.

THE best steel is subject to the alternatives of extreme heat and extreme cold. Were you ever in a cutlery? If you were, you noticed that the knife-blades were heated and beaten, and then heated again, and plunged into the coldest water, in order to give them the right shape and temper. And perhaps you have noticed that there were a large heap of rejected blades, rejected because they would not bear the tempering process. They cracked and warped; when put upon the grindstone little flaws appeared in some that up to that point had seemed fair and perfect. Hence they were thrown aside as unfit for market.

So souls, in order to insure the right temper, are heated in the furnace of affliction, plunged into the cold waters of tribulation, and ground between the upper and netherstones of adversity and disaster. Some come out of the trial pure, elastic and bright, ready for the highest service; others come out brittle with ill-temper, full of flaws and spots of rust, and are thrown into the rubbish-room as unfit for any but the lowest uses.

Now if you would be of any account among the forces that are working out the salvation of this world, be quiet in the hands of God until he tempers you. Listen to that knife-blade in the hands of the cutler.

"Stop now! I have been in the fire often enough. Would you burn the life out of me?"

But in it goes again into the glowing furnace, and is heated to a white heat.

"Stop hammering me! I have been pounded enough now."

But down comes the sledge.

"Keep me out of this cold water! One moment in the fiery furnace and the next in ice-cold water. It is enough to kill one!" But in it goes.

"Keep me off the grindstone! You'll chafe the life out of me."

But it is made to kiss the stone until the cutler is satisfied.

Yet now see! When all the heating and cooling and pounding and grinding is done, you may bend it double, and yet it springs back straight as an arrow; it is as bright as polished silver, hard as a diamond, and will cut like a Damascus blade. It has been shaped, tempered, and polished, and is worth something.

Be still now and let God temper and polish you, and you will be worth something too. Allow yourself to be prepared for usefulness. If you are so ill-tempered that your character is marred by the flaws of impatience, petulance, and anger, you will be thrown into the room assigned for the useless. Lie still in faith in the hands of God, and let him make something out of you. He will give you a post of holy renown, if you will let him fit you for it. He will cover you with glory immortal, if you will be still in the furnace fire while the Holy Ghost moulds and polishes your soul.—*Selected.*

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### "GROWING RIGHT."

BY S. D. MARSH.

We are growing out, or growing in,  
We're growing in goodness, or in sin.  
We're growing upward, or growing down,  
Whiche'er we will to shame or renown!  
We are growing right, or growing wrong,  
We stand not idle often, or long!  
The way's before; the right or the left,  
'Tis ours to choose the worst, or the best,  
'Tis easy to choose when days are all bright  
The hills all clothed with verdure and light  
It needs the furnace, to temper the blade,  
In conflict with wrong are heroes made,  
Growing in goodness is growing in peace,  
As life grows short, will triumphs increase.  
With face to the right, scorning the wrong,  
Let's be doing while active and strong,  
"Gird on the armor—eyes to the right!"  
"Charge!" See, evil has vanished from  
sight!—*Selected.*

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Usefulness increases happiness.

### KIND WORDS.

EAST CANTERBURY, N. H.

DEAR EDITOR:—I read the **MANIFESTO** with much pleasure every month and greatly desire for it long life, with abundant prosperity. The same to Editor and managers.

NANCY G. DANFORTH.

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### Deaths.

Peter Stewart, at East Family, South Union, Ky. Sept. 24, 1892. Age, 81 yrs.

He has lived in our Society eleven years and was faithful in every duty. A quiet man, true to principle, and of exemplary deportment. He bore his afflictions with patience, and died the peaceful death of the righteous. J. W. P.

Betsey Crosman, at Church Family, Mt. Lebanon, N. Y. Nov. 24, 1892. Age, 88 years and 9 mo.

Sister Betsey is the last of that noble family whose names have for so long been synonyms of consecration, virtue and trust-worthiness, in the several homes of our Society. They need no monument to perpetuate their memory, for they will live in the hearts of the people so long as the sun rises over the hills of Mt. Lebanon. A. J. C.

We'll not mourn when the beautiful spirit Is freed from its casket of clay;  
For the unseen life, is the real life,  
The dawn of an Eternal day. A. E. N.

Hannah Taylor, at Enfield, N. H. Dec. 3, 1892. Age 84 yrs. and 6 mo.

Tirzah Whittaker, at Enfield, N. H. Dec. 10, 1892. Age 88 yrs. 7 mo. and 4 days.

Samuel Rubles, at Pleasant Hill, Ky. Dec 15, 1892. Age 77 yrs.

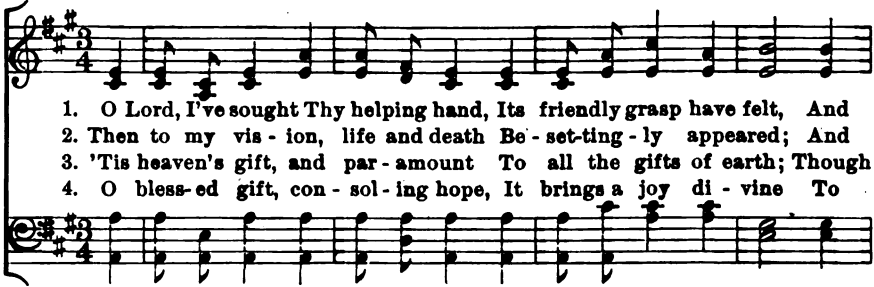
Br. Samuel came to the Society in 1868, and was an industrious member so long as his health permitted. J. W. S.

Olive M. Libbey, at East Canterbury, N. H. Dec. 20, 1892. Age 70 yrs. 11 mo and 20 days.

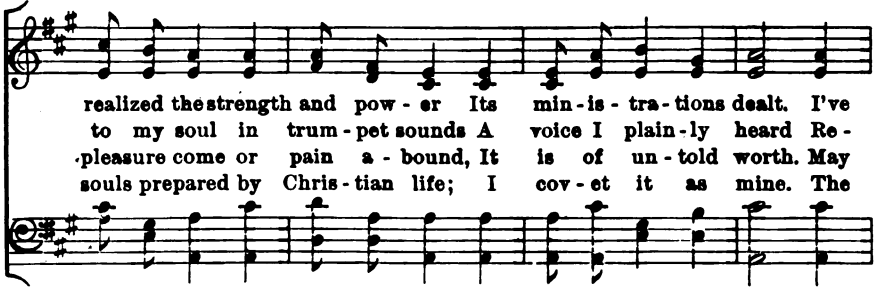
## LIFE ETERNAL.

*"For neither height, nor depth, nor life, nor death, shall separate us from the love of God."*—ROM. viii., 39.

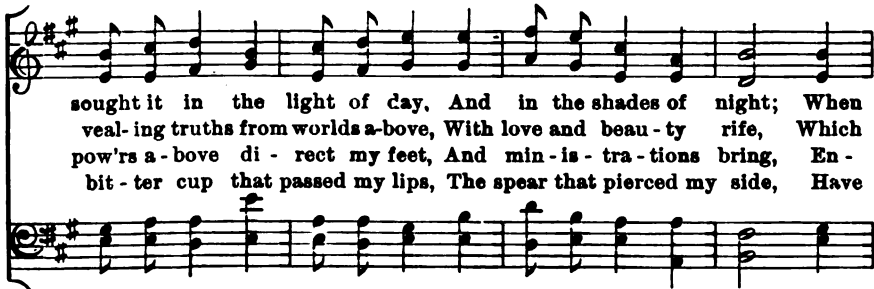
ENFIELD, N. H.



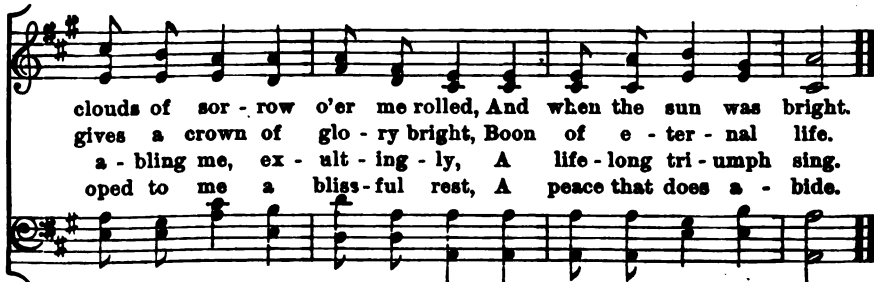
1. O Lord, I've sought Thy helping hand, Its friendly grasp have felt, And  
 2. Then to my vis - ion, life and death Be - set - ting - ly ap - peared; And  
 3. 'Tis heaven's gift, and par - amount To all the gifts of earth; Though  
 4. O bless - ed gift, con - sol - ing hope, It brings a joy di - vine To



realized the strength and pow - er Its min - is - tra - tions dealt. I've  
 to my soul in trum - pet sounds A voice I plain - ly heard Re -  
 pleasure come or pain a - bound, It is of un - told worth. May  
 souls prepared by Chris - tian life; I cov - et it as mine. The



sought it in the light of day, And in the shades of night; When  
 veal - ing truths from worlds a - bove, With love and beau - ty rife, Which  
 pow'rs a - bove di - rect my feet, And min - is - tra - tions bring, En -  
 bit - ter cup that passed my lips, The spear that pierced my side, Have



clouds of sor - row o'er me rolled, And when the sun was bright.  
 gives a crown of glo - ry bright, Boon of e - ter - nal life.  
 a - bling me, ex - alt - ing - ly, A life - long tri - umph sing.  
 oped to me a blis - sful rest, A peace that does a - bide.

## Books and Papers.

### MR. BEECHER'S UNPRINTED WORDS.

THE first of the unpublished material by Henry Ward Beecher, recently purchased by *The Ladies' Home Journal*, will appear in the January issue of that magazine, and presents among other things, the great preacher's hitherto unprinted opinion on "Wine Drinking on New Year's Day."

WE doubt not that the readers of the old PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH will be pleased with the December issue, as its contents are replete with thought most pertinent to the day. A fine portrait of Tennyson is followed by a rich summary of the great poet considered as a teacher. Appropriately a very thoughtful sketch of Mrs. Harrison succeeds, entitled, "The White House Grief." "Further Views of the Columbian Exposition" adds to the already long list of illustrations of the great structures going up in Jackson Park. "The Measurement of Skulls or Heads" is practical. So is "Bicycle Record Making," with its characteristic drawings. Several good things fill up the department of Practical Phrenology; and allied to that is the excellent report of the Institute Alumni Dinner, with its many really fine speeches by well-known citizens of New York, who thus show their interest in a noble cause. "Phrenology in the Schools" deserves universal reading. And do the articles one and all in Child Culture. "The Therapeutic uses of the Rectal Injection" gives a trustworthy account of a valuable mode of applying water. And "Some Differences Between Men and Women" will open the eyes, we think, of certain people who seem determined to ignore physiological facts and nature. The editor furnishes an important addition to his series on Systematic Moral Culture that should be copied in all the school publications, and given the widest currency, because of its direct application to the most urgent need of society.

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ARTHUR MAY MOWRY contributes a very suggestive paper on "How Civil Government is Taught in a New England High School" to the December *New England Magazine*. It will interest teachers, and all those interested in the furtherance of true ideas on good government.

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Editor, Manifesto.

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# The Manifesto.

VOL. XXIII.

FEBRUARY, 1893.

No. 2.

[The larger part of this MANIFESTO will be devoted to the Memory of our beloved Elder Daniel Boler, of Mt. Lebanon, N. Y. Ed.]

—  
MT. LEBANON, N. Y. Nov. 13, 1892.

BELoved ELDER HENRY;—To-day, in the morning, at ten minutes past six o'clock, our venerable Elder Daniel Boler passed from time to eternity; aged 88 yrs. 6 mo. and 9 days. He was born May 2, 1804.

This fulness of years has been conscientiously and consecratedly devoted to God according to the best of his understanding, comprehension and ability. He came among Believers when a child, and through his life, has been a true, upright, honest Shaker.

*C. G. Reed.*

—  
**PRELIMINARY NOTES.**

WHEN it was learned that our beloved Elder Daniel Boler, had passed on his journey beyond the boundaries of time, and had actually gone, as he had often sung, "to explore the land of souls," some kind friends at the Central Society, gave us immediate notice, with an invitation to be present during the funeral service. All the Ministry and Elders of the Eastern Societies, received a corresponding word.

As the funeral was to be held on Sunday the 13th of Nov., and the telegram not having been received till

Saturday the 12th, it gave us a very limited time to arrange for so long a journey, and be able to reach a station not many miles distant from the Society of Mt. Lebanon. In a conference held at 6-30 a. m. on the morning of the 12th, it was proposed for Elder Henry C. Blinn, Elder Nicholas A. Briggs, Eldress Joanna J. Kaime and Eldress Eliza A. Stratton, to represent the Society of Canterbury, at the funeral of Elder Daniel.

A journey of twelve miles over bad roads consumed several hours, and we were obliged to take the afternoon train from the city of Concord. From delays at Nashua and Worcester, we did not reach the city of Pittsfield, Mass., till 11-45 p. m. As our arrival had been anticipated by Br. Ira Lawson, (although on an earlier train,) a coach was in waiting for us, and we were soon before the doors of the American Hotel, where we received the kindest of attention.

At an early hour on Sabbath morning we were notified that Br. Levi Shaw, who was on his way to Mt. Lebanon, had invited us to ride with him to the Village. A nice carriage, a beautiful span of horses and a careful driver were at the door of the Hotel,

which were sent for Br. Levi by the dear friends of the North family, with an invitation for us to accompany him. Quietly we wended our way, in the stillness of the Sabbath morning, till we reached the village of Hancock, where we met two or three kind friends and exchanged heart-felt salutations. Our journey over the mountain was all that one might desire at this season of the year, and the best term to use in speaking of it is, "awfully grand."

At 9-15 we reached the Trustees' Office, at the Church, and were met with a warm and cordial welcome from hands and hearts of our dear gospel friends. We breakfasted at 9-30 and soon after were introduced to those friends who had arrived at an earlier date.

Elder John Whitely, the of Ministry of Harvard and Shirley, Mass.

Elder Abraham Perkins, of Church at Enfield, N. H.

Elder Hiram C. Baker, of the Novitiate Order of Enfield, N. H.

Elder John B. Vance, of the Ministry of Alfred and Gloucester, Me.

Elder Andrew D. Barrett of the Church at Harvard, Mass.

By noon, some of the friends from Hancock arrived accompanied by those who were stopping with them.

Elder Albert Battles, of the Ministry of Hancock, Mass., and of Enfield, Ct., also Eldress Caroline Helfrich from the same place.

Elder Louis Basting, of the Church at Hancock, Mass.

Br. Ira Lawson, Trustee in the Church at Hancock.

Elder Pomeroy Bishop, of novitiate order at Hancock.

Eldress Sophia Helfrich, of Second family at Hancock.

Sister Alvira Hulett, of Church at Hancock, and several others.

Elder George Wilcox } of Church at  
Eldress Sophia Copley } Enfield, Ct.  
" Caroline Tait }

Several of the above company were entertained at the Novitiate Order and the others at the Church family.

During our visit in Mt. Lebanon we spent one half day among the dear friends at the North family, and as usual, the term closed quite too soon. A brief visit was enjoyed with loving friends at the Church, and the same with those of the Center, Second and South families. We highly appreciated our privilege as in the presence of our beautiful, gospel relation we saw the impress of the word of God as it came through the ministration of our blessed Mother, Ann Lee.

On Wednesday morning Elder Daniel Offord gave us safe conduct over the mountain, and we then learned that all the other invited friends had left the village one or two days in advance of us. We spent, by invitation, a few hours with our loving, gospel friends in Hancock, and in the p. m. Elder Daniel took us to the station in Pittsfield. His return trip of eight miles, through the rain, and over that mountainous road, enlisted for him our deepest sympathy, and gospel love.

*Henry C. Blinn.*

The following article giving a detailed account of the funeral services, is from the pen of Sister, Martha J. Anderson, and was written by request.

**MEMORIAL SERVICES.****ELDER DANIEL BOLER.***Held Nov. 15, 1892.*

Our beloved gospel father passed to spirit life Friday morning at six o'clock the 13th of November, in the 89th year of his age. He was born in South Union, Logan Co., Ky., May 7, 1804 and came to Mt. Lebanon, when only ten years of age.

Since grown to manhood he has filled many places of care and trust, in the Society of Believers where he early found his home. For the last thirty years he has officiated as senior Elder in the order of Ministry and was a spiritual director of all the Societies of Believers.

On Sunday afternoon of the 15th inst. at two o'clock, the funeral services were held in the Mt. Lebanon, meeting-house. A large assemblage of Believers was present, not only from the parent Society, but representatives from seven of the eastern Communities, whose presence and assistance greatly added to the interest of the services.

The Mt. Lebanon Ministry with whom Elder Daniel Boler had been associated, until within a few months of his demise, came from Watervliet, N. Y., to participate in the last duties conferred upon our beloved father in Israel.

Though age and infirmity had somewhat weakened the stalwart frame and dimmed the bright intellect; yet before the vision of all, rose the great soul, "so true in word and tried in deed," the lustre of whose character time could not dim, neither could age warp the dignity and grace of unblem-

ished manhood. In the realization of his benign and glorified presence there came from the hearts and lips of his noble sons and daughters whom he had counseled and guided in wisdom through all the years of his ministration, words of truthful eulogy.

ELDER JOSEPH HOLDEN addressed the audience with appropriate remarks relative to the last tribute and duties to be paid to the deceased, and then said:—"I kindly welcome our gospel friends who have come from the several Communities, to bear us company on this peculiar occasion. I am impressed with the great love and gratitude which are for the blessing of association with upright souls who are faithfully bearing the cross and walking the straight way of self-denial in humility of spirit. I have ever felt the divine unction that rested upon our beloved gospel father, which enabled him to be a minister of good gifts to souls, and it is my desire that the same gift may still rest upon our Zion. I pray that I may be clothed with the same spirit of anointing. With a heart full of welcome for all we shall wish for the freedom of the spirit to rest upon every speaker."

How true these words,—

"Did we not witness in the life of thee,  
Immortal prophecy? [steps trod  
And feel when with thee that thy foot—  
An everlasting road?"

An appropriate hymn was then rendered by the singers, entitled the "Harvest Reward."

"Hushed are the strivings of nature,  
Calm and serene the new day;  
A loved one has crossed the dark river,  
Borne from earth's sorrows away.

Strong as the oak in its planting,  
 Vernal in spring-tide of youth,  
 So was thy shadow of blessing,  
 Broad and expansive in truth.  
 Righteousness throned in thy temple,  
 Filled it with glory and grace,  
 Led thee in strait paths of duty;  
 Honored thy calling and place.  
 Zion, thy interest and treasure,  
 Brings a love offering, free;  
 And with a sweet song of welcome,  
 Angels are waiting for thee.

*Chorus.*

Peace unto thee sainted spirit,  
 Rest in the joy of the Lord,  
 Worthy the crown of thy merit,  
 Rich thy harvest reward."

ELDRESS HARRIET BULLARD who has been a member, for several years of the order of Ministry, in company with Elder Daniel Boler, made a few remarks. She dwelt upon the great interest that Elder Daniel felt in sustaining the cause, and his anxiety that Believers should keep a separation from the world and build upon the sure foundation laid in Zion.

"Our gospel father possessed a gift of wisdom and was eminently just: he always spoke the truth in plainness and could meet and adjust difficulties with calmness of spirit, because he had carefully subdued his own spirit. He never swerved from principle to meet individual favor: but gospel order was yea and amen, and though often, seemingly, stern in correction, he bore with him the fatherly spirit, and a desire not to hurt 'the oil and the wine' in any individual."

ELDRESS AUGUSTA STONE, the companion of Eldress Harriet, said, "I have lived from infancy in the Church family at Mt. Lebanon, and have known our good father more than for-

ty years. Integrity and uprightness were marked features in his life, while the spirit of consecration was characteristic in all that claimed his attention. Elder Daniel had a correct idea of equality. He did not want any indulgence or extra attention, in the supplying of his physical needs, because of his age or position. We have, dear Brethren and Sisters, left for us the bright example of a true Christian character."

The hymn entitled, "Happy Change" was then sung.

How happy the immortal mind  
 That rests beneath Jehovah's wings,  
 Who sweet employment there can find,  
 Without the help of earthly things.  
 When such shall lay their bodies by,  
 And from their manual labor cease,  
 They'll find a band of angels nigh,  
 To guard them safe to realms of peace.  
 O may I know and prize my day,  
 My span of time, how swift it rolls!  
 I soon must leave this mortal clay,  
 And then explore the land of souls.

ELDER CALVIN G. REED, of Mt. Lebanon then spoke, "I have shared an intimate acquaintance with beloved Elder Daniel Boler, for more than sixty years and always found him strong and unwavering in the gospel cause, as is expressed in the verse,

"Strong as the oak in its planting,  
 Vernal in spring-tide of youth,  
 So was thy shadow of blessing  
 Broad and expansive in truth."

"The breadth of his love and sympathies was not measured by an earthly standard: his interest was universal for Believers and he prized his union and relation to true Brethren and Sisters everywhere. His gift of blessing was broad and expansive, for he



lived only to do good and to plant in the souls of others, a love for truth and righteousness.

ELDER TIMOTHY RAYSON, of Mt. Lebanon, read a poem that was written for the occasion, by Sister Amelia J. Calver. He supplemented this with a few remarks relative to the long life of usefulness that was crowned with glory and honor. He has left a record and example that we all may emulate, reaching, through faithfulness, the same glorious victory and blessed reward."

We felt while we were singing the simple song, "While all of Mother's children meet within her mansions fair," that the heavenly hosts drew near and many of the ancients of the city joined in the sweet music. The song was so full and strong that the whole house was filled.

ELDER FREDERICK W. EVANS, of Mt. Lebanon, made affectionate reference to beloved Elder Daniel, and then said,—"I want to thank our good Brother, James Little, for his very kind care of Elder Daniel, during his term of sickness. Br. James is a young Believer, and has entered the Community in advanced years, but he well merits the love and blessing and appreciation of all the Brethren and Sisters for his faithfulness."

Elder Frederick then referred to some of his own experience as a reformer, and contrasted the difference between the present and past; said he, "I brought gold and silver into the Community, which were the truths pertaining to physiology and hygiene. When the Societies were organized, the people brought with them all the

habits of the old Egyptian state, and they had not the light nor the power to change. The first cycle did its work in laying the foundation of the kingdom of heaven, and I hope that in the next cycle of progress, we may see great advancement."

"I have an affectionate regard for our beloved Elder Daniel. He always exercised a very kindly interest toward me, and was always charitable and consistent, even though we might not always be able to see eye to eye on all subjects that were under discussion."

We were glad to have with us the saintly presence of our aged Brother, Elder Albert Battles of the Ministry of Hancock and Enfield, and to hear his sincere testimony of truth. His love and practice of righteousness found full accord with the life and teachings of our worthy father, with whom he had many years of acquaintance. He said, Elder Daniel's wisdom and judgment were known and valued and he prayed that all would adhere to gospel principles as Elder Daniel had done that we might be blessed and prospered.

ELDER JOHN WHITELEY, of the Ministry of Harvard and Shirley, Mass., then remarked,—"I know I can not do justice to my feelings on this occasion, though I have known Elder Daniel many years and always to love and revere him as a wise counselor; as a remarkably strong defender of righteousness and justice on all occasions where he was called to act. One whom it was safe to follow, but it is with great pleasure that I am able to be here and add my testimony of love and respect to the departed. I also am

happy to meet so many whom I believe have come with the same feeling. I am especially glad to see so many young people in the assembly and know from experience that they could not do better to secure happiness in time and eternity than to pattern after the lovely example set us by our departed father and friend, Elder Daniel Boler. I will make it my labor the few remaining days, months or years that may be allotted to me, and hope all present may feel it their duty and privilege to do the same. I have brought kindly greetings of love and sympathy from gospel relation at Harvard and Shirley, and hope all may receive them."

ELDER JOHN B. VANCE of the Ministry of Alfred and Gloucester, Me., said:—"It gives me great pleasure to meet so many Believers though the occasion brings serious reflections. We mourn not as the world mourned when the ripened fruit was gathered, but would rather sing the 'Harvest Reward.'"

"In reflecting upon the character of our beloved father, the words of the Psalmist came to mind, 'Mark the perfect man and behold the upright, for the end of that man is peace.' I thought that King David had such a man in his mind as Elder Daniel, if one existed in that day. I suppose there were those at that time who lived up to their knowledge of the truth and in so living found justification. But with increasing light and knowledge the standard is lifted higher, bringing new duties, new crosses and a higher degree of perfection from the days of the Psalmist, to this day."

"We hear much about reforms and progression but we may be assured every step in advance compelling us to leave something behind, brings its crosses. If we do not find this, but greater indulgences called for, that is retrogression."

He spoke of how much Elder Daniel was respected and loved in the Societies outside of his Mt. Lebanon home by those now living, and the saints gone on before, naming Elder Otis Sawyer, Elder Elijah Myrick and Elder Harvey L. Eads, whose voices, if we could hear them, would unite with ours in singing the praises of our beloved father. "Who shall say a more perfect man ever lived?"

Turning to the young people, he said "You are considering what your future lives shall be. Are you ambitious? What nobler ambition can be yours than to strive to become like Elder Daniel Boler? The aged are fast passing away and your duty is to prepare yourselves to take up their burdens. People who have no sympathy with our manner of living, seeing the aged passing away, and but few coming to take their places, wag their heads and say, 'The Shakers are running out and soon the places that knew them will know them no more?' I have heard this story for fifty years, but we still live. Truth is eternal and any person or people building upon that foundation can not fail."

ELDER ABRAHAM PERKINS of Enfield, N. H., who bears the weight of eighty-five years with grace and dignity, added his testimony to the virtuous and noble manhood of him whom he claimed as a spiritual father, counselor and

friend. It had been his privilege to visit Mt. Lebanon many times, and each time he had received great good, his love, faith and hope, were strengthened and increased by intercourse with gospel kindred. He acknowledged the Christ Anointing that rested upon the ministerial order, and he hoped that the spiritual gift would sustain it.

ELDER HENRY C. BLINN, of Canterbury, N. H., remarked;—

“It is a great privilege to be invited to enter the house of the Lord, and on such an occasion as this, although embodying the sad remembrance of a final farewell to a dear friend and Elder; it becomes a privilege of the deepest interest. We have not met to mourn without hope, but rather in commemoration of a translation into a higher sphere of action, and to bear witness of the blessedness of the consecrated life of a good man and of one who was universally loved and respected.”

“Elder Daniel has faithfully closed his labors on the earth, and has been blessed to live to a full fruition of days, before the final farewell. In harmony with the inspired writer we may well say, ‘Blessed are the dead, who die in the Lord, for from henceforth, they shall rest from their labors, and their works do follow them.’ While this season is a witness of our love and affection for our beloved Elder Daniel, it is more directly for the benefit of those who are present, and are the active workers of to-day.”

“The great progress which has been made since the organization of our Communal homes should encourage us to move on with an increasing zeal.

It is God’s light that shines so beautifully, above and around us. Let us abide in this light and as we pass through the different degrees of religious experience, carefully preserve the gift of our union. If the increasing light opens before us new avenues and an order of life more in harmony with that light, let us receive the truth and step forward upon this new ground. We need not fear the increasing self-denial, nor the power which brings to us the salvation of either soul or body.”

“If Mother Ann and the little company with her were able to hold fast the everlasting gospel of truth, amidst all the trials and persecutions, and physical deprivations, how much greater zeal and devoted interest should we manifest who are blessed with beautiful homes and the combined strength of so many faithful souls who form our Societies of to-day.”

“Upon the beloved Ministry who are present with us, we ask the blessing of God, and that more than the mantle of Elijah may fall upon them, to aid them in the ministration of blessing and love to all who have accepted the gospel testimony of Mother Ann.”

ELDRRESS JOANNA J. KAIME of the Ministry of Canterbury and Enfield, N. H., united in the giving of love and remarked:—

“I heartily respond to the beautiful and truthful sentiments that have been expressed. Elder Daniel Boler was my ideal of a noble and true man. In the gift of spiritual ministration, in which he stood he was more than man, he was God-man; the divine spirit was uppermost in ministering to those who felt the need of salvation from the sins

of the world and from the errors and imperfections of the natural man and woman. We have great cause of rejoicing in our union and spiritual relation."

ELDRESS ELIZA A. STRATTON said that Elder Daniel's life was a light to the Christian traveler; those who have been favored to know his life through daily association, sharing an appreciation of the same, never need stumble for the absence of an ever present light to their feet. There are those present better acquainted with the good father than many of us at Canterbury, yet the much good that we have gathered and cherished by his frequent visits will remain choice as a beacon light marking the way on our Christian journey.

ELDER GEORGE WILCOX of Enfield, Conn., said:—"I feel deeply the importance of living up to that faith that has always proved a 'savor of life unto life.' Elder Daniel Doler was a consecrated soul, full of the spirit of humility. He never boasted of his gifts or merits, but was content to do the will of God and perform every duty assigned him with conscientiousness and in the interest of Zion. I pray that the same spirit may be over all of us and that we may love and bless our gospel relation."

Such sincerity, earnestness and loving expression coming from a truly honest soul, could but touch every heart.

ELDER NICHOLAS A. BRIGGS, was the next speaker. "It does not become me to say much on such an occasion, but I am reminded that the many left at home on the hills of Canter-

bury, and who would be much pleased to be here to-day, would wish me to say for them: We loved Elder Daniel and we know he loved us. He has said that he did, and he was a man of truth, and besides he has proved it by very many labors in our behalf. May we not confidently hope that the spirit of our dear father, like that fabled bird of old, will rise and live again to bless our efforts, and help us in our times of great need?"

"As I look upon these hoary heads before me, these leaders in Zion, these fathers in Israel, and think that a few short years will see them all joined to Elder Daniel in his spirit home, I am led to inquire most anxiously how will their places be filled? Who will assume their responsibilities and bear the heavy burdens so long and so nobly borne by them? The solving of this question is of immense importance to our Society to-day."

"Another subject claims our attention,—the Union of Believers, than which none is more worthy of anxious consideration. Upon this hangs our destiny. Our very existence as a people depends upon it. In the first place we must acknowledge Mt. Lebanon to be our Center of Union. In our Eastern homes we have been taught from early childhood to look here as to our spiritual Mecca, from whence flows gifts of blessing and gospel increase. This is right. May it continue is my earnest prayer, and to this end I will contribute strong, personal effort, and whatever influence I am able to command."

ELDER HIRAM C. BAKER of Enfield, N. H., remarked:—"I esteem it a priv-

ilege at this time to meet my gospel kindred assembled to pay our respects, the last we can render, to Elder Daniel Boler, our dear father and friend, whose life has been faithfully given in Christian service for the salvation of souls."

"To be numbered with the righteous, so many devotedly engaged in the support of Christianity, the most worthy of causes, is my happy privilege, and which I realize to be to me the greatest of blessings. With you, I pledge myself to be true to the cause in faithfully maintaining its principles as our father has done."

ELDER LOUIS BASTING of Hancock, Mass., said:—"It is not strange that I should feel somewhat diffident to address an audience like the one before me, when so many whose age and experience so far exceed mine, have preceded me. But I can say that every word spoken in praise of Elder Daniel's life and character has my full union and support. It has been my good fortune to meet our departed leader a number of times, and several interviews were deeply impressive. The words of solemn counsel and wisdom then received will abide with me while life and consciousness exist. I am glad to know that he is released from suffering, that he has been called home to rest from his labors and to enjoy the reward he has earned for himself. Surely it is well with him. I have no doubt that he has met Elder Giles, and others who were his fellow laborers here, in joy and glory. I think his reception to spirit life must have been somewhat like as England's great poet describes it,—a poet but recently passed away, whose verses belong to the

whole world, because they speak to the human heart."

"The great Intelligences fair

That range above our mortal state,  
In circle round the blessed gate,  
Received and gave him welcome there;  
And led him thro' the blissful climes,  
And showed him in the fountain fresh  
All knowledge that the sons of flesh  
Shall gather in the cycled times."

"This implies not only a state of felicity, but also increased knowledge. We can not obtain all knowledge in this life; much is hidden from mortal sight that will appear in the life to come. God in his infinite wisdom has placed us in this world for a wise purpose; he has revealed himself through a Savior whose life and teachings are before us as an infallible guide to final and full redemption. Elder Daniel's influence for good has been felt in the remotest bounds of Zion. I feel assured that the gift of God has rested upon him as it has upon Mother Ann and her successors. And we are thankful that the Order of which he was the worthy head and leader, remains with us to-day. In no other way can we better honor his memory than by rendering a loving, loyal support to those upon whom the chief burden now rests."

BROTHER IRA R. LAWSON spoke affectionately of the departed one and felt the necessity of adhering to gospel principles, and walking in the uprightness of our pure and holy faith.

A new hymn entitled, "Only Arisen" was sung in the unison of the spirit. (See page 54 of this MANIFESTO.)

ELDRESS ANNA WHITE of Mt. Lebanon read, "The Victor," a sonnet, written expressly for the occasion by Sister Martha J. Anderson.

Like a brave knight in panoply of war,  
 He laid his armor by with kingly grace,  
 Life's battles he has fought, and run the race  
 And nobly won the garter and the star.  
 Bring laurels fair ye sons from near and far!  
 Bring blossoms rare O daughters to this  
 place,  
 Ye see no more the Patriarch's sainted face  
 With shining ones his soul has crossed the bar.  
 O long, and tried and true his life has been,  
 With justice he has wielded trusted power  
 With righteousness has meted out her dower,  
 And, guided by the perfect light within,  
 Has wrought for good each passing day and  
 hour,  
 Has conquered self, and vanquished every sin.

ELDRESS CAROLINE HELFRICH, of the Ministry of Hancock and Enfield Conn. expressed her union with what had been said, and was thankful for the present manifestation of the spirit of God.

ELDER ANDREW D. BARRETT of Harvard, Mass. said;—"I feel the importance of all that has been spoken in the meeting. To assemble with the Brethren and Sisters at Mt. Lebanon, reminds me of the many privileges in years past. I am grateful for the instruction and guidance of early years and for that planting of faith that has kept me safe under all trials and temptations, and I bless all who have ministered the gospel of salvation. Elder Daniel was to me a true father and friend and I have always loved and honored him. I now realize the presence of Elder Daniel and of others who have passed from our midst in years gone by. They still feel an interest in the welfare and prosperity of our Zion home."

ELDRESS HARRIET BULLARD then spoke of ELDRESS ANN TAYLOR and of her extended labors in the Order of Ministry, and invited Eldress Ann to come forward and receive the love and blessing from the hands and hearts of

her Brethren and Sisters. Eldress Ann came forward and there was a general expression, and a pleasant manifestation of love, from every one present. We could readily have voiced the words of the poet;—

Thrice blest whose lives are faithful prayers  
 Whose loves in higher love endure;  
 What souls possess themselves so pure,  
 Or is there blessedness like theirs?

The sunshine of our mother's sweet, gracious spirit gave a cheerful aspect for the moment to the occasion. She spoke beautifully of the good Brother whose joys and sorrows she had shared through the long years of official care and burden. She thought all had been said that could be, and that Elder Daniel must feel very happy. Thanking the Brethren and Sisters for the kind attention, she now hoped that while she lived, her life might still be loving service to the household of faith.

We next sang;—"Strong the ties that bind us to you."

The beloved Ministry asked the blessing of the people to rest upon that Order, and manifested great humility of spirit and dependence on the gift of God. A heavy responsibility rested upon them to deal justly and to maintain the gospel in its purity. They asked to be ministers of truth and saving power to the people.

BR. ROBERT VALENTINE of Mt. Lebanon remarked;—"I have known beloved Elder Daniel for more than sixty years. He has been to me a counselor a guide and a Savior. He has helped me through the struggles and temptations of youth and young manhood and planted my feet firmly in the truth. I loved, honored and revered

him, and I hope to meet him when I pass over to the other shore."

ELDER BISHOP POMEROY of Hancock although advanced in years and in feeble health, added a few choice words to the already full and glorious meed of praise. "The assembly then knelt in silent prayer.

ELDER JOSEPH HOLDEN again remarked;—"Doubtless there are others who would be pleased to speak, but as our meeting has continued two and one half hours, and as the day is closing, the Brethren must attend to the last duties, and the funeral services are closed."

We returned to our several homes with a feeling that a beautiful life which had borne the fulness of immortal fruit had gone from our midst, but the influence and overshadowing presence of a greater good remained to bless, strengthen and encourage us to go and act well our part in our respective spheres of duty;—all striving to build up the interests of our beautiful Zion.

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*In Memory.*

---

ONE of God's rarest noblemen  
Has reached his well-earned rest.  
O will not saints and holy men  
Sing "Welcome home! ye blest?"  
And bid the ransomed, as a host,  
To shout "Admission free!"  
To one so worthy of high trust  
And confidence, as he?  
Low at his feet might monarchs kneel  
And princes lay their crowns,  
There, reverently their pledges seal  
To him, whom God enthrones.  
With him rejoice, dear friends on earth  
Whose memories can trace  
Naught but the nobleness of truth,  
Naught but a growth in grace.

Let countless blessings on him fall  
Who stood as few have stood, [toil,  
Through lengthened years of care and  
Safe model for the good.

Who like a Daniel feared his God  
Rather than face of clay,  
And dared pursue the rugged road  
Of duty every-day.

Dear Father will you now accept  
The children's mite, to-day;  
Though small this tribute of respect  
Which our poor words convey?

*Asenath C. Stickney.*

*Canterbury, N. H.*

---

*Written by Sister Corrinne Bishop of  
Mt. Lebanon, N. Y., to a friend at  
Canterbury, N. H.*

"OUR delight and pleasure may be imagined in the presence of our precious gospel kindred during the memorial service. They brought life and strength.

Elder Henry and Eldress Joanna—their very names bring cheer, and the memory of seeing and hearing them will be a comforting thought for a long time and we shall live on it. Dear Elder Nicholas and Eldress Eliza we have not seen for so long a time, we were more than delighted. Elder Abraham seemed like one translated and Elder Hiram we include among the blest number.

I wish many others could have seen the two ranks of hoary-headed Elders, as they were seated in the church during the time of the funeral service. They seemed like angels, or messengers from a sphere above ordinary mortals. Never before were so many representatives gathered from so many Societies at Mt. Lebanon; and yet we are reminded that they, too, will soon follow on."

**ELDER DANIEL.**

NOTWITHSTANDING that for two years I was frequently forewarned of the increasing infirmity and gradual approach to the nether shore, of our most worthy father in God—Elder Daniel Boler—yet the announcement of his actual exit from time gave me a shock and a tremor. The loss to the Church seemed so utterly irreparable! The departure from our midst of such wisdom and love, such ripe experience, such heroic self-abnegation and self-sacrifice for the good of others, is indeed far beyond my power to portray, as I look back through my Official relation and connection with Elder Daniel.

In these things which are the essentials and substantial of a Christian life he may have had parallels, but superiors, never. His desire that union and harmony prevail in the Church, among all classes, and his zeal to promote the same was unceasing. He once said to me, "Elder Oliver, I will maintain my union with all for I can not do without it, even if I must obtain it by asking forgiveness for things I have neither said nor done, but which the aggrieved party really believes I have. But I must remove the stumbling-block some way and have union and good feeling restored." Now,

"If he's not a good Believer  
Who makes such a sacrifice,  
Then was Christ a grand deceiver,  
And the Scriptures, pointed lies."

To speak of good Elder Daniel's personal righteousness and practical purity, his complete elevation above the selfish, rudimental, animal plane of life, would be an act of supererogation,

his lovely and holy life having been one long and complete demonstration of the same, "a living epistle known and read of all men." Finally in my meditations upon the life of one who has so thoroughly "made of justice a measuring line, and of righteousness a plummet," I can only say in the solemn words of the rapt seer of old, "Let me die the death of the righteous, and let my last end be like his."

*Oliver C. Hampton.*

*Union Village, O.*

**ELDER DANIEL BOLER.**

AFTER a short confinement, Elder Daniel Boler, who has been head of the Shaker Communities for more than half a century, quietly passed away at seven minutes past six o'clock on the morning of the 11th. instant. He has left the burdens and cares of his important and responsible position to his successor, Elder Joseph Holden.

Elder Daniel passed a useful life. But few—very few—of the denizens of this earth sphere have ever passed through it, from the cradle to the grave, leaving such a gracious record. He was not of the world, for when only ten years of age he was called out of the world, as Jesus was called out of it when young. To the public generally he was not a great and showy man. His name was not blazoned forth by the press, nor eulogized by orators; yet he was the senior Elder of the whole Shaker Order, consisting of seventeen Societies of the Believers in Christ's Second Appearing in the female order, as its first appearing was in the male order, through Jesus.

We may almost say of Elder Daniel



that "his life was hidden with Christ in God." It was indeed from the public gaze, for he was a quiet, unostentatious, peaceable, home Brother. He was best beloved by those the most like him. These knew him intimately and they knew personally that he was "a man to be wondered at." A man who, by self-control and self-denial, had conquered self, subdued pride and ambition, and extirpated lust. He was pure in heart and in thought. He was an overcomer, being "arrayed in fine linen, clean and white, the righteousness of the saints." He was a pillar in the Resurrection Temple, to go no more out forever, whether in or out of the earth body. In Elder Daniel's life and character was written the "new name, the name of his God and of the City of his God,—the New Jerusalem, which is coming down from God, out of Heaven to earth." That city has been formed by human beings ceasing to do evil in all things, temporal and spiritual, whilst yet on earth.

For more than sixty years, Elder Daniel has been a Leader, and such a leader as filled his followers' ideal of what the Nazarene was; of him who said: "The works that I do ye shall do also, and greater works than these shall ye do," for better conditions would be theirs than Jesus had been placed under. To the twelve disciples, Jesus was God incarnated. But Elder Daniel has had more than twelve hundred disciples, who believe that the Christ spirit was incarnated in him. They were the "little flock," whom he led in virtue's ways of pleasantness and peace.

The great, busy world will not miss

him; but he will be missed very much by the little flock, to whom he has been as a sun of righteousness; for they had personal knowledge of his real character and believed in their hearts that he was a Savior who had come upon Mount Zion to judge the Mount of Esau—the natural man—beginning with Daniel Boler.

One writer has said that, "there was a great deal of Heaven in being in Hell with those you love, and a great deal of Hell in being in Heaven with those you do not love." Hence the wisdom of the new commandment: that "Ye love one another."

#### SHAKERISM

Is a unique institution. Progress is its motto. But there can be no progress without change, and change is always a trying process, whether to an individual or to a system. We anticipate seven stages of progress, through which the successive classes of Shakers will pass during their travel toward the final stage when God will be all in all. The people will see eye to eye, and all will know truth, from the least to the greatest, not knowing mediators to say, "Know the Lord!"

During the life-time of Elder Daniel, marvelous changes have taken place. The gospel has been passing from the first into the second of the seven cycles. It has been a continuous struggle between the old and the new. Fifty years ago, Shakers, as a people, like the world from which they had been gathered, ignored hygiene and physiology; diet and ventilation, drainage and bathing, had but little attention. The flesh of animals, from fish to swine, formed the basis of eating.

Alcohol, in some of its varied forms, from "a nice cordial" to clear whiskey and brandy, including cider, was the basis of drink. Tobacco was used by all, from the Ministry and Elders, to proselytes and the stranger within the gates. Sickness, "having no cause," was common, being regarded as providential and to be cured by prayer, without fasting. The sicker the patient, the richer and more unnatural the food. The order of Doctors and nurses stood next to the Ministry and Elders in the government of the people. Sickness was well nigh unto piety.

#### SPIRITUALISM.

The marvelous world-wide wonder of Spiritualism had its origin in the Shaker Order. Seven years before the Rochester rappings began to attract attention, Spiritualism was in actual, practical operation throughout the congeries of Societies of Believers. It was a powerfully efficient agent in effecting the changes called for, and indispensable to the introduction of the first principles of the second cycle of progress in the Shaker Order.

Without the aid of thousands of spirits, the changes that have since become firmly established in the Shaker Church would have been utterly impossible. These spirits foretold to the Shakers the advent of Spiritualism in the outside world four years before the movement began at Rochester, and its subsequent history up to the present time. They also foretold much in the future of our government, of Church and State union, now consummated in closing the World's Fair to the whole world one seventh of the time, contrary to reason, to the rights of humanity,

to liberty of conscience and to the Scriptures, which they term the "Word of God."

Spiritualism has confounded the wise, and brought to nothing its opposers and expositors. Time and again, the rulers of the old heavens—the churches,—and the statesmen in the old earth, the civil government, have put Spiritualism down as a gigantic fraud. But, as an editor has remarked, it "did not stay put down worth a single cent." It has brow-beaten the Babylonian priests of all denominations; mocked, as Elijah of old mocked the priests of Baal. The statesmen are stultified. Members of their own families become mediums, and their dead refuse to remain in the costly coffins and sepulchres provided for them. What can they do when such a man as Greeley becomes "entangled in the meshes of Spiritualism?"

To Shakerism, Spiritualism has introduced Vegetarianism, Prohibition, Anti-Tobacco, Peace, non-resistance, Divine Revelation adapted to the present needs of humanity, Celibacy as being the true Resurrection, and Community of Goods, of Education and of Labor, teaching us that "Whatsoever ye would that men should do unto you, do ye even so to them," to love one another with a pure heart fervently, and thus fulfill the law of the Christ Spirit.

*Frederick W. Evans.*

*Mt. Lebanon, N. Y.*

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#### IN THOUGHT OF.

THINE the conqueror's song,  
 "The world I've overcome;"  
 Thine the crown of full rejoicing,

At setting of life's sun.  
Thine the Eternal dawn  
Upon immortal shore;  
Thine the blissful meeting  
With kindred gone before.  
Thine was the Christian's hope,  
Unmoved thy trust in God;  
His arm sustained, his love controlled  
And was thy sure reward.

*Agnes E. Newton.*

*Canterbury, N. H.*

**A Tribute from Gospel Friends at  
Pleasant Hill, Ky.**

WHENCE a monument towering above  
the cedars of Lebanon? How sublimely  
grand! Who was the great builder and  
whither hath he gone? Wailing and lamen-  
tations go up from a pure virgin band, the  
children of his love and care. A true fa-  
ther has gone! Builder of this glittering  
structure. A monument, needing neither  
granite, marble, nor gold. It was reared  
through devotion to God from early child-  
hood, until feeble old age. Stone by stone  
the foundation was laid. First, honesty,  
purity, self-sacrifice, forgiveness, charity  
and love to man, the structure reared with  
the wisdom that is from above.

A father in Israel is called from his children,  
To mansions where hundreds of millions con-  
vene,

To tell of their pilgrimage, pleasures and trials  
And share in a grandeur, unheard of, unseen.  
O what a blest company, pictured before us!  
We see them by vision and long to be there  
To share in their wisdom and holy devotion,  
So pure, so enchanting and free from all care!  
We come, and we go, like the dews of the  
morning;

A moment is given, our record to make. [ful,  
O then how important that all should be faith-  
That we, too, those blessings may freely par-  
take.

O father, we gathered around thy cold casket  
That sheltered thy spirit for years, o'er four-  
score;

We feel in our anguish that thou art still with us  
But not as we saw thee in blest days of yore.  
While viewing thy purified spirit in glory,  
We fain in our weakness beckon thee here,  
To soothe us 'mid trials, and lighten our bur-  
dens,

In thy love and wisdom to bounteously share,  
O come to us often, with soul-cheering tidings  
When troubles and trials like billows do roll;

When doubts and discouragements gather  
around us, [soul.  
Come, laden with blessing and balm for the  
We thank thee, we bless thee, for thy life-long  
labors,  
The charity, love and devotional care [Zion,  
Bestowed upon all, the whole household of  
While building thy unblemished monument,  
here.

May God's will be done, and every blessing  
Allotted to Angels, forever be thine; [glory,  
And while you're sojourning from glory to  
May heavenly radiance forevermore shine.

Adieu, loving father! Thy earth toll is over!  
Our sorrow at parting, no language can tell,  
Our faith is unshaken that we shall yet meet  
thee

In heavenly mansions.—Dear Father: farewell  
*Nancy L. Rupe.*

*Pleasant Hill, Ky.*

**AFFECTIONATE THOUGHT.**

"BLESSED are the dead, who die in the  
Lord," is a time-honored saying, familiar  
to us all, and equally blest are those still  
living, who believe in the continued exist-  
ence, interest and love of those who have  
arisen from our sight and are "waiting and  
watching" for friends left behind, even so,  
do I realize the position of our friend and  
father who has so recently left us.

We have known him here, only as an  
able teacher and minister of truth, light  
and love, and as he ascends to a sphere of  
greater light, and more perfect knowledge  
of truth, as his people, may we not trust-  
ingly look for a continual ministration  
from his parental spirit? genuine to prin-  
ciple, and just in his dealings here, will  
he not still work with us, and for us? his  
life has been a living demonstration of the  
truth, that "an honest man is the noblest  
work of God," majestic in his bearing,  
simple and gentle in his mien, reverence,  
mingled with filial love was the sponta-  
neous outgrowth from the souls of those  
unto whom he was chosen to minister, a  
man of no ordinary talent, any position he  
might have been called to occupy would  
have been honored by his noble life, and  
executive ability. Long will he live in the  
hearts and memories of his people.

*Caroline Whitcher.*

*Enfield, N. H.*

From South Union, Ky., the early home of DANIEL BOLER.

It would seem proper that the Society from which Daniel Boler started as a youth, should contribute toward enlarging and perpetuating the record of his high character, and of his virtuous life. As a boy, this was his early home. And here his father and mother resided for five years. The great Revivals which prevailed in this western country from 1805 to 1808, bore abundant fruit in the awakening and conversion of many souls. The Divine power was manifested by the sacrifices which many made to follow Christ, and William Boler was one who was brought under the influence of that gracious outpouring of the Divine spirit. He connected himself with the United Society of Believers at South Union, in 1808, with his family and remained here until 1814. In that year he took his son Daniel to Pleasant Hill, and from thence to Mt. Lebanon, N. Y., to avoid the spirit of persecution which prevailed at that time, against the Believers. This section of country was at that date almost a wilderness; yet on foot, with the boy Daniel, who frequently rode on his father's back, or walked with him, they traversed the woods; and animated by an unfaltering trust and faith in God and the truth of his promises, made their way for many weary miles to Mt. Lebanon. See what faith the father displayed! His son Daniel evidenced in his life and character the same traits which characterized his father. Brought up to faithful manual labor, and to patience and fortitude,

early taught the principles of morality and of religion, he pursued a consistent and upright path through life. He leaves the record of an example of good deeds, and of triumph over the sins of the world. He lived a long life of usefulness, and we are much gratified in surveying the beauty of his life-work to think that he commenced his Christian journey at South Union.

Anon.

[The following pieces were impressed upon the mind of one of our Sisters, a few days previous to the decease of Elder Daniel Boler.]

### WELCOME.

RECEIVE ye a welcome. A loud welcome cheer  
Tis your Father who greets you and your  
Mother is near.

Dear one, we will meet you where the waters  
divide

At the day's brightest sunset, or the fair even-  
tide.

O lay down the oar let our barque smoothly  
glide

O'er the beautiful stream to the blest Eden  
side.

O lay down the oar and we safely shall ride  
To the mansions of rest on the sweet Eden  
side.

"Faithful servant well done," the conquest is  
o'er

Your work is perfected on this earthly shore,  
Come join in the chorus with angels replete.  
You're welcome, thrice welcome, the heavens  
to meet.

O lay down the oar and with us abide  
In the haven of bliss on the sweet Eden side.

O lay down the oar no ill can betide,  
'Tis comfort and rest on the fair Eden side.

### THE ANGEL'S SONG.

There's a song in the Heavens, a beautiful  
song,

To welcome a saint to the throne; [sang  
'Tis clearer and sweeter than when angels  
"Glory to God in the highest."

Triumphantly sing "Hosanna," again.  
Children re-echo the gladsome refrain,  
Wide floats the banner, the emblem of  
love,

While angels escort thee to mansions above.

Come, enter the portals, they're open to  
     you, [true;  
 Son of the Redeemer, brave-hearted and  
 Brilliant thy crown, and thy robe pearl-  
     ly white, [light.  
 Thy countenance shining with hallowed  
*Canterbury, N. H. Angeline B. Clifford.*

### A Tribute of Love.

ANOTHER bright star has been taken from our mortal vision, to join the redeemed on the other side of the river. Our good father has been a living example of what the gospel of Christ can, and will do for souls who make a full sacrifice and obey its principles. Having lived in the Society from early youth to extreme old age; he has been a Leader for many years, and as a Leader, was fearless in performing his duty and what he knew to be right.

While he always bore a swift and sharp testimony against evil in every form, even to the last of his administration, yet his charity for the erring of the flock was unbounded. It was not only by precept he taught, but by example as well.

Able pens may write eulogies to the departed, monuments may be reared to his memory, but to such as our good father, the greatest tribute will be the affectionate remembrance of his love and charity, by the flock he has left. As he often expressed it, the love of his Brethren and Sisters was more to him than anything the world could give. He was ever an honest and upright Shaker. He made a full sacrifice of time, talents and all he possessed that he might have an inheritance in the kingdom of Christ.

We trust he may be able, with those faithful souls who have passed over the river, to help us in this day of need.

As a Minister, much of his time was spent at Watervliet, and he has many friends at the Valley who mourn his loss. We know he had a deep affection for the people at this place; but while we miss his presence, we know our loss is his gain as his physical strength was failing under the weight of years. We can add, "Blessed are the dead who die in the Lord."

*Anon.*

### A Tribute of Affection.

O SOUL colossal! loving fountain heart,  
 O spirit clothed with heavenly holiness!  
 A wisdom that was wise in every part,  
 A charity revealed in lowliness.

We stand before thee, children of thy care,  
 Whom thou hast guarded thro' the changing  
     years,

Taught by thy counsel, shielded by thy prayer,  
 That circling bond that gathers and endears.  
 Thy foresight that o'erlooked the battle-cloud  
 Heavy with thunder-bolt and black with doom,  
 Saw still that God was where the tempests  
     crowd,

And Zion could preserve her pristine bloom.  
 Calamity was powerless to dismay,  
 Nor could emergency o'erthrow thy trust,  
 That searching vision in its grand survey  
 Beheld life's trials but as desert dust.

Thy love was an oasis, restful, calm,  
 And cooling springs the weary pilgrims found,  
 The brenth of balsam and the touch of balm  
 That banished grief and healed the sharpest  
     wound.

A Shepherd, Father, Savior, true from youth,  
 Then God's Anointed, called to comprehend  
 Unfoldments vast from occult realms of truth,  
 And yet to lowliest, blindest souls descend.

Tho' thistle-hearts wore armor barbed with sin  
 That tore thy tender heart and made it bleed;  
 Thine eye discovered soft, white love within,  
 Above wild nature's rank and cruel seed.

What joy, what anguish quivered in thy breast  
 Like arrow-heads and sunbeams on a tree,  
 The heavenly host and Zion's faithful, blest,  
 While rabble passion shot askance at thee.

Within Christ's sufferings thou hadst learned  
     to live,

Until beatitudes thy spirit knew,  
 And thou couldst say, "My Parents, Oh forgive!"

The undeveloped know not what they do.

We heard thy eloquence for Zion roll,  
 And bear conviction to invade the heart,  
 Exalted messages that thrilled the soul,  
 And gave it courage for an upward start.

There was a grandeur not to be described  
 In thy integrity's pervading grace;  
 The immortality thy life imbibed,  
 Gave strength and glory to thy noble face.

Our thoughts, our memories like the swelling  
     sea,

Whose loud-voiced billows sink in music sweet  
 Lift up their waves of gratitude to thee,  
 Then murmuring melt in tear-drops at thy feet  
 Like birds of passage, resting from the wing.  
 The words that we would summon take their  
     flight;

But what are words before the offering  
 Our inmost souls bring to thee as thy right?

*Mt. Lebanon, N. Y.*

*Cecelia De Vere.*

## In Memoriam.

—

In a message of encouragement to the young, given many years since in the name of Holy Mother Wisdom, describing the reception in heaven, of those who keep the gospel to the end of earth-life. She says, "I will clothe you with garments brighter than the noonday sun; then will I say to you, be joyful, your glory has but just begun." Such is the distinction Wisdom confers on her children, through the life-long exercise and development of their wisdom.

Elder Daniel's gospel was well expressed in a little melody learned when on a visit to Canterbury, and which always reminds me of him, perhaps because I first heard him sing it with that energy peculiar to his power of ministration.

"Lift up the standard,  
And let forgiveness flow,  
For the power of our gospel is love.  
Love for the erring,  
And love for the strong,  
Love that bears the burden  
All the way along."

I once heard him say concerning his youthful period of temptation and trial, that love held him to Believers till faith was formed. Combined with his lion-like courage and fortitude, was the gentleness of the lamb, and the kindness and mercy that forgave, without waiting to be solicited.

He was firm as iron to uphold the standard of virgin purity, and strong to bear the burden of dutiful service, all the way along. And all this through his love for the cause, and for the people. His love and meekness were such that he could speak the truth in plain-

ness, and leave only wounds that would heal, for the wounded could see the wisdom and necessity of the truth spoken, and feel that love held the rod.

The race of life is great, and the ideal fair, but the many are whiffling and unsure. The hero is immovably centered to his highest ideal. A main difference between people, seems to be that one can come under obligation on which you can rely—is obligable—another is not. If he has not a law of rectitude within himself, there is nothing to hold him.

This law within, is conscience, which imparts a sense of duty, of obligation to pursue a given course, because it is believed to be right, heeding not the selfish appeals of appetite, passion, changing moods, ambition, love or hate. It moves ever on its straight course to the Ideal it sees beyond.

The primary idea of righteousness, includes rectitude, and a direct course upward. Such persons are the beams and pillars of society. Of such we say "They bear acquaintance, we can always depend on them, and always find them at the post of duty." Such a man was our beloved father Daniel.

A person without conscience, has not arrived to human self-hood—has not risen above the animal plane, but is subject to the passions and appetites of the body. Conscientiousness lies on each side of the organ of firmness, forming as it were, the roots, that give to firmness a moral quality. Without conscience or reason for support, firmness becomes obstinacy and stubbornness. Firmness, guided by reason and sustained by conscience, often rises to the heroic and sublime,

which was a conspicuous trait in our departed Brother, claiming our love and admiration. Surrendering worldly ambition, he attained to the greatness of overcoming the world, and exhibited the highest qualities of heroism in the humble life of a virgin follower of Christ and Mother, rejoicing ever in the well-earned meed of a justified conscience, and the love and trust of God's people.

"No human mind, fertile in imagination as it is, can picture to its wildest fancy the overpowering and transcendent beauty of the progressed and elevated soul." This is true of our departed Leader. There is no elevation he may not ascend even to the throne of God. There is no heaven he may not cleave in his goings forth on those errands of mercy for which he has fitted himself, by a life of discipline in the service of God.

The natural spirit control of the free circle, at the Boston Banner of Light, in replying to a question asked by one of our Brethren, said in substance, that they who have lived the pure, self-denying life of a Shaker, when they enter the spirit world, become messengers from the higher to lower spheres. If this be so, they must inhabit the higher, as we shall soon see by other testimony. According to numerous uncontradicted testimonies, spirits that inhabit the higher and purer heavens, are invisible to those below them, even as all spirits are invisible to mortal eyes. But those above can view those below them, and appear in their midst, by clothing themselves temporarily, with the elements of the inferior plane.

But those inhabiting a lower sphere cannot ascend to the higher without a permit, as here, by trance or vision, till they travel to it, nor could they wish to remain there, till they have earned it.

This harmonizes with what the Apostle teaches of Christ, as having descended to the interior of earth, and then of having ascended above all heavens of natural spirits, capturing captivity and giving gifts to men.

Jesus, the first born of many brethren, through his servant John, promises those who overcome and keep his works to the end, that they shall rule over nations, that they shall sit with him in his throne, which is a seat of authority and judgment, or of kingship,—for he is king of kings, even as he overcame and is set down with his Father in his throne, above all created heavens. Then are their names called with him, "The Word of God." Our departed Elder has borne that word from early manhood till his exit from time. He has ever borne a testimony for God, and against the carnal life of the world. He is henceforth, a dispenser of the most precious things of God, of the priceless riches of Christ's kingdom, of the gifts, the graces and power of the Divine Spirit, to whomsoever will prepare himself to receive it.

*Alonzo G. Hollister.*

*Mt. Lebanon, N. Y.*

☞ Several articles received and intended for this number must be laid aside for the March MANIFESTO.

"Politeness is to do and say  
The kindest things in the kindest way.

## THE MANIFESTO.

### FEBRUARY, 1893.

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### Editorial.

ALL the readers of the MANIFESTO will be interested in this number, as it is largely, one of affectionate regard for our beloved Elder, Daniel Boler, of blessed memory. This manifestation of love should be carefully cherished as it is the natural as well as the spiritual outgrowth of the better qualities of the mind.

And while on the one part this bond of love and spiritual affection has been honestly earned through a long series of years which have been consecrated to the best interests of the gospel work; it has no less been

a life of interested care for the peace and prosperity of the Community as a whole, and then of the uprightness of each individual member.

A consecrated life, that gives to God and to his people all that we may possess, is quite different from a selfish life that is wholly absorbed in the interests of me and mine, that the two could not consistently abide in the same person. Communists who accept the testimony of Jesus as their rule for life, must, like their divine Teacher, enter in at the strait gate. Their lives, like his life must be molded agreeably to the will of God as their souls become established in the principles of gospel righteousness.

Many witnesses testify that this has been the life work of our beloved Elder Daniel. He entered the Community in childhood, and from that early age, on to one of more than fourscore, was an interested advocate to make his home one of peace and no less one of brotherly love.

Jesus was peculiarly emphatic on this point, and made it one of the essential tests to a rightful membership among those who accepted his order of life.

"By this shall all men know that ye are my disciples if ye have love one for another."

In this manifestation of love, toward a gospel father who has so devotedly spent his life for the good of others, there is a simple and pleasant recognition of merited appreciation. It meets in its simplicity one



phase of the gospel work, and aids effectually in the diffusion of love and harmony throughout the whole Community.

Although the dear father may not be seen walking with us on the earth, to-day, yet he is evidently, near to these over whom he has watched as a spiritual guardian with such solicitous care. Elder Daniel is not dead, —He has not even fallen asleep. As he was while with us an active worker in the resurrection order of Christ, so is he the same in his heavenly home.

It was one of the beautiful promises of Jesus to those who believed on him, that they would never die. Corruption has no place in the testimony of Jesus Christ. That belongs exclusively to those who sow to the flesh. As Paul so clearly taught the disciples at Galatia, the word of God, so may he teach us, as he says,—"Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption."

The disposition that may be made of the body of man, at the close of its work on the earth, is of as little consequence as is the disposition that may be made of food he eats to-day. That law of God so carefully worded by one of the inspired writers, may need no change, and it is quite doubtful if it ever will be changed.

While the body serves the interests of the soul, as best it can, dur-

ing its pilgrimage, be that of many or of few days, the law is, "Dust thou art and unto dust shalt thou return."

Those who walk with God to-day, God takes them, without doubt, as he did those of an earlier age: not out of the body but to make them ministers of his word, and those who go up into a heaven, just above the clouds, as did Elijah in a chariot of fire, evidently go only in the visions of the seer.

One of our writers has expressed himself very clearly on this subject of the resurrection of Jesus. "It is said in Rom. viii., 29, that Christ was the first-born among many brethren. This has reference to the spiritual birth, being born of the spirit out of a sinful nature, and all that receive this new birth are brethren. That which is born of the spirit is spirit and that which is born of the flesh is flesh. No one can be numbered with and become one of his brethren while living a worldly life. The lessons to be learned from this are, first, Jesus was a man born of the flesh like his brethren, and second, that he had been dead to that spiritual life into which he rose. He could not have risen from the dead except he had been dead; but 'being born of the spirit by obedience to God, his spirit arose from the dead, and this was his true resurrection to which he always had reference, and not to his natural body.'"

Diligently pursue the ways of wisdom.

## NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

## Average of Weather at Mt. Lebanon.

December.			
<i>Thermometer.</i>	<i>Rain.</i>	<i>Snow.</i>	
1891. 20.99	7 in.	$\frac{3}{4}$ in.	
1892. 23.81	$\frac{1}{2}$ in.	$3\frac{1}{8}$ in.	
Highest Temp. during this mo.	40.	above 0	
Lowest " " "	"	4. below 0	
Number of rainy days	"	2.	
" " snowy "	"	6.	
" " clear "	"	9.	
" " cloudy "	"	22.	

*Calvin G. Reed.*

Jan. 1893.

THE rapid flight of time gives us so little rest between the Notes about Home, that should they all be written in one key, it will be because the vibrations of one have not died away, before it is time to begin the next.

This bitter, cold weather is not conducive to many but shivering notes. While such intense cold, with little snow works so much mischief, we realize the wisdom of the Scripture which says, "He giveth snow like wool;" for surely with a heavy mantle of snow covering the earth we can so much better bear the Zero weather. Snow as an embankment about the house, closes many a windy passage, and also protects the water pipes; but "It is an ill wind that blows no good." The cold without snow gave us an early harvest of clear, good ice which was secured between Christmas and New Years.

Thanks to Elder Oliver for considering the August "Notes." To his suggestion we heartily say Amen! When we will all agree to more nearly balance our material wants with our needs, we shall all find perhaps, a surplus fund, with which to enrich the mind and spirit.

*Amelia J. Calver.*

South Family.

Jan. 9, 1893.

We all enjoyed Christmas very much; business was good and consequently we received many gifts for our comfort. These kind feelings were extended to all. Our Sunday school was nicely arranged

and all had a good understanding of the old, old story, and that the new birth was to bring, "Peace on earth, good-will to men."

Elder William Anderson has just had a call from Boston, and walked over the ice better than Pegasus. We hope his trip will be good luck in the temporal line, if not in the spiritual.

We are all trying to remember that "An ounce of prevention is worth (more than) a pound of cure."

The hills are bare and grey, and the sleighs are tucked away. The children are all waiting for a sleigh ride, but we have not forgotten, that one year we had more snow in March than we wanted. The snow may come before winter ends.

*Sarah A. Collins.*

Center Family.

Jan. 13, 1893.

JANUARY nearly half gone, how the time flies, it seems hard to keep pace with it and yet we can not help ourselves from moving on even if we would.

We are busy with the aid of hired help drawing wood and logs and caring for the cattle, sheep and other animals.

Ice was harvested by our family in Dec. We stored about as much again as we have been in the habit of doing. The quality was very good and the weather was superb for the occasion. We are sorry to be obliged to part with so many of our number and yet they are all advanced in years the last one to go hence, Br. John Ross, being nearly seventy-four years old, a sturdy, scotch highlander whose memory we are pleased to hold dear, as he was a true man and Brother.

This is not the season of year to make material improvements in external things, but a good time to cultivate and improve home talent, this the Brethren and Sisters are striving to do in a limited way, holding gatherings for learning the songs of Zion, some of which are very beautiful. We appreciate the new book recently published by our dear Canterbury friends. I consider it a nice contribution to our musical store.

*Timothy Rayson.*

## Watervliet, N. Y.

Jan. 1893.

**BELoved ELDER HENRY:**—We send you an article written by our aged Sister, Ann Buckingham who has now passed to the other shore.

We are having a cold January, with but very little snow. Ice about fourteen inches thick, and very nice. We have secured what we may want for the present year.

We are busy now in obtaining our yearly supply of wood. Many are the blessings that are bestowed upon a good, warm stove, but they will be forgotten on the approach of midsummer. The song of the shirt is still being sung by the good Sisters as their machines stitch, stitch, but as the price for making grows less, the song loses its joyful strain.

Our water wheel, for lack of water at the reservoir, does not move, and that causes lamentation. When the heavens open and send down the much needed rain, I expect to hear a song of rejoicing.

The dear Brethren and Sisters who came from Groveland are a great support to our Society meeting, as well as to all the interests of their new home. We are very thankful they have come to dwell with us.

We are all engaged in the gospel warfare against the powers of evil, and expect by so doing, to gain the victory.

Josiah Barker.

Second Family.

Jan. 1893.

**THE** cold weather of the past fifteen days and no snow to hinder, has made ice of an excellent quality, from twelve to fourteen inches thick. The North Family joined hands with us and we are securing our stores of ice for the season. We have also made the Sisters glad, with a new range for the kitchen, and an addition of cold and hot water for kitchen, bakery and dairy. The water is supplied by a wind-mill which pumps it into a tank holding ten thousand gallons; to them it is a luxury, as in the past they have pumped all water used. It also runs at the barn. Not much snow, consequently no sleighing, but it has been a good time to cut fire wood.

We have lately parted with a loved Sister, a Mother in Israel, one who helped build up Zion by good works. This causes our minds to revert to many who were of this number that have passed on within a few years. The Vedders, Wells, Bates, Trains, Harwoods, Youngs, Buckinghams, Copleys and other families who were the pioneers of this part of Zion, and they were a power for good in their day. Would that we could convert some like unto them in this day. But with all due respect for humanity at large, how many are willing to come and sacrifice all, as did those blessed pioneers, asking in return only the gospel of Christ and Mother. We have but a few more of these good aged souls left, and when they are gone, there will be a vacuum difficult to fill. May a wave of true conviction spread over Zion and the world of mankind, and may our ranks be replenished by more such consecrated souls.

It is a general time of health in our Society. We are pleased to say that our worthy Brother, Chauncey Miller is growing in strength, daily.

Isaac Anstalt.

North Family.

Jan. 1893.

**SINCE** our last notes we have passed the festive season of Christmas and New Years; they were enjoyable both temporally and spiritually. At Christmas time tokens of love and remembrance were passed between the different Families. Then the seasons of spiritual communion. I pity the one that can attend them and not feel their uplifting power. On New Year's day we enjoyed a beautiful season with our gospel kindred, when the presence of our dear Elder Daniel Boler was made manifest with other angel messengers. Truly it was a baptism from the inner heavens.

The winter so far has been quite free from snow, a few boisterous days, but on the whole, pleasant. The January MANIFESTO was so full of good things that we could not draw the line and so have taken them all in, sure they will not produce mental or spiritual dyspepsia.

The essay on "Cheerfulness" is timely. How often we look on the dark side even when we know the sunshine is better. The humorist is an essential character, in the social economy. One that is always chaste in his remarks, but has the faculty of making things pleasant and sometimes causing the company to have a good hearty laugh. It is health to soul and body.

We second the motion of Elder Oliver Hampton that it would be desirable to have the address of those that write the Home Notes that we may know the author and be better acquainted. What says our beloved Editor?

*Hamilton DeGraw.*

*Ayer, Mass.*

Jan. 8, 1893.

ELDER HENRY:—I am pleased to inform you that Elder Calvin Reed, of Mt. Lebanon, N. Y., attended divine service with us to-day. How inspiring it is to meet with those who give up all for the gospel, and live in conformity to the principles of the gospel, that they may benefit humanity. What a blessing it would be if all could see the beauty of a life of consecration.

The remarks made by Elder Calvin, touched the hearts of many who heard him. It will awaken new thought toward an increase for good. We need living bread, and fresh fountains of truth and light; something to reach the soul and quicken it into action. We need a new inspiration, something to reach the soul. An influence that will bring into action the combined powers of body and soul.

I often think of the pleasant time I spent in your place, and visit in mind with those I met there.

We are having cold weather, with but little snow. We have harvested the ice. It was of good quality, twelve inches in thickness.

*Louisa L. Greene.*

*Shirley, Mass.*

Jan. 6, 1893.

WE have filled our ice-house with the best ice we have been able to gather for several years. We have already cut and

sawed a large portion of our wood for the winter of 1893 and 94 and part of it housed. We have sold 590 barrels of apples. Other crops full average, giving abundant cause for thankfulness in the way of temporal blessings. We would that all the stumbling-blocks might be removed from the way to a greater increase of spiritual blessing. To this end we give our life, our all.

*John Whiteley.*

*Shaker Station, Conn.*

Jan. 1893.

"Buy the truth and sell it not." If we obey the spirit of truth, it will lead us to perfect happiness. The power to be true and faithful is only gained by waging unceasing warfare against evil. The path of truth is the road to salvation. Truth and purity go hand in hand, and that which is true and pure should be exemplified in daily life. Let us be true and our great reward will follow. "Be true," is an admonition carrying with it an inspiration which not only invigorates life, but makes it enjoyable and beautiful. How much we need to watch lest we deviate from the path of truth. We should have a noble aim in view; be virtuous, wise and true.

Ground or broken bones is one of the best substances that can be fed to hens. It not only contains lime for shells, but also nitrogen and the phosphates. It should be kept before the hens in boxes all the time. In cold weather, fowls should be supplied with material for the egg-shells as well as material to fill them. Sawdust is the best material for hens' nests, as it is less liable to break the eggs. More meat scraps should not be fed than are sufficient to keep them laying. Hardiness is the first consideration in selecting a breed of fowls. For first class layers, Leghorns hold the first place. Keep none but choice fowls and give them choice treatment.

*Daniel Orcutt.*

Jan. 9, 1893.

TIME flies so swiftly that we must beware, lest we neglect some of the important duties of the present, and before we

are aware the opportunity for contributing Notes for our loved MANIFESTO is past. We are thankful for our little Monthly and hope to be more punctual through the coming year.

The weather for two weeks past has been like winter, cold, windy and freezing with very little snow, but the prospect at this writing is more favorable for sleighing, as it snows quite thick and fast. The ice harvest has commenced to-day with us, it is clear and solid; ten to fourteen inches thick. Much labor and care has been spent in preparing the wood for home use, the past month. How many are the blessings that we enjoy. Health prevails in our midst for which we render heart-felt thankfulness to the giver of every good and perfect gift, and for the mercy extended to this portion of Zion. The past year nearly five-hundred Publications have been sent in all directions from our home, to spread light and truth over the land. May the effort not prove fruitless, our labors for this glorious cause find no cessation, but "Onward, upward is our motto."

*Maria Witham.*

Canterbury, N. H.

Jan. 1, 1893.

It is quite easy to say that the things in this world are never just right. When some of us want it to rain, the clouds fly over our heads as lightly as so many feathers, and when we want a good big snow-storm, as we do at the present time, then the clouds pour out rain with the greatest liberality.

Up to date very little snow has fallen on the hills of Canterbury, and our farmers, who are anxious to haul some 500 cords of fire wood during the early part of the new year, are quite at a loss to know how it will be done. The only remedy, however, is in waiting patiently till the good time comes; and come it certainly will at an early or a later date.

Santa Claus with characteristic faithfulness made his yearly visit very much to the delight of all ages: but this year he unfortunately became a little mixed with

the church people. The old man said it was his day to visit the children, but the ministers sent the children to Sunday school and told Santa Claus he must go to church. With real Puritanic grace we informed the dear old Saint that he must defer his visit till Monday, as the children were studying their catechism and reading the Bible. To some of the little folks this made Sunday a sad, long day, but as the sun was bright on Monday and Santa Claus made his visit just the same it was the manifestation of great joy.

Many little surprises were made, as some pretty token of remembrance was found attached to the boughs of a prettily furnished Christmas tree. Singing and dancing was the order of the day for all the children, while those of maturer age shared largely of the same enlivening spirit.

Then comes New Year's day following so closely the example of Christmas that the very same day of the week must always be selected as the only appropriate season for the incoming year. So the good folks prayed and sung on Sunday, and made merry on Monday. Praying and singing will never grow old, and as the new year began on Sunday, it all moved along in harmony, and then on Monday began the general routine of business affairs that enter so largely into the life of a Community.

This second day of the new year opened upon us with an entirely new programme. A class of Brethren had very kindly offered to prepare a dinner for the benefit of the Sisters, and then for the whole family. While this may not have been wholly a new thing under the sun, it was new enough to create a genuine surprise among the big and little folks that comprise our family. The baking of some very nice cake, as well as the cooking of the oysters and basting of the chickens was under the direction of the Brethren and at 11-30 a. m. the tables were spread and not less than sixty Sisters were seated. The Brethren also officiated in the capacity of waiters, very much to the satisfaction of all present.

At a later hour the Brethren sat down to this sumptuous feast of fat things and

enjoyed the repast, we trust, with a growing thankfulness.

In the evening the Brethren appointed a meeting to which the Sisters were kindly invited, and all that consistently could attend, were present, either as a matter of curiosity or from special interest in the success of the new year movement. The interesting and varied programme occupied nearly one and one half hours in reading, speaking and singing, wholly by the Brethren, and was appreciated and enjoyed by all present.

Jan. 10. Ice crop harvested. Twelve hundred and fifty cakes, twelve inches thick. Quality excellent. A light snow has just fallen but not enough for business purposes.

*Henry C. Blinn.*

Enfield, N. H.

Jan. 1893.

WE find very much to our satisfaction, that through all the past season, a special Providence has seemed to bless our daily toil in the united efforts given to heed the injunction of our Mother, in "putting our hands to work and hearts to God," with an abiding trust in the guardian care of that power which rules the wave, and gives hope to those who trust in the promise given, that "they who wait upon the Lord shall renew their strength."

Since our last communication there has been quite an improvement in our Laundry, by the introduction of steam for washing purposes. This is brought from the large boiler at the barn, through pipes some 290 ft. in length, carrying force sufficient to heat water for all the washing and boiling of the clothes. There are pipes also around the room under the wash tubs, to warm the air, making it very much more comfortable than formerly. We find a very great difference in the amount of labor required to do the washing. We have not yet, all the arrangements that are necessary for perfect convenience; some more tubs for boiling the clothes are needed, with other fixings which will eventually be done.

Business in the mill is pressing. The

contract for corn-planters must be filled, while things of less consequence wait.

The majestic waters of old Mascoma were chained in ice on the 18th of Dec. just 18 days earlier than last year. On the 2nd of this month we began cutting ice for home use, 15 inches thick; a good supply is harvested awaiting the days when old Sol shall give us a scorching. We are having rather severe weather these days. On the 4th inst. Mercury was down to 18 below Zero. The family are in usual health generally, with the exception of some colds which could only be expected from the extremes of our New England climate.

*Julia Russell.*

North Family.

Jan. 1893.

THE Jan. number of the MANIFESTO came to us laden with lofty sentiments of soul-inspiring truth; we were very favorably impressed with the spirit and tone of the piece entitled "Cheerfulness," by Sister Lucy Bowers. We can conceive of no helping power in sighing over, or complaining of weakness and decrepitude as concerns individuals or societies; such a spirit would have a tendency to eclipse the brightness of active goodness and thus retard progressive life; self-culture and holy aspiration can alone aid in bettering society.

In nature's vast field of unbounded life, we see perpetual growth of bloom and fruitage, symbolical of godly attributes, ceaseless purity and continual goodness. And should not God's people blend in unison with infinite laws of increasing good?

"God loveth the cheerful giver;" such workers being in rapport with divine influences exemplify the beauty of holiness and aid in bringing about desired reform.

O the road to heaven's portals  
Is paved with willing, cheerful deeds;  
With acts of Christian courtesy,  
Which minister to those in need.  
Christ's mission was to bless and save,  
With cheering sentiment restore;  
The fallen, He did not condemn,  
But bade them go and sin no more.

Since our last Home Notes, the dawn of a "Merry Christmas" has added cheer and happiness to our lives; we made practical

the law of love by the giving of gifts, the singing of songs and other appropriate observances of the day. A company of Sisters from the Church family attended our services and partook with us the fruits of the Christmas tree; thus each annual festivity is freighted with instructive lessons, teaching the importance of cultivating mutual love, true unity and soul generosity.

We have our supply of ice housed; it is of excellent quality, being free from snow.

May the blessing of peace and prosperity abound throughout Zion.

*George H. Baxter.*

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**Canaan, N. Y.**

Jan. 3, 1893.

ONCE more we have celebrated the anniversary of the advent of Christianity, and had a very pleasant time, although we met with some disappointment. We had anticipated meeting with our friends from the North Family to hold a social entertainment, but as the weather (over which we have no control) did not favor us we made the best of it. One good thing, however, it was just the right weather for forming ice, and on the 27th ult. our Brethren stored the yearly supply of ice of finest quality.

New Year's day we were somewhat compensated for our previous disappointment, for we had the pleasure of having our loved Ministry with us to spend the day, and we enjoyed the privilege, which is not ours very often. They were ministers of that strength and blessing which ever flows from the pure in heart, and in this renewed strength we will abide through the coming year.

We think they began the year just right by visiting the least of the flock, first. It was indeed a time of refreshing, a feast of good things, spiritual and intellectual.

How much better to spend time and strength in the accumulation and distribution of *true* riches than superfluous trifles, the so-called customary Christmas gifts which require the cost of time and money to obtain. This practice is good for those not of our order, who live in the

selfish relations of this world, if once a year they can enlarge their hearts and extend their sympathies beyond the family circle limit, it is well; but a religious community living above selfish relationships should have something better to impart.

The Apostle exhorted the people in his day to covet earnestly the best gifts. By curtailing desire to necessity; being satisfied with comfort and convenience and discarding the frivolous and superfluous, more time and opportunity can be given to the cultivation of the intellectual and spiritual powers. Through the year we will garner the fruits of the gospel, love, joy, peace, charity, forbearance, consistency and gentleness, that we may have wherewith to feed other souls and to impart to our dear Brethren and Sisters, both old and young, not only at Christmas and New Years, but from day to day.

*Angeline Brown.*

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**South Union, Ky.**

North Family.

Jan. 1893.

WE extend to all the compliments of the season, and wish them very many happy returns.

"Home Notes" with us have been rather a scarce commodity lately, and after so lengthened a period of silence and seeming neglect or indifference, we have no alternative but to confess to a remissness of our duty in this respect, and promise to be more prompt in future.

Now that Time's bells have chimed a requiem over the past year, whatever may have been the errors of past days, we have fully resolved that the present year shall be more fruitful of good works; giving ourselves unreservedly to the work demanded, assured, that according to our faith and works, it will be unto us, and unto them to whom we minister.

We had a most agreeable time Christmas. At 9 o'clock a. m. we had a singing meeting. In the evening we had a very loving and lovable sociable, for which Eldress Nancy Clark and Sister Lucy Clark had prepared a bountiful repast in the shape of those particular edibles that

go to make up what is commonly called a Merry Christmas. It was surely a feast in itself to the older Brethren and Sisters to see the expressions of delight depicted on the countenances of the younger ones. Throughout the sociable there was a happy mingling of sentiment, song recitation and reading. The recitations by two very young Sisters were excellently well executed. The reading by another young Sister was rendered with very pretty effect. The readings and recitations were all the more highly appreciated from the fact that they were given voluntarily—a most noble spirit,—and one which the children of a larger growth would do well to emulate. A company of Sisters and a Brother from the East Family graced our sociable with their presence and contributed much to the enjoyment of the gathering. We had, withal, a most delectable time, and all departed to their respective places of abode, greatly blessed, feeling that in life there was really more of sunshine than shadow.

Health of family, good. Weather bitterly cold for this section.

A kind adieu and best wishes for the future welfare, both spiritually and temporally, of all.

*William Miller.*

West Pittsfield.

JAN. 10, 1893.

HERE we are in the midst of a Berkshire winter, still striving to "fear God and work righteousness." Have thus far had but little snow, though it is now sifting down quite briskly, and the wind is whirling it in all directions. Cold weather has been plentiful. The water in our reservoir is frozen to the depth of seventeen or eighteen inches; and of the beautifully crystallized ice, a sufficient quantity has been secured for domestic purposes in the coming warm season.

The sad accident which occurred here on the morning of the 14th ult. by which one of our workmen, a strong, healthy young man lost his life, was indeed shocking. An animal was being slaughtered, and while turning the windlass to raise the

beef for the purpose of dressing, he slipped and fell forward thus losing his hold on the crank. This caused it to revolve rapidly, striking the man on the back of the head crushing in the skull. Medical aid was promptly obtained, but in two hours after the occurrence he ceased to breathe. How true it is, that "in the midst of life we are in death," and how necessary that we be prepared at all times to meet the grim messenger.

The night preceding this dreadful event one of our tenants dreamed that an animal had just been slaughtered, and immediately thereafter saw a funeral procession.

Our boy trapper has caught in the past summer and autumn thirty-eight woodchucks, four rabbits, two pole-cats and three foxes. The foxes were taken from their dormitory in the ground, and sold to outside parties who wished to domesticate them.

*Julia L. Sweet.*

[Contributed by F. W. Evans.]

#### AN UNREASONABLE PATIENT.

"Now, sir," said Dr. Paresis, after making a careful examination of the symptoms, "I will leave you some medicine, which you will take according to the directions I shall place on the bottle. But the medicine alone is not sufficient. You must give up the use of intoxicating drinks of all kinds." "But, doctor," pleaded the patient, "I never use them. I am a total abstainer." "Um-m-m; well, in that case you must discontinue indulgence in tobacco." "I never use it in any form." "No? Well, you will have to dispense with tea and coffee for a few months." "I never drink anything but water and milk, doctor." "Indeed? Yours is rather a strange case. Then we'll try what effect a rigid abstinence from a meat diet will have." "I have never eaten meat. My parents brought me up a strict vegetarian." "You surprise me. But you really must abandon the use of pastry of all kinds." "Doctor, a piece of pie hasn't passed my lips for ten years." "Well, sir," said the physician severely, after a moment's gaze



into the unfortunate man's face, "you are the most unreasonable patient I ever saw. How on earth is medical science to take hold of a case when the patient hasn't a single solitary thing to give up? I resign the case, sir. I'll have nothing further to do with it." And he walked out.—*The Chicago Times.*

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### THE BRIGHT SIDE.

C. D. BRADLEE.

COUNT up the joys and not the pains;  
Think not of losses, but of gains,  
Keep back the clouds, gaze at the sun;  
Thus life will smoothly with you run.

Our gifts are more than all our blows,  
And what is best we know God knows;  
And He will send his blessings down,  
Some veiled, but all will hide a crown.

If we could know the meaning grand  
In tears that come by God's command,  
Then sweetly should we take the cross,  
And count as gain what seems a loss.

Only let us wait and pray,  
When out of night will come the day.  
And pearls long hid from human sight  
Will crown our brows with holy light.  
—*Good Way.*

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### KIND WORDS.

SOUTH UNION, KY. JAN. 3, 1893.

BELOVED ELDER:—Many thanks to you for your kind remembrance of your gospel Sisters in the West. We bless the daily efforts in putting forth the life and testimony of all true and faithful Believers. I am interested in reading the MANIFESTO and in learning the music.

From the Sisters in the Office.

LUCILLA BOOKER.

SAN FRANCISCO, CAL., DEC. 1892.

ELDER HENRY BLINN, ESTEEMED FRIEND:—The MANIFESTO is a source of great benefit to me. Presenting as it does, the truth in its simplest and purest form, it is the true expounder of a faith,

which claims to be the pure, simple, unadulterated Christianity. It appeals to the heart and feelings, as well as to the intellect, and can therefore be read with profit by all classes of society. May it grow and prosper and bring about a realization of the beautiful song of the angels: "Glory to God in the highest, and on earth peace, good-will toward men."

Truly yours,

HENRY HELLMERS.

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### Deaths.

Paul Nowell at Sabbathday Lake, Me. Sept. 19, 1892. Age 80 yrs. 8 mo. and 7 days.

Bessie Clark, at South Union, Ky., Oct. 5, 1892. Age 17 yrs. and 28 days.

She had lived among Believers only a short time, but had great love for the people, and strove to be obedient to the principles of our Church. She was loved deeply by all and we regretted her early death.

Mary Ann Wheeler at White Water, O., Dec. 28, 1892. Age 75 yrs. 8 mo. and 17 days.

Sister Ann has been a member of the Community forty-three years, and was a faithful Believer.

Henry B. Bear.

Ann Buckingham at Shakers, N. Y. Dec. 28, 1892. Age 88 yrs. 4 mo and 28 days.

John Ross at Mt. Lebanon, N. Y. Jan. 1, 1893. Age 73 yrs. 9 mo. and 20 days.

Br. John was indeed a true and noble Brother. Entering the Community late in life it has been his sole ambition and determination to be an honor to his home, and creditably bear the name of "Shaker," keeping in both letter and spirit, even the smallest rule which governs, guides and protects our Association. A. J. C.

Cynthia Griffin, at Enfield N. H., Jan. 8, 1893. Aged 92 yrs. 3 mo. and 7 days.

Gertrude A. Bailey, at East Canterbury, N. H. Jan. 14, 1893. Age 14 yrs. 8 mo. and 19 days.

Taken with internal hemorrhage, and died within five hours.

## ONLY ARISEN.

M. J. A.

MT. LEBANON, N. Y.

1. Se - rene and clear thy sun has set, Be - yond time's  
 2. I've heard from earth's re - mot - est bound A swell - ing  
 3. Thy pure ex - am - pie may we reach, Thy god - ly

surg - ing sea, Tho' sor - row's shades may lin - ger yet, We  
 song of praise, All glo - ry to the righteous, crown'd With  
 life ex - tol, Thy pre - cepts love and vir - tue teach, To

know that thou art free, Thy light O bless - ed one, has  
 bless - ing are their days, The pear - ly gates of Par - a -  
 ev - 'ry hon - est soul, Oh, pour thy bless - ing o - ver

been, As sun - shine o'er life's way, To lume the path that  
 - dise, A - wait - ing throughs un - bar, Their ho - ly songs of  
 all, Ere thou shalt en - ter rest, Here may thy lov - ing

## ONLY ARISEN.



leads from sin, To joy's e - ter - nal day.  
wel - come rise, And roll from star to star.  
man - tie fall, On heart's with wis - dom bleat.

## CHORUS.



Not dead, but on - ly a - ris - en, From earth's care and



bur - den set free, A bright crown and treas - ure in



heaven, Be - loved of the Lord . . . wait for me.

## Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for January is out in a new cover and is an unusually interesting number. It starts off with a remarkably life-like portrait of Jay Gould and a description of his character by Prof. Sizer, followed by a pertinent biographical sketch. Mrs. Charlotte Fowler Wells adds another article to the list of her charming biographical sketches, this time discussing the careers of B. J. Gray and Prof. Stanley Grimes. Practical Phrenology stands out conspicuously in this issue. "Human Pursuits, and How to Study them Phrenologically," is to constitute a series of articles by one who has had an experience not equalled by any other phrenologist, Prof. Nelson Sizer, in this number the topic being The Lawyer. The same author writes about "Heads and Faces, and What They Indicate," amply illustrated, the first of a systematic series under this title which will add much to the interest of the JOURNAL. Modern Football is an illustrated article, with terse and well-taken remarks upon the influence of character in the choice of sports and upon the abuses of muscular exercise. The Columbian Exposition is further considered, this issue containing illustrated descriptions of the United States Naval Exhibit and Machinery Hall. Mrs. Annie Besant, a lady whose interest in Theosophy and allied psychic phenomena has made her well known, is now in this country and lecturing on topics related to the above. The PHRENOLOGICAL gives her portrait, description of character and an appreciative notice of her work. The several departments of the JOURNAL are well filled, as usual, with matter that is appropriate to the season and of special value to the reader. All the world knows the usefulness of the PHRENOLOGICAL, yet it is not superfluous to say that everybody should subscribe and read it with care. It is published at the popular price of \$1.50 per annum, or 15c. a number. Address the Publishers, Fowler & Wells Co., 25 East Twenty-first St. New York.

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Editor, Manifesto.

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# The Manifesto.

VOL. XXIII.

MARCH, 1893.

No. 3.

## OUR MANIFESTO.

BELOVED ELDER HENRY:—I herewith enclose a poem by J. G. Clark, an inspired man, and a bright star preparing to take his place in a constellation of the New Heavens now in process of formation.

Our MANIFESTO has done a great deal of good, and we all bless it. I have a great interest in its publication. Let its pages sparkle with living, practical faith, that inspires hope and brings into operation the life essence of that love that knows all humanity as related to the divine, and realizes that what is for the benefit of one soul or part of humanity, if based on the eternal principle of right, will equally benefit every other part.

The principle of Justice is applicable to every department of human existence; and when brought into operation and practiced in accordance with the Golden Rule, we shall have the Millennium.

The life principle of Shakerism is in the every day practice of the living faith of Mother's gospel. Which gospel is imminently adapted to the life that is; even more so than to the life to come. And should be applied in

all our relations to each other; especially as pertains to the things of this world. If the gospel of Christ and Mother, is just something to look up and forward to, as only to be attained after the body is laid aside, we certainly shall miss a great deal of good while passing to that stage of our development.

A thorough knowledge and understanding of our basic principles, and of their practical application is very essential.

A principle that cannot be put into operation in all our relations to our fellow men, and especially as pertains to the trade and traffic in the things of this world, would seem to me not worthy our attention.

We talk a good deal about principles, but a definite statement, of how, what, when, and where, is or should be our practical standard. This would be very interesting reading. As they, (the principles,) are unalterable and never change, should we not be able at all times and in every place to discern them? When this is not the case is it not because of a beclouded understanding, which comes from the non-practice of the same?

If the principles of our gospel were

definitely stated, and their application defined, in every department of our order, in temporal, as well as spiritual things, we should have a straight line, and the square of truth could always be applied, to bring us to that straight line. We could then stand before the world, without any doubts, or caviling, a United body of Believers, Shakers, our practice conforming to our preaching, and to our holy faith.

Our life practices, internal and external, would in a more emphatic manner be the exemplification to the world of the living faith that is in us.

This would show, in our relation to each other as Brethren and Sisters, perfect equality. Practical equality would bring the square of truth to apply to all our possessions, and to our opportunities.

I love the faith of the gospel, especially the spiritual part when applied to our every day relation in our Communal home. Our life must rest upon a spiritual principle, and that principle is as eternal as the law that governs the movement of the stars in their course. Who will give us, through the pages of the MANIFESTO, a definite and plain statement of our faith and principles, and the practical application of the same as applied by the square of truth. Let the trumpet sound.

In kindest love,

DANIEL OFFORD.

---

Who loves, is loved,  
Who blesses, never fails  
Of blessing, e'en the hundred-fold,  
Christ's promise, here prevails.—*M. W.*

## HOME OF THE ORACLE.

O. C. HAMPTON.

OUR Inmost Divine is the Kingdom of God  
Where spirit serenely walks safely abroad  
'Mid flowers of fruition in Gardens of Love  
Far, far from the wilds where the fierce  
passions rove.

O this is the world whence creations sub-  
lime,  
Are photographed forth on the mirror of  
time;  
Whence lights and perfections and glories  
and all

Upon the Arena of Destiny fall.

To this silent region of peace I aspire,  
And in meditation full often retire;  
And sooner or later my home shall be there  
Remote from delusions of sorrow or care.  
When sickness, menaces or sorrow or sin,  
I haste to commune with the silence  
within;

For there I find God on his glorious throne  
Declaring that "I and my Father are one."  
And can it be possible sickness or sin  
A victory over the spirit shall win?  
Nay—these fell delusions I quickly dismiss  
For time and eternity, yon world and this.  
In soaring o'er regions of silence forsooth,  
I seem to return to the days of my youth;  
And most Divine mysteries ope to my view  
'Mid the deep solitudes of the good and the  
true.

In rapture of silence I wait for the word,  
And peacefully walk in the Oracle heard;  
When I and the Father in spirit are one  
How pleasant to iterate "Thy will be done."  
From out the deep silence the Oracle lifts,  
Like the sun-clouds of eve with their splen-  
dor and rifts;

From the gates of the west as the great  
sun retires,  
And garnishes Heaven with many hued  
fires.

And there's thunder in silence could we  
only hear,

To awe the dark sinner in his mad career.  
And there's music in silence the sad to  
console,

And melody soft that will passion control.

There's healing in silence from sickness  
and fear,  
And joy in the Inmost the lonely to cheer;  
For sorrow and sin are not found in that  
world,  
But happiness on its escutcheon imperaled.  
Forever adieu to the negative state,  
Which once I believed was the Fiat of fate;  
My pilgrimage opens, the trumpet has  
blown,  
And I'll go on my journey afoot and alone.  
Then farewell to sickness and sorrow fare-  
well,  
To sin and all throes of a negative hell;  
Whose shadows the spirit can never con-  
tent  
With passions dull surfeits and vagaries  
blent.  
*Union Village, O.*

## Correspondence.

SABBATHDAY LAKE, ME., FEB. 1893.

BRETHREN AND SISTERS OF THE HIGHEST LIFE:—From victory to victory, in the path of purity you have walked from youthful days until the present time, and now, as said the beloved Apostle so can you say, "We know that we are of God, and the whole world lieth in wickedness."

Elder Giles B. Avery once said, "Zion is the working hands of God in the world." It then becomes the duty of Believers to "sow light till the world is aglow." If we fail to do this, others may arise to take our birth-right, and it is now evident that light is greatly needed to shine abroad over the earth.

Whenever we come in contact with those outside, we find that we are very imperfectly known unto them. The questions which meet us at every turn, are like these; "What is your relig-

ious belief?" "What is the difference between you and the Quakers?"

"Have you books that will inform us of your history and manner of life?"

To be sure, we tell them, we have books, large and small, and we have let them have a great many, written by those of long travel and deep theological study and experience. Thousands will yet arise to call our good father Elder F. W. Evans blessed for the labors from his brain and pen, and also others who have toiled in the same field.

But "Variety is the spice of life," which gives it all its flavor and one outside of our homes has written an interesting series of articles, in a very friendly spirit, giving the history of the Order from its commencement, of the organization of the Societies, and the foundation principles by which they are governed; also biographical sketches, and pleasing reminiscences, together with illustrations of nearly all our villages and some of our leading members. These articles have appeared, during the last two years, in the *Manufacturer and Builder*, a magazine published in New York City.

The work has been revised and very kindly given to us, with the use of the plates for the illustrations, by the writer of the series, our good friend Charles Edson Robinson, who, it seems has made the lives of God's people a study, and is, himself, not far from the kingdom. At a sacrifice of time and labor, the work is now being printed and put into pamphlet form, by our beloved Elder Henry C. Blinn, Editor of the MANIFESTO. His reward is with him, to give unto the people

according as their subscriptions to the pamphlets have been.

In our correspondence with our Brethren and Sisters of the different Societies in regard to the work, the kind spirit in which we have been answered has filled our hearts with thankfulness. We are particularly grateful for the approval and help of the Elders of the North Family, Mt. Lebanon. It is our hope and trust that in the future, new editions of, and additions to this work may be made, until "the knowledge of the Lord shall cover the earth, as the waters cover the sea."

Those of our Societies who, from adverse circumstances, which they could not control, found it impossible to render that aid to the enterprise, which they otherwise would gladly have done, will want some of these books for distribution in a future day, when the tide of adversity rolls back, and prosperity's waves roll on.

"For the Angels are coming down from heaven,  
To bless the people anew,  
They are coming with rich and beautiful gifts  
For every one of you."

AURELIA G. MACE.

COLUMBIA, MO. DEC. 27, 1892.

HAMILTON DEGRAU, SIR:—I have just read your article in the MANIFESTO of December on "Our Heavenly Mother;" if you will pardon me, a stranger, for thus venturing to address you, I will inquire what Scriptural authority you have if any, for asserting that God is a dual nature, essentially, both Father and Mother. It is my opinion that our Protestant faith is unique in asserting that there is a triune God, each person which is distinc-

tively masculine. Granted that the natural is but a shadow of the spiritual in many particulars, the parallelism if carried out to its fullest extent would lead to absurdities.

The idea of a Mother in the Godhead, savors of gross materialism and of the old theologies like those of Greece and Rome which you say had "the true elements that constitute an enlightened race." Is not the expression "Born of the spirit," a figurative way of speaking? Jesus said to the carping Jews, that there is neither marrying nor giving in marriage in the resurrection. I do not think many political economists will agree with you in thinking that the evils which threaten our nation have been due to the lack of woman suffrage. You cannot in sincerity deny the superiority of man's intellect any more than you can deny his physical superiority;—it may be, and likely is true, that "woman's intuition" is the natural compensation for her lack of intellectual strength. The expressions, "Bridegroom and Bride" as applied to Christ and the Church are surely figurative expressions, an anthropomorphic designation. Until you can prove from Scriptural authority that there is both Father and Mother in the Godhead it would be well not to speak of a "triune God as a theological monster." If a female Deity is necessary, why not argue a female devil also, as necessary to the propagation of evil spirits. I have stated some of my objections to the idea of a female principle in the Godhead: will you kindly give me some of your reasons for supposing there is such a principle? I simply desire to know the truth as it



is in the Bible; am a student at the University of Missouri. Hoping to hear from you at an early date, I am yours very truly,

HERMAN F. HARRIS.

SHAKERS, ALBANY Co. N. Y.

HERMAN F. HARRIS,

ESTEEMED FRIEND:—Your letter of enquiry received. The words of Emerson came to me. "Beware when the great God lets loose a thinker." I see by the tone of your letter that you have been thinking and am glad of it, as that will lead to investigation and to enlightenment. You ask what Scriptural authority I have for asserting the Dual principle of the Godhead? I will quote Genesis i., 26, 27. "And God said, let us make man in our image, after our likeness—So God created man in his own image, in the image of God created he him; male and female created he them." Now mark the exact reading where it says, "let us make man in our image, male and female created he them." What can be clearer than that sentence to prove the dual principle of the Godhead? Also Romans, i., 20. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

You "grant that the natural is but a shadow of the spiritual in many particulars," why not in all? What absurdities would it lead to when it is stated that the invisible are clearly seen by the things that are made even the Godhead?

Now I would ask how could God create man in his likeness, male and

female, unless those attributes were in the Godhead? To my mind there is where the absurdities are, in supposing that he could be created male and female, (the word he and him are used in the generic sense meaning the race as a whole) when the creative power did not possess those attributes. You state that the idea of a "Mother in the Godhead, savors of gross materialism." Far from that. So we understand, it appeals to the most spiritual part of our being. Thinking of our earthly parentage and the loving, tender care of a Mother and to realize that it is the earthly representation of our Heavenly Mother, awakens emotions that are the antipodes of a Materialistic mind.

You misquote me when you say that I said, Greece and Rome had the true elements that constitute an enlightened race. What I did say as you will see by referring to the article, that the nineteenth century had been weighed in the balance and found wanting in the elements that constitute an enlightened race and like the ancient civilizations of Egypt, Greece and Rome are destined to dissolution if the eternal principles of progress were not complied with.

You ask "is not the expression 'born of the spirit' a figurative way of speaking?" I do not think it is. Jesus told his disciples that they "must be born of the spirit or they could not enter the kingdom of heaven," and then he told them that the "kingdom of heaven was within," in their own spiritual being and not in some far remote place or locality. Nay, my dear friend it is not figurative, but real.

Every one that is earnestly striving to evolve higher and better conditions in his life is traveling towards the spiritual birth, to that condition where they can in truth be "born of the spirit." Whether this spiritual birth is attained here or in the spirit world, it is the final goal to which all mankind are traveling and will ultimately attain.

I do not believe that souls will be forever lost but they will have to suffer in tribulation until they are willing to renounce the follies and sins of their lives and travel away from them, some will be longer and some a shorter period of time in doing the work.

The resurrection as we understand the term is not a physical one but spiritual, and truly, as Jesus said, "they neither marry nor are given in marriage." I use the term for the want of a better one as a large majority of people only think of it in a material or carnal sense; when the true meaning of the word implies a union and that union may be a spiritual one entirely removed from any carnal desires or relations.

In my allusion to the Heavenly Bridegroom and Bride I used the name in a figurative sense to indicate the growth in the minds of the people of the true understanding of the Godhead in relation to the Mother spirit. I do not claim that all of the evils that exist in our modern social and political life are caused by not granting the right of suffrage to woman, but I do assert and without fear of successful contradiction that unless man is willing to recognize woman as something more than a political chattel classed with idiots and insane, willing to have

her stand by his side in perfect equality in the brother and sisterhood of humanity just so surely will the strong hand of the iconoclast smash our boasted civilization. In the words of 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.

O justice, when will thy eyes be opened and thou be ready to mete out to all of earth's children a true and righteous recompense? And when will mankind cease to be half orphaned and acknowledge that beautiful truth that to be spiritually developed they must have a Mother as much as they needed the maternal bearing spirit to unfold their earthly existence.

You say that man's intellectual superiority cannot be denied. I believe that to use a homely phrase they are "six and a half dozen." That there are individual men who are the intellectual and moral superiors of some women there is no doubt, and so there are women that possess these qualifications in a greater degree than some men, but on the whole they stand equal.

My dear friend, I have tried to make my reasons clear and hope I have succeeded. Remember that it is a dangerous experiment to get into the path of a cyclone, so it is not safe to say or do anything to hinder the onward march of man to a higher comprehension of the duties and requirements of life.

Should be pleased to hear from you again at any time, and may your efforts to attain the truth be successful.

In kindest regards, I remain,

Your friend,

HAMILTON DEGRAW.

SOUTH FITCHBURG MASS., JAN. 1893.

JOHN WHITELEY, MY DEAR FRIEND ;—

In looking over my papers, I notice your excellent letter of Dec. 15th. We have seventy or more boarders in our charge, ranging from three months to eighty-four years. Some are passing away with consumption and some from old age. We know whereof we speak when we say that humanity is a mixed problem. O Elder John! If the masses could be prevailed upon to live sober and be industrious, taking the example of your people, what untold blessings would be in store for them while posterity could truthfully bless their memory.

God help us all as we look up to the hills from whence cometh our strength. Sad, indeed, must be the reflections of a misspent life. Thank God, Elder John, with all our short-comings, to think that you and I are not cursed with these sad memories. I often think of the influence that a Christian life had upon me following the years of my engagements with you. It was the fork in the road of my existence or journey, and I took to the right.

Your idea is that in the ratio we aid weak humanity we help ourselves up the grade of life. We cannot emphasize the fact too strongly, that we help our own cause in life when smoothing off wherever we can, the rough places in the pathway of weak humanity.

To one person who came to our home, I said, "If you will try and be a man among men, I shall help you," and he promised with tears. In three months he was able to attend church in the city, and his most intimate friends did not know him.

Although there may have been some cases of failure, in our trying to assist our fellow men, yet I shall lose no opportunity or courage in trying again and again.

In friendship and interest,

GEORGE H. JEFTS.

### SHAKER HOMES.

SOPHIA WAYNE.

Oh, happy homes like Eden-gardens fair,  
Whose inmates are contented,  
Whose lives are free from worldly strife  
and care,  
By love's pure bond cemented.  
The lust of power, and sordid greed of gain  
Rule not with sway of might,  
They seek not pleasures that are false and  
vain,  
But follow truth and right.  
While direful woes encompass land and sea,  
And trouble fills life's measure,  
A restful heaven in these homes I see  
When souls seek heavenly treasure.  
From whence comes bitter wail and sad  
unrest,  
The war of words and strike of hands?  
From sway of human passions all unblest,  
And sin's enthralling bands.  
This changeless law can never be repealed,  
"Men reap just what they sow,"  
From tares and thistles sown, life's field  
Will tares and thistles grow.  
Crimestalks abroad, though churches raise  
Their steeples to the sky,  
And well paid preachers thank and praise  
The God who rules on high.  
They call Him Master, yet they follow not  
The steps of him who came  
"To seek and save," nor yet the poor for-  
got,  
Who called upon his name.  
His work was wrought through noble sac-  
rifice,  
For love of truth and good,  
And on the basis of his life shall rise  
The human brotherhood.

Oh, sweet communion of the pure and just,  
 Who equal blessings share, [trust,  
 Where love returns confiding love and  
 And all life's burdens bear.  
 Where those who occupy the highest place,  
 God's precious gifts dispense,  
 And gladly minister his saving grace,  
 Nor seek a recompense.  
 Such are my people, and their dwelling place  
 Is an elysium blest,  
 Where all who from their spirits sin efface  
 Shall find sweet peace and rest.  
 Ye witnesses of truth who wrong condemn  
 And righteous laws obey,  
 As prophets of the New Jerusalem  
 Proclaim the living way.  
*Ballston, Spa. N. Y.*

### ENCOURAGEMENT.

MOORE MASON.

*"For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.—1 Peter, iii., 17.*

THERE are many persons who reject Shakerism, and some have attempted to throw doubts on its gospel history, but now for over one hundred years they have never explained in what way Mother Ann and her disciples, circumstanced as they were, succeeded or could have succeeded, in propagating as we know they did, such a religion as ours, supposing it to be not from God but from man.

If we look to human transactions we will find portions of history even those which no one has any doubt of, full of such strange events that difficulties might be pointed out and objections raised even when it rests on such satisfactory evidence as to be believed in spite of these objections. For instance in the wonderful rise and overthrow of the Empire of Napoleon Bon-

aparte it might be easy to convince some persons that the history could not be true, were it not so well attested as to be believed notwithstanding all the difficulties.

Persons should not think themselves bound to renounce our faith if every objection that may be raised can not be answered to their satisfaction, because many things must be believed, against which there are strong objections that have never been completely answered, but let us think of the comforting words of Jesus. "If any man will do his will he shall know of the doctrine whether it be of God."

The whole tone of Shakerism differs so widely in every particular from all other religions that much difficulty must be expected to make converts, as it is unlike all that has been described or imagined in-as-much as it practices and teaches all mankind to be pure and upright, kind and humble, gentle, patient and self-denying.

When we show the world how suitable our life is to the needs of mankind, how it supplies such guidance, hope and consolation as human nature requires, then we may expect a readiness on the part of many to follow, not their own will, but the will of God and to receive whatever shall appear to come from Him however contrary to their own expectations or wishes and when in sincerity we have embraced the Gospel of the second appearing of Christ and labored for that spiritual travail without which our lives here are but as "sounding brass or a tinkling symbol" then we will perceive that it does suit the real wants of man, as it quickly enlightens his judgment and

improves his moral taste and makes him lead a life that will secure him the truest peace and comfort because "He that is Christ's, hath crucified the flesh with the affections and lusts."

Sometimes God leads us by a path that at the time we think rough and thorny, but we find out afterwards that it is one of the short cuts to happiness hereafter and is it not better, if the will of God be so that we suffer for well-doing, even if in dark moments we may think we can not trace his hand, still trust Him for "all things work together for good to those that love the Lord."

It is well to remember that all the objections which have been brought forward against Shakerism are so far evidence in its favor, and whatever scorn may seemingly be felt towards a religion whose founder was a woman and whose followers were persons of obscure station, it might be well to exercise a little calm thought on the similarity between the first Shaker, Jesus, our Elder Brother and his followers, and yet in spite of all this, Shakerism prevails and that it has made its way as it has against so many obstacles and objections, is one of the strongest proofs of its divine origin.

Pray for what passeth human skill

The power God's will to do,  
Read thou that thou mayest do his will  
And thou shalt know it too.

*Waterliet, Ohio.*

### "GATHER UP THE FRAGMENTS."

ANNIE R. STEPHENS.

THIS beautiful injunction of the lowly Nazarene is full of significance: we

are all well acquainted with the miracle, that when ten thousand persons followed him to the desert to catch the living words of truth as they fell from his lips, how through the agency of his spiritual powers he fed them all with five loaves and two fishes, and then bade his disciples "gather up the fragments that nothing be lost." Although several centuries have elapsed it still retains a vital import, and teaches our souls a spiritual lesson.

To those who are earnest and intent to do all the good they can, this world will not seem like a desert place; but rather its sunshine and shadow, its joys and sorrows will all appear as fragments of the Divine Mind, preparing our spirits for higher realms of thought and action. Who has not watched the unfolding of a bud, how it gathers into its being the warmth of the sunbeam, the moisture of the dew-drop, also the breeze and shadow are requisite to unfold it to the perfection of beauty. There are many golden treasures of good scattered along our pathway, that too frequently we pass by, unheeded; the circumstances of daily life, its crosses and trials; the look of sympathy, or the kind word of a friend; the good that we can derive from spiritual intercourse with others, do we fully utilize and absorb into our interior beings the boundless wealth of these things? Perhaps we have failed to attain some cherished object, thus our hopes are blighted, or, in the hours of weakness we have been led astray by some temptation, we become sorrowing and downcast and our hearts are thus unarmed to meet the battles of life; when such conditions sur-

round us we may feel assured that we have not been diligently "gathering up the fragments" to fortify our souls against the encroachments of evil.

We are continually weaving the tissues of our lives, by our daily thoughts and actions; the good that we do, the beam of gladness that we send into another's heart, and the soul aspirations that we cultivate, these things will never be lost to us, but will yield a blessed fruition of joy in time and eternity; if, on the contrary, we yield to the promptings of our lower selfhood and vanquish the power of conscience, these things will also bring their legitimate reward and darken our spirits with the shadow of evil; the aggregate of life is made up of fragments. Oh, let us color our lives with the beautiful tintings of soul aspirations and right doing.

A scientist would tell us, that nothing is lost;—

"The drop of dew that trembles on the leaf or flower,

Is but exhaled to fall anew in summer's thunder shower."

We may draw an illustration from the fading leaf; it falls to the ground withered and lifeless, yet still it conserves a purpose to decay and nourish the tree that gave it life. In all the vast universe the same law of economy is in constant operation, and it would seem that God had written on the earth, the sea and the sky,—“Gather up the fragments that nothing be lost.”

There are many that we might mention who have attained great good in various ways, by improving the precious moments of time and never al-

lowing a day to pass without being able to record some attainment, some good stored away for future use. Let us be diligent, therefore, and keep our hearts open to receive, then we shall have no vain regrets over wasted moments or lost golden opportunities; but our accumulation of wisdom and knowledge will be a constant incentive to still "gather up the fragments that nothing be lost."

*Mt. Lebanon, N. Y.*

### To the Memory of our Angel Mother ANN BUCKINGHAM.

ANOTHER beautiful, well-trying soul, has passed on, full of years, to join the purified throng on the shores of immortality. Peacefully her loving spirit crossed the dark river. She had spent a long life, in full consecration to the principles of the gospel, counting no sacrifice too great that would enable her to gain full and final victory over all sin.

Possessing a kind and charitable disposition toward all, we loved and cherished her many noble Christian traits of character. She was a fearless champion of the cause of gospel purity, as she understood its teachings, and was never afraid to denounce as error, all that was not in strict accordance with its holy precepts. Those of us who were privileged to know our beloved Mother, will ever remember with filial affection, the many ministrations of spiritual strength and encouragement received from her during the last thirty years.

A safe counselor, always firm and decided, ever looking on the bright side; a pattern of true godliness by precept and example. She was a believer that our spirit friends have power to return and hold communion with those in earth life. We shall miss her presence, as we pursue our daily duties, but while the mortal is hidden from our sight, we have a full as-

surance that the separation is not eternal; that often from those love-crowned mansions of the higher life, her presence, like an angel benediction may visit us to cheer and comfort, amid the trials and temptations of time.

May we all so bravely battle for the principles of truth and virtue, that when our life-work is ended, we may hear the welcome song, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

*Orrin Beaver.*

#### SHAKER STATION, 1893.

THE year of 1893 is already moving on, and what of the past? In our memories live events which come home to every individual experience of more or less importance, and that which does not appeal to our intelligence, our love of humanity, our wisdom, our Christianity, has seemingly been sown on barren ground. Is not the beginning of a New Year to every soul, the commencement of good resolutions, and firm resolves, that will bring peace and satisfaction, if each one seeing the necessity of reform shall practice it daily, and advocate it at all times. Into every human life there comes an hour when the brand of the interpreter of human thought is thrown, kindling the fire of self-examination and criticism, calling upon each individual to pour out the offering of his life upon the shrine of truth, justice, and mercy, that will take hold of humanity with a spirit to shape its destiny. The New Year should be the beginning of decision against wrong, a starting point for individual growth, and the awakening of higher aspirations after the true principles of religion. Purity, and

consecration, shall be typified in all my daily walks throughout the year, with expressions of gratitude for the blessings I have enjoyed in the past.

MARIA WITHAM.

[Contributed by D. Offord.]

#### OUR BABYLON.

JAMES G. CLARK.

Oh the bowers of Babylon are rare,  
And the tinkling fountains play  
Over gardens hung in the drowsy air,  
Where the careless youth and maiden fair  
Are dreaming the years away;  
And the kings of Babylon are bold—  
For the realms before them fall—  
And they rule the world from thrones of gold,

While the people's lives are bought and sold

Like the herds in the butcher's stall.

Oh the towers of Babylon are strong,  
And their dungeons damp and deep,  
And the rich rejoice in the reign of wrong  
And the princes join in the reveler's song,  
While the toilers work and weep;  
But stern and still, like a troop of fates,  
Round the city's roar and din,  
The invading host of the conqueror waits,  
In the midnight hush outside the gates  
As the feast goes on within.

Oh the walls of Babylon are high,  
And their arches grim and low,  
And the birds of commerce scream and fly,  
While the proud Euphrates wanders by  
In its dark, relentless flow;  
But the river that rolls in Mammon's pride  
Shall the people's servant be—  
By the toiler's will shall be turned aside,  
And the channel surge with a grander tide  
Than the pulse of the Persian Sea.

*Grant's Pass, Oregon.*

FAITH and obedience are bound up in the same bundle. He that obeys God, trusts God, and he that trusts God, obeys God.—*Spurgeon.*

## THE MANIFESTO.

MARCH, 1893.

### 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.

ONE of the most essential protective features of our beautiful, gospel Order, is in maintaining a "Separation from the life of the world." In the world, but not of the world was one among the many precious sayings of the Teacher. He knew the value of the position. It was not that one should become a recluse and waste away his ability for doing good among his fellow men, to bury his God given gift in the earth, and then live in exclusive selfishness.

Such a life would be anything but creditable to those who professed to

be honorable men and women. Our lives were not given to us to be of no more value than to eat, drink and sleep, and then perish. Life with us is the work of progression, the advancing from one degree of excellence to another in the interests of mankind.

The monks of Egypt who fled to the mountains and to the caves in their separation from the active duties of the world, are no example for the men and women of to-day. Idleness, indolence and sensuality became the inseparable companions of such an unnatural course, and at the close of their career the world was made worse for their system of ignorant self-denial.

The manhood of man and the womanhood of woman should not be ignored, nor foolishly left to waste away in an unprofitable manner. No system of religion can ever be introduced for the happiness of mankind and retain within itself the elements of success, if it fails to make man better, both temporally and spiritually, and increases, purifies and establishes his whole being in the work of doing good.

To separate one's self from the world in accordance with the testimony of Jesus, is to turn from the wickedness that is in the world, to turn from all unrighteousness that has like noxious plants grown up in the hearts of men, and made them more like the sons of Belial than like the sons of God.



To live in a Community whether it consists of ten or of an hundred members, is an arrangement which becomes congenial to those who form the Community. It illustrates, most beautifully, for the Christian, the motto which is quite universally used throughout the country as individuals struggle for a sure position in life.

"In union there is strength."

A body of Christians who have covenanted together to consecrate their lives and all they may possess, for the happiness and prosperity of their fellow men, are more able, in their united efforts to accomplish this laudable enterprise, than they could in the isolated condition in which the world live.

Their assistance to each other in all that pertains to the interests of this life, to their economy, prudence and general management, can be advanced many fold beyond what it could be in any other system of organization.

This hundred fold blessing which Jesus prophesied should be the legitimate fruit of a Christian Community has already been so wonderfully realized, in its every phase, that a worldly-wise class, of eagle eyed penetration has charged it upon the Order that such a life is more selfish than is that of the world.

It is an escape, say they, of the thousand and one burdens that must be borne in a life devoted to domestic interest or to the labors of a de-

voted philanthropist. Observed in the light of a man of this world, there is much reason for the statement which savors strongly of the wisdom which the Apostle says "descendeth not from above, but is earthly and sensual." James iii., 15.

That those who have entered into a Community may become selfish and even indolent, and then consume these best gifts of God upon their lives of selfishness and lust need not for a moment be questioned. This is the devouring element of "filthy dreamers" "who have run greedily after the error of Balaam." Like weeds in a neglected garden which crowd out the beautiful plants, so will an amalgamation with the sins of the world crowd out God's precious gift to man.

Faithfulness to duty would have saved the garden and faithfulness to duty would add prosperity to the Community, while the same results that follow a neglected garden will follow with equal force a Community, a family or a neglected soul.

Unfortunately, the "Home Notes" from Watervliet, N. Y. by Elder Isaac Anstatt, were received too late for insertion.

☞ Please write the articles that are intended for publication on sheets of NOTE SIZE, 5x8 inches; write with ink on one side of the paper, only, and much oblige the printers of the MANIFESTO.

## NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

January.

<i>Thermometer.</i>	<i>Rain.</i>	<i>Snow.</i>
1892. 23.81	7 in.	3 in.
1893. 17.5	2 in.	10 3/4 in.
Highest Temp. during this mo.	42.	above 0
Lowest " " "	" "	6. below 0
Number of rainy days	" "	2.
" " "snowy "	" "	10.
" " "clear "	" "	9.
" " "cloudy "	" "	22.

Calvin G. Reed.

Feb. 10, 1893.

How lonely we should feel if on the first of every month, we could not anticipate the arrival of our neat little Monthly.

Coming as it does laden with items from the North, South, East and West, it is really a Carrier Dove, and has at least scored one point, toward a concentration of our forces.

We have just received from the hands of the binders, the latest volumes of the "MANIFESTO" and now having the set entire in our Church Library, we feel it to be a valuable acquisition thereto.

No more worthy volume is found in our entire list (which is no meager collection) and why should it not be so. Turning its pages, we find the contributions of so many of our worthies, now passed to spiritual life; and still many more living representatives, of the faith, who write of what they know, because experience has taught them.

When we read something particularly good, how it enhances its value to know that the author's thoughts are the outgrowth of life principles, and if "Thoughts are Things," are we not ennobled by the reading of a book, directed entire, to a life of virtue, and an unselfish devotion to its cause.

But these Notes are of the "MANIFESTO" not of Home. The severe weather here as elsewhere in our latitude closes us in. But the spiritual life like the roots beneath the ice, is vigorous, which is manifest, by the spiritual communion we enjoy when the

Church and Center Families, meet alternately in our places of worship, through the winter.

Though nominally two Families, still we are of one interest, both spiritual and temporal, and our joys and sorrows are mutual.

February thus far has given us wide extremes of weather, and we hardly know from hour to hour, whether we need umbrellas or furs. The Brethren are out one day chopping away the ice to let the surplus flood of water down into the proper drain, and perhaps in twenty-four hours are chopping again to find some water.

Our water privileges are great, and our water excellent, but this we are too unmindful of, until some little disturbance in the channels, causes a halt in the usual abundant flow. It is then that we are reminded of the maxim: "Pleasures and privileges, like birds of gay plumage, are better seen when on the wing."

Amelia J. Calver.

Shakers, N. Y.

North Family.

Feb. 1893.

THE last of January brought the much wished for snow, not so much as we would like, but enough so that we can haul our fire wood on runners which is easier for man and beast.

It may not be possible for the lesser to bless the better but we can pray for them. And at the present time our prayer is, Heavenly Father, and Mother, may thy angels of power and comfort strengthen and bless those who are walking in tribulation to uphold the standard of the higher life and maintain in its integrity, our virgin Communal relation. My dear, young, gospel companions, let us hold up their hands and without fear nor doubting believe that the cause for which we have given our lives will not be suffered to fall to the ground.

Jack Frost has been doing quite effective work, from the number of water-pipes upon which he has laid his icy grip. The ground is frozen over three feet. Those

who have resided here many years, tell us that they have not for some years seen the springs and streams so low as at present and so closely ice-bound; but it will be spring by and by and the birds and fowlers will compensate for it all. We will patiently wait.

*Hamilton DeGraw.*

#### Shaker Station, Conn.

Feb. 7, 1893.

FRESH cabbage is an excellent food for hens in winter, it stimulates and gives exercise that healthy layers must have. This is worthy of trial. Cabbage should be kept in a cool place, handy to the poultry house, a supply of it should be stored in November. The lime and soda phosphate contained in the cabbage is essentially valuable to laying hens when out-door exercise is out of the question.

While chickens are young and growing, the albuminoids and nitrogenous foods should be fed largely to promote the growth of flesh, muscle, bone and feathers. Two weeks before marketing, cracked corn and corn meal are best. We tried this plan last season with marked success.

*Daniel Orcutt.*

Feb. 6, 1893.

THE weather at present is clear and very cold, as has been the case with but little change for the past six weeks. It has been a remarkably dry season, and to be deprived of water almost entirely in such a cold time adds much to the burdens of the day. We are drawing water in barrels for the Laundry and Dairy use, but with care we have water for cooking purposes from the spring which is very low. The stock are all driven to the meadow some distance from the barn, where by use of a pump they are supplied. About a week since there was a nice shower which lasted two hours and every pailful was caught which it was possible to obtain. We have an excellent supply of ice, 1500 cakes.

We are now making preparations for putting new heating apparatus into our dwelling house, as the intense cold weather necessitates something more desirable

than our present mode and also to save expense and labor. We have a fine spring in the meadow west of the house which could be utilized whenever desired to a good purpose by means of a wind engine. Health of all good. At this date the icy traveling is severe on both man and beast, and endangers the limbs of those who are not as sure-footed as they once were. The thermometer was two degrees below zero on the fifth inst. A high wind with this cold wave is now experienced.

*Maria W'tham.*

#### Union Village, O.

Feb. 3, 1893.

WE had quite a bleak cold winter for Southern Ohio, up to about the 26th of January. Since then the regulation "January thaw" has been on, and now the weather is about at the usual standard for our section of Country. The mercury reached 14 degrees below zero in our Village and 20 degrees below in Lebanon four miles distant. We are thankful to say we are in good general health. We are passing along quietly through the usual routine of duties common to a Union Village winter—(viz.) feeding stock, sawing wood, hauling out manure, preparing medicines and running the school. I want to thank all the dear Eastern Brethren and Sisters who signed their full names to their contributions in the very interesting number of the MANIFESTO for February. It seemed to warm up the articles with a nearer feeling of love, friendship and good neighborhood.

Now Elder Henry, let me ask in all solemnity and sincerity, what Society or even individual family of Believers is going to pioneer us into the Promised land of a more rational plan of eating and drinking, a land flowing with, not the luxury of animal food and foreign narcotic poisons, but the milk and honey of intellectual and spiritual enjoyment? It is a solemn fact, that the expense of living on animal food over that of food at first hand (fruits, cereals, vegetables) is in the surprising ratio of 40 to 1! Just think of it! How I wish

some enterprising family or Society would resolve to cease making grave-yards of their stomachs and undertake the sublime etherealizing experiment of Daniel and his three Colleagues in Babylon. I should want to belong to that band of reformers if there should be but three of them. I don't mean that such should merely cease eating flesh, fish or fowl, but I mean that they should take all their diet at first hand and abjure the use of flesh, fish, fowl, milk, cream, eggs, butter, tea, coffee, whiskey, wine and tobacco; allowing however unfermented or sweet cider and the unfermented juice of any fruits or berries if desired.

We should not only save the direct expense of the old kinds of food but the indirect expense of the wear and tear of the human machine in producing it, and the still greater one of Doctors' bills and the waste of time and toil of both nurses and sick patients. "Hands at work and hearts to God" is a most excellent precept and its benefits cannot be too highly estimated. But my common sense teaches me that Mother never meant by that, that any man, much less any woman should be employed in physical drudgery from nine to sixteen hours a day and even at that never catch any nearer up with his or her work after all. This state of things however we have brought upon ourselves. We are almost perfectly absorbed, engulfed, swamped so to speak, in temporal subjects and interests, to the exclusion of intellectual and spiritual thoughts, conversation and elevation of mind into the higher and holier regions of spiritual existence. Any one attempting to converse freely on these higher themes, is supposed to be "getting good too fast" or going crazy. Why not, as you proposed years ago, all meet together somewhere and talk about these matters and see if some better status of physical, mental and above all, spiritual progress cannot be developed? For my part I am tired of wallowing around in a luxurious, almost voluptuous sink of expensive and hurtful "riotous living," with its attendant sickness, blasting and spiritual death. Now I guess I'll stop after that explosion of my true inwardness, and try to think about something more cheering.

*Oliver C. Hampton.*

Watervliet, Ohio.

Feb. 1893.

It has been some time since our Society has appeared in "Home Notes." We will try and be more prompt in the future. Have had an extremely cold winter thus far; 14 degrees below Zero. Had good sleighing for nearly two weeks but the snow is all gone and rain has taken its place, which we need very much to fill the cisterns. The weather was so severe that we could not do more than the needful chores.

We had a very nice Christmas. Santa Claus came in grand style. We received some presents, and withal a couple of nice fat turkeys for dinner. The dining room was decorated with evergreens, and lighted candles were placed around the room. Some of the Brethren arose early on Christmas morning and greeted the family with a beautiful song entitled, "Christmas Greeting."

We are now hauling our wheat to market for which we are receiving 70 cts., per bushel. This Community owns a flock of 83 sheep, and 15 lambs.

*H. W. Fredrick.*

Enfield, N. H.

Feb. 1893.

It was well said "that the Feb. No. of our MANIFESTO would be of interest to its many readers," so rich in endearing testimonials of filial regard for our beloved Elder Daniel now arisen in the triumph of "victory over death and the grave." We bless every voice raised to portray the crowning virtues of the departed, while we congratulate the living privileged to enjoy that blessed reunion of saints upon earth met for such an occasion. It must have been a season of rejoicing, bringing heaven very near. We likewise say in the words of our good Elder Nicholas, "that the many left at home on the hills of Canterbury, (and no less in the valley at Enfield,) would have enjoyed very much being present at such a heavenly communion." We do not hesitate to say that the clerk of the weather has been

pleased to visit us in a manner not to be forgotten for many a day. Snow and hail have fallen, alternating with wind and rain, which have played in fantastic gales, covering side-walks with a sheet of ice, giving possible delight to the little folks not appreciated by pedestrians of larger growth. We are engaged at the present time in our various occupations. Brethren's work at the mill in full operation. Farmers drawing wood; have secured nearly 300 cords, and are sawing it into shape for fuel. Sisters not in the rear. Some four weeks since an order for twenty dozen sweaters was sent in, which are well under way, though the business has not been pushed as it might have been, had not a cold wave blocked the streams with ice so there was not running water sufficient to run all the machinery. Our business with the firm of Hewins and Hollis has awakened of late. Since Jan. 1st eight dozen shirts have been made, keeping all hands busy. Beloved Elder Abraham has been to spend a few days with friends in Canterbury. His health has been and now is quite good for one so advanced in years. Hope the pale boatman will not come for him for a long time yet. Love to all our kindred East and West.

*Julia Russell.*

North Family.

Feb., 1893.

How time sweeps on, carrying in its course the completed and unperfected soul to its final home; its ever changing seasons giving to mankind, opportunities to sow and reap the products of good or ill, as dictated by the cravings of the moral and mental faculties.

Before many days a new season will be ushered in by the immutable laws governing the universe; wise are they who take father time in season, accept and utilize the valuable life lesson contained in the couplet,—

"Honor and fame from no condition rise,

Act well your part, there all the honor lies."

An honorable life calls into action, every function of the mind which harmonizes with God's great plan of soul evolution;

in unflinching hostility to sin, making war for the inexorable truths of God, as against licentiousness, avarice and every other species of moral turpitude. Its subjects vaunteth not themselves unseemly, but with humility do good and thus grow good; the noble hearted, sounding the glad news of salvation, being living epistles of righteousness, "the Saviors of to-day." Christ said, unless ye take my yoke upon you—meaning true celibacy—ye are not my disciples. Such is our high calling, gospel kindred everywhere; as Society conditions cry aloud for constant congregated zeal in furthering its welfare, let us not abate our energy in doing the duties requisite to soul and mind improvement; thinking less of the non-essentials of life, and giving more weight to the principles embodying our Church, which add solidity and true culture to the character; those traits which gather, hold and guide aright souls yearning for purity of life.

We report the coldest winter here for many years. Notwithstanding all this, we are remarkably free from colds and epidemics of every nature, and are able to hold regularly our devotional, social and reading services, which are sources of profit and pleasure.

We extend best wishes to all, and especial sympathy for those who have sustained the loss of valued friends.

"If thou art blest,

Then let the sunshine of thy garden rest  
On the dark edges of each cloud that lies  
Black in thy brother's skies.

If thou art sad,

Still be thou in thy brother's gladness glad."  
*George H. Baxter.*

Alfred, Me.

Feb. 1893.

I WONDER if you have had as much cold weather in New Hampshire as we have in Maine. When I read in the last MANIFESTO that you were harvesting ice fifteen inches thick, I thought that yours must be a milder climate than ours. Our Brethren commenced cutting ice for ourselves and townsmen in December and before they had finished the blocks of crystal

coldness were about eighteen inches thick. It has been cold, colder and coldest, and not having had the protection of the snow one of our aqueducts has suspended operations until sometime next June, the frost having penetrated down to and below it. Old Boreas has driven the same into houses and cellars making the building of fires necessary to save our vegetables. The bursting of water pipes has tried the patience of our Brethren not a little, and still they have maintained a Christian spirit. We thank God for our Brethren.

Notwithstanding all this cold weather there is still a complaint of too little snow to haul wood and lumber. However, we all live and have had much less sickness than last winter with its mild weather.

How happy the thought that this cold world is not our abiding place or continuing city, but if we are faithful to let the fire of the gospel do its perfect work we shall have a home in that Sweet Summer Land where Jesus Christ and Mother Ann with all the purified ones dwell. Let us strive more earnestly to prepare ourselves for this home.

*Fannie Casey.*

#### Canterbury, N. H.

Weather Record for January, 1893.

Highest Tem. during the month,	46.
Lowest " " " "	13.
Mean " " " "	11.4
Mean Maximum and Minimum	10.4
Snowfall	17 in.
Total precipitation	2.10

N. A. BRIGGS.

#### Sabbathday Lake.

Feb. 1893.

THE harvesting angel has made us two visits within the last three weeks. The first time he took away our aged Sister Lucy Field. She had long been very feeble, and was waiting to be called home, so we could but be reconciled when she was released from her sufferings.

His last call was on the 9th inst. when he took one of our most precious lambs, even the choicest of the flock, our dear sis-

ter Mary Ella Douglas. We were not wholly unprepared for the change, but when the final blow came, we found it was very hard to bear the sorrow of parting.

During the past week Br. Henry Green of Alfred has been with us assisting in preparing material for some of our sale work. We were glad to have our good brother with us, if only for a short time. His believer-like spirit has left its influence with us to abide.

Our school closes the present month. Eighteen pupils, average attendance seventeen. A goodly number will be entitled to first prizes for punctuality.

*Ada S. Cummings.*

#### CALLING THE ANGELS IN.

WE mean to do it. Some day, some day,  
We mean to slacken this fevered rush  
That is wearing our very souls away;  
And grant to our loaded hearts a hush  
That is only enough to let them hear  
The footsteps of angels drawing near.

We mean to do it. O, never doubt,  
When the burden of daytime broil is o'er,  
We'll sit and muse while the stars come out  
As the patriarchs sat at the open door [eye  
Of their tents, with a heavenward gazing  
To watch for the angels passing by.

We promise our hearts that when the stress  
Of the life-work reaches the longed-for  
close

When the weight that we groan with hin-  
ders less,

We'll loosen our thoughts to such repose  
As banishes care's disturbing din,  
And then—we'll call the angels in.

The day that we dreamed of comes at  
length,

When tired of every mocking quest,  
And broken in spirit and shorn of strength  
We drop indeed at the door of rest,  
And wait and watch as the day wanes on—  
But the angels we meant to call—are gone!

—Selected.

Patience is the rock-bed over which  
life's waters run smoothly. M. J. A.

*In Memory of Brother*  
*JOHN ROSS.*

"And when he had agreed with them for a penny a day, he sent them into his vineyard."

ANNA DODGSON.

"Go work in my vineyard"  
The call reached his ear.  
Why standest thou idle  
When I need thee here."  
Our Brother obeyed,  
And that labor began,  
Which made him a laborer  
In our gospel plan.  
The Master in justice  
The penny hath given;  
Assurance of peace  
In the Kingdom of Heaven.  
An hundred-fold here  
Of earth blessing and love,  
And spiritual ties  
Our relation to prove.  
Our Brother; his mien  
Has been graceful and fine,  
With care he has trodden  
The straight marked out line.  
Submissive, obliging,  
Industrious and true,  
And honest in all  
He was given to do.  
We'll miss the "Good Morning"  
So cheery and sweet,  
With which his kind friends  
He so often would greet,  
And also the knowledge  
Which he had acquired,  
While we from the morning  
Toiled since we were hired.  
For some in the morning  
And others at noon,  
And still some at even  
Are bidden to come.  
Still there is the Penny  
The certain reward  
For all who will toil,  
In the name of the Lord.  
So rest loving Brother  
In peace with thy God!  
"Well done faithful servant"—

Thy welcomed reward.  
The sting which death brings,  
Has no terror to thee,  
The grave cannot boast,  
Of its dark victory.  
*Mt. Lebanon, N. Y.*

*A Tribute In Memory of Sister*  
*MARY ELLA DOUGLAS.*

ADA S. CUMMINGS.

O PRECIOUS, precious Sister!  
Time's journey now is o'er,  
And in the noonday of thy life,  
Thou'st reached the Golden Shore.  
Thou dost not fear to enter  
Thy rest, thy heavenly home,  
Tho' thy barque is frail to venture  
On that strange voyage alone.  
Thou dost not fear the murmur  
Of that ever restless tide,  
Thou knowest well the boatman  
Will be to thee a guide.  
Thou dost not fear O Sister,  
Death hath no dread to thee,  
Thy spirit goes to dwell above,  
Among the ransomed, free.  
We've seen thee drooping, day by day,  
Like a lily pure and sweet,  
And fragrant petals in the way,  
Thou hast scattered at our feet.  
We've known so frail a flower  
Would not withstand our clime,  
We knew 'twould be transplanted  
In the Master's own good time.  
Thou walked with us in Springtime,  
When earth renewed her dress,  
Thou lingered ever near us,  
In Summer's loveliness.  
And when the winds of Autumn  
Closed down upon us here,  
We saw thy form grow chilly,  
And knew that death was near.  
We knew with sad regretting  
That short would be thy stay,  
E'er Winter's sun was setting,  
Thy life would ebb away.

And when old Winter's chilling blast  
Roars round our home, in pain  
We see thy loved form borne away  
Ne'er to return again.

Come often near us, angel one,  
And make thine own self known;  
O be to us a guiding star!  
And leave us not alone.

We always loved thy presence pure,  
And now 'twill sweeter be  
For thou hast doffed the robes of time  
For immortality.

*Sabbathday Lake, Me.*

#### TOBACCO—A PARABLE.

THEN shall the kingdom of Satan be likened to a grain of tobacco seed which, though exceeding small, being cast into the ground grew, and became a great plant, and spread its leaves rank and broad, so that huge and vile worms formed a habitation thereon. And it came to pass, in the course of time, that the sons of men looked upon it, and thought it beautiful to look upon and much to be desired to make lads look big and manly. So they did put forth their hands, and did chew thereof. And some it made sick, and others to vomit most filthily. And it further came to pass that those who chewed it, became weak and unmanly, and said, we are enslaved and can't cease from chewing it. And the mouths of all that were enslaved became foul, and they were seized with a violent spitting; and they did spit, even in ladies' parlors, and in the house of the Lord of Hosts. And in the course of time it came also to pass that others snuffed it, and they were taken suddenly with fits and they did sneeze with a great and mighty sneeze, insomuch that their eyes filled with tears and they did look exceedingly silly. And yet others cunningly wrought the leaves thereof into rolls, and did set fire to one end thereof, and did suck vehemently at the other end thereof, and did look very grave and calf-like, and the smoke of their torment ascended up forever and ever.

And the cultivation thereof became a

great and mighty business on the earth, and the merchant-men waxed rich by the commerce thereof. And it came to pass that the saints of the Most High defiled themselves therewith; even the poor who could not buy shoes, nor bread, nor books for their little ones, spent their money for it. And the Lord was greatly displeased therewith and said: "Wherefore this waste; why do these little ones lack bread and shoes and books? Turn now your fields into corn and wheat, and put this evil thing far from you and be separate, and defile not yourselves any more, and I will bless you and cause my face to shine on you." "But with one accord they all exclaimed, "We cannot cease from chewing, snuffing and puffing—we are slaves."—*Selected.*

#### NOTHING IS LOST.

NOTHING is lost; the drop of dew

Which trembles on the leaf or flower  
Is but exhaled to fall anew

In summer's thunder-shower;  
Perchance to shine within the bow  
That fronts the sun at fall of day;  
Perchance to sparkle in the flow  
Of fountains far away.

Nothing is lost; the tiniest seed  
By wild birds borne or breezes blown  
Finds something suited to its need,  
Wherein 'tis sown and grown.  
The language of some household song,  
The perfume of some cherished flower,  
Though gone from outward sense, belong  
To memory's after-hour.

So with our words; or harsh or kind,  
Uttered, they are not all fogot;  
They have their influence on the mind,  
Pass on, but perish not.  
So with our deeds: for good or ill,  
They have their power scarce under-  
Then let us use our better will [stood;  
To make them rife with good!—*Youth's  
Temperance Banner.*

EACH sincere thought is a prayer and  
each prayer is a passport to heaven.



## INVITATION.

DANIEL ORCUTT.

JESUS said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Come away from the strife and sin of a worldly life and be at rest forever. It is a present rest. How soothing is the sentiment, the true cross-bearer finds soul rest. Not only is the self-denying way pleasant and safe, but there are heavenly guides to cheer and direct our footsteps.

"Come unto me." What a heavenly call to the sin-sick soul that is groping in darkness, seeking rest and finding none. In a sinful life there is continual unrest. The immortal soul can be satisfied with nothing short of the forgiveness, protection and love of God.

"All ye that labor." The invitation is unqualified. For the erring, the sin-burdened—all who will may partake of the waters of life freely. In the world there is tribulation, no shield from trouble and sin, but in Christ there is peace and rest. How blessed to be at rest in Him. Sheltered in his peaceful fold we are safe for time, safe for eternity.

The MANIFESTO grows in value from month to month. We wish its visits were weekly.

*Shaker Station, Conn.*

How faithful and how true  
Are those who trust in God!  
Well knowing their just due  
At last is their reward.  
They may see valleys rise  
And hills sink in dismay  
But with their trust in God  
They're happy every day.

*M. Whitcher.*

## A FAREWELL.

*Written by Sister Ann Buckingham a short time previous to her death.*

FAREWELL O earth and earthly things,  
I soon must leave you all;  
Farewell my dearest, gospel friends,  
I hear my Mother's call.

She calls me to a happy home,  
To mansions bright above;  
She clothes me with a power sublime  
That fills my soul with love.

I think I see in realms above,  
That glow with golden light,  
That fair and happy, spirit home,  
In vision pure and bright.

And as I gaze in wondrous awe,  
Rich beauties I behold;  
I see before me gates of pearl  
And far behind, all gold.

It is the happy, spirit land,  
That bright and joyous sphere;  
And O, my dear, beloved friends,  
I soon am going there.

Those happy spirits sometimes come  
To me in blissful dream,  
Their forms arrayed in spotless white,  
Their brows with glory beam.

They seem to call me far away  
From earth and friends below,  
To join them in their blest abode,  
Their home with light aglow.

It is that happy spirit land,  
That bright and joyful sphere;  
And O believe me very soon  
I'm going, going there.

My gospel friends below I leave;  
How beautiful you are!  
May heavenly blessings you attend,  
Is my most earnest prayer.

With gratitude my heart o'erflows  
To you my dearest friends;  
I thank you for your tender care,  
With love that never ends.

*Shakers, N. Y.*

"Thou must be true thyself,  
If thou the truth would teach."

## COMMITTED.

*"My people shall be satisfied with my goodness."—Jer. xxxi., 14.*

CANTERBURY, N. H.

*Divoto.*

My heart to Thy work is com-mit-ted, My hands in Thy service find

rest; Thy laws to my needs are well fit - ted, How

great-ly my spir-it is blest! O glo - ri - ous, glo - ri - ous foun-

da - tion! Most safe - ly I'm build-ing there - on, . . . . . Come  
building thereon;

storm or come rain as a tempest, I'm saved by the truth I have sown.

## KIND WORDS.

ENFIELD, N. H.

I wish to extend my and our, kind thanks to all who aid, in any way, in the publication of the MANIFESTO. We hail its appearance every month, as a messenger of good things.

Could I have had the reading of its pages when younger, I should have been much better satisfied than with the reading of books I could not and did not understand.

Ann Cummings.

ENFIELD, N. H. FEB., 1893.

BELoved EDITOR:—I think the MANIFESTO grows better and better. There is much written from which we may obtain a great deal of good instruction. I am getting old, but have always been a great reader, and I prefer the MANIFESTO for my Sunday reading above that of any political paper. Your Brother,

SIMEON CHILDS.

## Deaths.

Edwin Davis at Shaker Station, Conn.  
Dec. 16, 1892. Age 70 years.

John Smith, at Pleasant Hill Ky., Dec.  
21, 1892. Age, 58 years. He entered the  
Community in 1876. J. W. S.

Lucy Field, at Sabbathday Lake, Me.  
Jan. 23, 1893. Age 82 years and 7 mo.

Sister Lucy has been a member of the  
Community about fourteen years, and  
was a worthy member. A. G. M.

Rebecca McGuire at White Water, O.  
Jan. 25, 1893. Age 72 yrs. 10 mo. and  
12 days. Sister Rebecca has lived in the  
Community from childhood and was a  
good and worthy member. H. B. B.

Mary Ella Douglas at Sabbathday Lake,  
Me. Feb. 9, 1893. Age 37 yrs. 7 mo.  
and 13 days.

## Books and Papers.

IN the PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for February, fresh and notable features claim attention. Among them an appreciative sketch of President Diaz, of Mexico, a personal "Phrenograph" of the Rev. Dr. McGlynn (now so conspicuous in Roman Catholic affairs,) which has, we understand, received the approval of the clerical champion of the poor. A concise yet very graphic account of the late General Butler, is contributed by a new and skillful hand in observing character. In the department of Practical Phrenology, the fresh installments in "Heads and Faces," and "Human Pursuits" are very interesting. So much may be said also of Mrs. C. F. Wells' Reminiscences in Early Phrenological Biography. In SCIENCE OF HEALTH the editor gives a second installment of the very valuable article on the use of rectal injections. A million copies of the number should be taken by the people for this article alone. The editorial and correspondent departments are more than usually rich in suggestions. This magazine is issued at the popular price of \$1.50 a year or 15 cents a number. Address, FOWLER & WELLS Co., Publishers, 27 East 21st St., New York.

AN article that will be read with great interest in every literary center in the East and in every refined circle in the East and West, is William Morton Payne's article, "Literary Chicago," which opens the *New England Magazine* for February. Mr. Payne is the associate editor of the *Dial*, and is eminently qualified for the delicate task of such a summary of contemporary activity. He treats of the literary spirit in Chicago from its earliest awakening, and gives an excellent estimate of the achievement to date. The article is well illustrated, and contains portraits of the leading men and women in the Chicago literary world. Among others—Francis F. Browne, the chief editor of the *Dial*; Dr. Paul Carus, the editor of the *Monist*; General Alexander C. McClurg; Horatio Nelson Powers; Benjamin F. Taylor, from a painting by G. P. A. Healey; Eugene Field; Harriet Monroe; Blanche Fearing; George P. Upton; Dr. J. W. Foster; Elwyn A. Barron; Joseph Kirkland; Dr. William F. Poole and George Howland.

## PROGRESS OF THE WORLD'S FAIR.

THE buildings of the Exposition are being rapidly completed as the opening of the Exposition draws near.

In the February issue of the "WORLD'S COLUMBIAN EXPOSITION ILLUSTRATED," now the AUTHENTIC ORGAN of the Exposition (after the Fair, will be known as *Campbell's Columbian Journal*), contains many full page illustrations of the buildings as they appear when finished. There are many elegant Photographs of the Statuary that is to adorn the buildings, besides several views of the grounds as they appear in midwinter. An interior view of the treasurer's office, showing the distribu-

tion of the souvenir coins, forms an interesting feature. A full account of Utah with cuts of the officials and buildings, occupies several pages. Among the most important articles is a full account of "Transportation for the Fair," "Agricultural Exhibit," "College Boys at the Exposition," "Catholic Congresses at the Fair," "Relics of Columbus," etc.

This February issue is the Second Anniversary of this publication. Its object is to make a complete Authentic Historical Record of the Exposition, to be handed down for ages to come. The first two Bound Volumes are NOW READY. As the Exposition draws near it increases in interest and value. It contains rich illustrations of the buildings and exhibits. By reading it you can visit the Exposition at home, and a person can become familiar with the Fair before going to Chicago.

One issue alone is worth a year's subscription. Good Agents are wanted in each town. Single copies 25 cents.

Address, J. B. CAMPBELL.  
159 Adams St., Chicago, Ill.

EVERYTHING about the World's Fair to date is magnificently illustrated in the EXPOSITION GRAPHIC, of Chicago. Number 3 of the great series is just out, and consists of 52 large pages with colored supplement. Fine views of the principal buildings are given, portraits of officers, illustrations of the dedication ceremonies in October last, including an imposing double-page engraving showing the ceremonies in the colossal Manufactures Building, with the largest audience under one roof in the history of the world. The number also contains fine representations of the principal groups of statuary and views of nearly all the State buildings. This number and the preceding two in the series may be obtained of any newsdealer, or by addressing the Graphic Company, Chicago. Price 50 cents per copy.

#### FOR GIRLS WHO SING.

CHRISTINE NILSSON, the famous songstress who now lives in a palatial house in Paris, has prepared for publication a careful and explicit article of suggestions on the voice, which *The Ladies' Home Journal* will shortly print under the title "The Study of the Voice."

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### ENCOMIUMS FROM THE PRESS.

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"No work evincing such perfect care and finish, at such a reasonable rate, has ever been published either in this country or abroad."—*Inter-Ocean, Chicago*.

### COMMENDED BY THE HIGHEST AUTHORITY.

From Ex-President Hayes: "It is a valuable work. I have subscribed for two copies." Dr. Elliott Coues, author of "Birds of the North-West," says: "It is a really notable work." Prof. C. J. Maynard, author of the "Birds of Eastern North America," says: "Contains the best pictures of the species which I have ever seen."

Dr. J. S. Newberry, President Academy of Sciences, says: "The work is accurately and tastefully prepared, and I take pleasure in recommending it as the most attractive popular exposition of our ornithology yet given to the public."

From Prof. Wm. D. Hornaday, Taxidermist, N. S. National Museum:

"I have carefully compared the figures in 'The Birds of North America,' with those in Audubon's great work, and am free to say that they are more accurate in outline as well as more faithfully colored to nature."

"A careful examination of this beautiful work has given me much pleasure. Indeed, it is a great gift to those who love the study of Ornithology."

Editor, Manifesto.

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Good active representatives can have steady employment and earn fair compensation by receiving orders for this work with a specimen book furnished on receipt of one dollar by the

NATURAL SCIENCE ASSOCIATION,  
114 FIFTH AVE., NEW YORK.

# The Manifesto.

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No. 4.

## **DISTINCTION BETWEEN RELIGIOUS RIGHTS AND RELIGIOUS TOLERATION.**

CATHARINE ALLEN.

WEBSTER defines toleration as the allowance of that which is not wholly approved—the endurance of that which is objectionable, or of the expression of offensive opinions.

Thus, religious toleration is that which is granted to those differing in opinion from the accepted creeds or tenets of the established church of a nation or state wherein Ecclesiastical and State rule are united, as under all monarchical governments.

Under such conditions the property of the established church remains untaxed, and public money is used for the support of chaplains in the army and for other religious services dictated by the State, while none of the clergy of dissenting sects ever receive public appointments, but must be supported entirely by the dissenters whose church property is taxed at the same rates as any private possessions.

Under this system we see that the State puts a premium on hypocrisy, by thus making it pecuniarily more advantageous to accept a given code of religious belief, than to declare and live

by the individual convictions of reason and conscience.

The governments of Russia, Turkey and most eastern nations are unlimited monarchies, where all religious sects, other than those of the established faith of said countries, are subject to the caprice of rulers who may at one time tolerate and even encourage the settlement in their domain of other sects and then without any reasonable provocation, issue edicts for their immediate banishment, as is the case at present with the Jews of Russia.

On the other hand religious freedom is that which can obtain only under republican governments wherein Church and State are divorced.

It has its securities in the recognition of a "government for the people and by the people," of those inalienable rights by which man is endowed by his Creator, the most important of which is liberty of conscience with the privileges of free press and free speech.

By the Constitution of the United States these are ours to enjoy in common with every class of loyal citizens.

In the Declaration of rights as first proposed the clause upon this subject read that "All men should enjoy the fullest toleration in the exercise of re-

ligion, unpunished and unrestrained by the magistrate."

To this Madison objected, pointing out this distinction between the recognition of an absolute right and the toleration of its exercise; as the latter would imply the power of jurisdiction. It was therefore so changed as to read: "All men are equally entitled to the full and free exercise of religion according to the dictates of conscience."

It is recorded that in 1827, Lord Stanhope voiced the same sentiment from the House of Lord's, in the following words:—"The time was when toleration was craved by dissenters as a boon, it is now demanded as a right, but the time will come when it will be spurned as an insult." Thus we see that toleration is opposed to rights, for it is the granting of unmerited favors rather than the acknowledgment of inalienable rights.

We have said that under the Constitution of the United States, religious freedom is the right of all loyal citizens; but at the present time, it would be more correct to say ought to be their right, for, during the twenty-five years a revolution has been going on in our nation, moving with accelerated speed toward a reunion of Church and State. Not only is this being systematically consummated by the Church of Rome, the mightiest and most perfect organization in the earth, but Protestant bodies, almost as a unit, unwittingly are forging the chains which in no distant day (according to her own bold declarations) Rome will make use of upon all who refuse to acknowledge her authority.

Already is persecution in the name

of religion going on in several different states of the Union. The Constitution of Tennessee, declaring that:—"No human authority can in any case whatever control or interfere with the rights of conscience," has not prevented decision by the Supreme Court of that state against pious members of the Christian church, who, according to their convictions had observed the Scriptural Sabbath, and on the following day quietly employed themselves on the farm.

By the instigation of their Christian brethren of other churches, numbers of the Seventh-day Baptists of Tennessee have for that offence been tried, convicted, and actually imprisoned with common criminals, and in their company worked in the chain gang!

The silence of the religious press concerning these outrages, which have been made public through the secular press, is significant of the general assent of the churches to persecution for conscience' sake, and, by the decision of the Supreme Court of the United States that this is a Christian nation, together with the act of Congress conditioning appropriation for the World's Fair to its Sunday closing, the government has been made party to religious controversy, thus practically making void the first amendment of the Federal constitution.

The promoters of these measures have boasted that "these are only the beginnings."

Thus we see that our supposed guarantees of religious rights no longer exist. That liberty of conscience in America is a thing of the past, and that the degree of toleration which we

are now allowed, rests upon the caprice of an arrogant and aggressive minority who are able to sway the actions of our highest magistrates in wresting from the people their most sacred rights. Verily, "Eternal vigilance is the price of liberty."

*Mt. Lebanon, N. Y.*

### APPRECIATIVE.

HELEN A. STONE.

I HAVE mentally many times written a few lines for the *MANIFESTO*, expressive of love to Gospel relation far and near. My appreciation of the constant labor, anxiety and patience attendant on the preparation, printing and circulating of our monthly, which always brings much that is good, interesting and instructive.

I feel grateful to beloved Elder Henry and to all of our Canterbury Brethren and Sisters who so honorably bear this responsibility. I owe kind thanks to all contributors who have the interest, and spare the time to help fill its pages for the edification of its subscribers. While I commend those who have acted creditably in this respect, I admonish myself for enjoying so much the productions of others, without adding my mite, and only offer as an apology that I am aware there are many more capable.

As I have had the privilege of visiting the Societies of Believers, East and West, with the exception of South Union, I am always pleased with the "Home Notes;" they renew my limited acquaintance, and carry me to the homes from whence they come, with

sympathy, when there is aught that disturbs and troubles, or pleasure and rejoicing when comfort and success abound.

The visits I so much enjoyed, the kindness I have with others so bountifully shared, the order, beauty, cleanliness and godliness manifested in the lives and homes of the pure in heart, ever awaken in my soul gratitude to the giver of all "good and perfect gifts," and a realization of my and our indebtedness to gospel Parents, who suffered physically and spiritually, that they might lay a foundation on which to build,—the principles of eternal life.

I have recently had the opportunity of visiting nearer home in company with Elder Joseph and Eldress Harriet.

We spent New Year's with the Canaan family, and were much pleased with the lively interest manifested in all that serves to make a home for the soul, as well as for the body; mental culture not being neglected.

Not long since we were at the North Family a few days, the former home of Eldress Harriet, where she served faithfully many years previous to moving to Watervliet; but to me it was quite equal to going abroad, as I never spent many hours there before, since the first four weeks that I was in the Society.

Elder Daniel, Br. Walter, Eldress Anna and Sister Martha are awake to all that secures to the home pleasant, attractive and protective conditions, and the inmates are constantly striving to develop intellectually and spiritually.

Jan. 22nd we spent with them and at 2 p. m. had a heavenly meeting;

many of the members expressed their faith, and love and blessing circulated freely. We were also noticed by the spirit of beloved Elder Giles, in the following poem, spoken by one of the Sisters with uplifted hand.

Feeling that we want all the household of faith to share in this blessing, who have known his care and interest in our Zion, we ask to have it inserted in the MANIFESTO.

#### A BLESSING.

I HOLD in my hand a blessing,—  
A blessing for every one;  
Oh, come partake of the fullness!  
Each daughter and each son.  
Purity—whitest of raiment  
To clothe the spirit form,  
To bring the joy of the angels,  
The whole life to adorn.  
Love—with the flowing mantle  
To cover the erring soul;  
And Peace like an angel walking  
Where the angry billows roll.  
O, come! while the spirit moveth;  
And be forever blest  
With hope, and joy, and courage,  
In the way of righteousness.

*Mt. Lebanon, N. Y.*

#### INFINITE INTELLIGENCE.

O. C. HAMPTON.

INFINITY is either one or nothing. I believe in the Supreme Being or Infinite Intelligence which runs the visible and invisible universe, and which is the sum of all that is. The old impossible nonsense of two Infinities, which logically, mutually and mathematically and inevitably destroy each other I abandoned long ago, their very expression being an unpardonable solicism. This Infinite Intelligence consists of Love

and Wisdom, qualities the same in essence but differing in manifestation. And again by this apparent law of differentiation these qualities are shaded off into many other dual appearances as faith and patience, sincerity and peace, joy and sublimity, male and female, positive and negative, music and flowers, painting and poetry etc. etc., ad infinitum.

Among human beings those who are inspired with noticeable aspirations toward higher, holier and sweeter lives may be considered as belonging to the positive class, while those who seem to be making no noticeable upward progress may be conveniently catalogued as the negative class. In reality both classes are inevitably progressing, whether they know it or not. Heredity and environment are sufficient to account for all the characteristics of each class—the goodness and worthiness of the former;—the apparent badness and unworthiness of the latter. Then who art thou O egotistical and self-righteous man that presumest to judge another? Jesus said, “I judge no man.” We are no better qualified to judge than he was. O what boundless room for Divine charity he left in his doctrine for us to exercise toward all, enemies as well as friends, the negative class equally with the positive. What boundless love the Supreme Being has toward the just and unjust. And yet Jesus requires this same love to all on our part, for he says, “Be ye therefore perfect, even as your Father which is in Heaven is perfect,” and to show how literally and practically he requires us to carry out this injunction he adds, “who maketh his sun to shine



upon the evil and the good and sendeth his rain upon the just and the unjust." It is a lamentable fact that the majority of us are inclined more to condemn the negative characteristics of our fellow beings than to speak of and encourage their positive virtues, which after all are the only real qualities pertaining to them—the only elements that will not finally pass away.

Years ago I heard a Brother (who is now in Heaven) say, "I think Believers would do far better to cease dwelling on the negative side of character and encourage the positive only; if a man seems full of hatred, gently and patiently set forth the beauty and joy and peace of love" etc. etc., so on throughout the category of the virtues and their negatives. If the love of the Father is Infinite, He must necessarily love Judas as well as he does Jesus, because to talk about degrees in an infinite quantity is nonsense. What a vista of joy and eternal glory this opens up to us, what a stream of everlasting consolation, to be able to love every being in existence and thereby enable all to finally reach the regions of unbounded peace, joy and forgiveness we ourselves enjoy. What greater boon can fall to the lot of finite man, to become infinite in love and saving power to his fellow man. And this is possible for us all.

*Union Village, Ohio.*

Those who fail to increase their spiritual light, are likened unto the five foolish virgins who provided no oil for their lamps. To such the path to happiness becomes darkened, and they fail to receive the blessings, which are attained by those who walk in the light.

*Ada Wayne.*

### ADMONITIONS.

SOPHIA WAYNE.

How oft when better thoughts persuade  
To choose an angel guide,  
We learn to feel contending force  
Is ever by our side.  
And so we often choose the ill,  
And leave the well undone,  
And then regret in silent tears  
The victory is not won.  
Oh, blessed spirit influence  
By which we should be led;  
Yet we are prone to disobey,  
Choose our own way instead.  
Then in the silent hours of night  
Will realize our loss,  
And chide ourselves as being  
Faithless followers of the cross.  
How hard it seems to overcome  
The subtle power of sin,  
Still, we can never reach the goal  
Unless we try to win.  
We must uproot all selfish pride,  
Or else we'll strive in vain  
To keep our guardians by our side,  
Or call them back again.  
Oh glorious truth our Mother taught,  
That by a true confession  
We conquer self, that we may gain  
The power of intercession.  
Kind spirit friends admonish us  
To seek the good and true,  
And if we take the path marked out  
They'll bear us safely through.  
*Ballston, Spa. N. Y.*

### LIBERALISM.

ALONZO G. HOLLISTER.

Is it liberal, philosophic, or intelligent, to test spiritual and metaphysical subjects by physical standards, in order to stultify and invalidate their teachers, to make them appear worthless, or to shirk the labor necessary to clearly apprehend them? Is that the true method of progressive thinking?

To illustrate—In pure mathematics, each word is a sign of one thought, or idea, and of one only. The words one, two, three, applied to numbers, and square, circle, cone, applied to geometric figures, have each but one meaning, and hence never suggests but the one idea for which it is the sign. But the very nature of spiritual and metaphysical ideas, compels their representation, often, by words used as signs for natural objects, and hence arises the use of figurative and symbolic language.

Is it candid, and the mark of a truth seeker, to ignore this property of language, or to construe it falsely, in order to invalidate spiritual ideas clothed in such language, because the ideas are distasteful to the natural man, or to stultify the wisdom and character of the teacher; because said teacher does not conform his instruction and practice to the ordinary course of this world?

An inspired Apostle of Jesus, described a two-edged sword that goeth forth out of the mouth. All know that material swords do not go forth from the mouth. But the testimony of truth, proceeding from the mouth of one who lives it, does slay error that gets in the way of it, and hence its likeness to a material sword with which men slay each other. Now as Jesus taught men always to bless, and never to curse each other, but to overcome evil with good, as he compared his followers to children, and to sheep for harmlessness, and sternly rebuked the use of a sword to shed blood, even in self-defense, is it just or fair to interpret him as meaning a carnal

sword, when he said, "I came not to send peace, but a sword?"

Does not the peace here spoken of, refer to man's internal foes, and the sword, is it not that "testimony of Jesus" which separates good from evil, light from darkness, truth from error, between which, no teacher that preceded Jesus, (if not Buddha,) seemed to know where to draw the dividing line.

The carnal sword was already here, in so great excess of reasonable demand, as to render such reference to it, meaningless. Moreover Jesus forever rejected that, when he rejected the proffer of the kingdoms of this world through the Jewish national idea of a great military deliverer. But the testimony, "Resist not evil, but overcome evil with good" continually, the testimony against adultery in the heart, the testimony dissolving all carnal and selfish ties, and abolishing all private ownership of property, including husband and wife-hood, was new and evolutionary, most radical and revolutionary, and pierced a tender spot. This testimony is of that spirit of truth, which Jesus declared "The world cannot receive, because it sees her not neither knows her." As no one knows the things of man but by the spirit of man, so no man knows the things of God, but by the spirit of God, which is one, incorruptible and holy, in all its messengers.

If professed light bearers refuse to see the higher spiritual truth when it is proffered them, will they not lose the rank of spiritual teachers, even as the followers of Aristotle ceased to be world teachers, by refusing to see the

discoveries of Galileo? No blame is attachable to inability, unless it be self-induced, but perverted ability, and falsification of facts, will not aid a good cause, nor bring a desirable reward.

It has become a proverb that "Books have souls." Of that character is the New Testament record of Jesus and his immediate disciples, covering a space of less than forty years. What other book written by mortals, ever equaled it in the amount and quality of mental pabulum it has furnished to souls hungering for spiritual instruction? What other book of its size, contains so much truth in relation to man's moral duty, spiritual nature and destiny, with so little admixture of error? What vast numbers have been turned from error to righteousness, by conning its precious lessons, multitudes have been thereby induced to lead better lives than they otherwise would. An attempt to make Jesus responsible for all the wickedness practiced by pretenders to his name and authority, is unfair and unreasonable as would be an attempt to make virtue accountable for hypocrisy, or to make honest industry responsible for the avarice, greed, oppression and devilry practiced to gain an undue share of its products.

Those who seek the wisdom which comes from above, which is first pure and then peaceable, full of mercy and good fruits, will judge according to knowledge.

*Mt. Lebanon, N. Y.*

"The first step to greatness is honesty."

Show love and kindness unto all.

### LETTER FROM MOUNT LEBANON;

*Addressed to an absent member of the Society.*

MY DEAR SISTER:—It is a lovely day, I am sitting by the west window viewing the scenery that surrounds our beautiful mountain home; my thoughts take wings and fly to you, and "as thoughts are things," did you not feel a familiar presence, my lonely absent Sister?

I remember the time when I was brought to Mt. Lebanon; I was young and fond of worldly pleasure, and was greatly opposed to staying, where I supposed everything self-pleasing and attractive would be denied me. You met me with a gentle, loving spirit; and spoke many kind, encouraging words; showing me that our greatest happiness was attained through self-sacrifice and devoting our lives to do good and be good. Be assured dear Sister the impressions I received from those who spoke from actual experience, and in whom I could see Christ's life and teachings exemplified, created in my heart new desires and aspirations; I was ministered to by a spiritual power that changed my purpose in life. Oh how thankful I am that I have chosen the better part. I feel recompensed for every sacrifice made and find true pleasure and peace of mind in following my inward convictions of right and duty. I feel the necessity of looking to God for strength and assistance, if we trust in his Divine power made manifest through his sacred order, we shall "possess our souls in patience" and be inspired with hope and cheerfulness, these will alleviate all anxieties of mind.

"Mirth is like a flash of lightning that breaks through the dark clouds and glitters for a moment, but cheerfulness keeps up continual daylight in the mind, and fills it with a steady and perpetual serenity." It is conspicuous in the characters of philosophers and holy men among all nations, and they who are possessed of this excellent frame of mind, control circumstances and conditions, and live as it were under the benign influence of God—of good. We above all people should be the happiest, surrounded as we are by so much that tends to the elevation of character, to purity of life and the recognition and practice of every Christian virtue; looking not to a far off God who sits enthroned beyond the skies, but seeking his presence in the hearts of those who are created in his and her own likeness and image. What a beautiful thought this is, the acknowledgment, not of the Trinity but of the Duality of Deity. Father, mother, one in spirit, but dual in expression, as we see clearly manifest in all created things. And is it not better to follow our Master and exemplar Jesus, than to place him in the Godhead, and lose the force of those intensely practical human teachings, that made his life not only at one with the Father, but with his brother man, "He came to seek and to save" and "was the first born among many brethren."

I often realize what a good work of reformation and regeneration Mother Ann Lee, the founder of our order inaugurated. Truly, her mission was a heaven inspired mission, proclaiming as she did that mankind were under

the power and dominion of sin, that the lust of the flesh was the root of all evil, and produced all the misery and unhappiness there was in the world; it also darkened the spiritual understanding so that mankind were unable to perceive the truth.

When those who obeyed her testimony formed the communal homes of the Societies of "Believers," they were based on the equality of the sexes. Woman, no more the slave of man's desires, stands as his equal in the pure celibate order; and, since the establishment and practical demonstration of righteousness, and purity in the domain of sex, how woman's cause has grown; surely motherhood is broadening in the sphere of its duties and relations to mankind, and when all sects and people shall acknowledge the Maternal Spirit in Deity, then will extend the glorifying, ennobling influence that shall redeem and uplift the race from all forms of gross evil and injustice to which mankind are now subject.

There is so much to interest and absorb our attention, indeed it seems as though all the great reforms of the day were but the stepping-stones to the grand heights to which we all are climbing, and we are anxious to see prosperity attend every effort that shall bring nearer the Millennium.

Loved Sister, your letters to dear ones at home, are to our feelings "as deep calling unto deep." Oh, how much we long to have you in our midst again. You are missed from the "Self-Improvement Society," we hold our meetings regularly once a week, and often place a chair in the circle for you. There has been much of inter-

est to employ our time, we are encouraged with the progress we are making. There have been some interesting articles read, one or more of those concerning societies, organizations, reform movements, etc. One member has written beautifully of the "King's Daughters," and of the society for the "Prevention of Cruelty to Animals," including the Bands of Mercy for children. Another member has written an article concerning the "Temperance Movement," from earliest existence; she interspersed much valuable information with well expressed, original thought of her own. Another member wrote nicely upon the "Peace Cause" and the progress of "Arbitration" in the nations, its many bloodless victories. One of the younger members informed us concerning the "Brotherhood of the Spirit" and "School of the Christ," an organization in existence at present. The young Sisters have a special singing meeting Friday evenings, for the cultivation and training of their voices.

While we are striving for intellectual culture we do not neglect the assembling of ourselves together for worship. We have had some beautiful spiritual meetings. The Christmas tide was very enjoyable. With new songs and interchange of many gifts, morning service, afternoon entertainment which was made up of original contributions and music, the day was profitably spent. We do not make merry and feast as the world feast, and while we had a bountiful repast, we were thankful that no harmless creature yielded up its life for our gustatory pleasure.

Injustice and heartlessness are even at our doors; there have been two evictions in the town of New Lebanon this winter for non-payment of rent and a foreclosure of mortgage. Not only pride and folly, but selfishness and greed are in the hearts of the children of men, and they fail to deal justly and love mercy.

I feel increasingly the necessity of dependence upon those higher spiritual powers that alone sustain and uplift from self and sin. We know from experience that we grow in nobleness of character and breadth of soul just in proportion as we merge our individual life and happiness in the life and happiness of others. The beautiful adornments of the spirit are meekness and purity.

We shall be glad to have you return to our home and hope that you will be blessed with renewed health and strength. We remember you in our prayers and hold you in our heart's affections. Give our kind regards and thanks to the good doctor who has been so faithful in attending to your case; may she be blessed in all her efforts to benefit humanity, and teach and preach the gospel of health.

We will extend to you our continued love and remembrance.

Ever your loving Sister, —

### WHY AM I A CHRISTIAN?

WALTER SHEPHERD.

I SHOULD like to preface anything I may write on the above subject by a cordial endorsement of the remarks made by Elder Frederick, inviting us thus to devote our time and thought

on Sabbath days to the examination and study of the principles of our faith, and pointing out the benefit derived by committing thought to paper in an orderly manner. Some may wish to decline the effort because of other duties, because time will not admit of an elaborate or exhaustive essay, or because we do not wish to have our papers read to the family. These are feelings perhaps natural; but, in the cultivation of our faith, natural feelings of diffidence and indolence should be overcome.

In answering the question, Why am I a Christian? I will first define what I understand Christianity to be. True Christianity embodies the highest expression of divine truth, for the uplifting and salvation of the human race. The Christ angels have inspired prophets as mediums to utter saving truths suitable to the condition of the age in which they lived, and to the then receptivity of the race, since the beginning of creation. Jesus, the greatest exponent of Christian principles, gathered much truth revealed through other mediums: he reiterated it, and was inspired with a further and deeper revelation; chiefest of which was, unity of interest, in temporal and spiritual things, as against a selfish and exclusive interest. He taught the grand principle of human brotherhood, and inculcated the sublime doctrine taught in the parable, "Unto this last also, will I give a penny." The last man had only labored one hour, but his needs were the same as the other laborers; he had stood all the day idle, no one having hired him.

Jesus said, "Take no thought for

the morrow, what ye shall eat, or wherewithal ye shall be clothed." Mother Ann said, "Put your hands at work, and your hearts to God." This was better; and she had a stronger testimony against the lusts of the flesh, and the generative nature, than Jesus bore. That is now admitted by many thoughtful minds (in the world) to be the root of the evil tree in humanity, of which other evils are only branches.

I am a Christian, because I see that a united, consecrated interest in the welfare of my associates and fellow-travelers on life's journey, cultivates my spiritual life, and best helps me to overcome the lower propensities of my nature, and that, by contact with other souls in the same work, my character is tried and tested, and my evil nature revealed to me. I have the benefit of the struggles and examples of others to help in overcoming my own weaknesses. I believe that this testing and re-testing of character, by contact with others, is the only way by which we can gain knowledge how to avoid evil, and gain strength to grow together, and to harmonize in good. It is the way laid down by the Christ spirit, for the salvation of the race. In common with others, I desire peace and happiness, and I know that the good and evil in me will not harmonize: I want to be rid of the evil and to cultivate the good. A Christian life is the only way by which this can be done: therefore I am a Christian.

*Mt. Lebanon, N. Y.*

The life is more than meat.

**"AS THE LIGHT OF SEVEN DAYS."**

LOUISA M. BELL.

*"The light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold as the light of seven days, in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound." Isa. xxx., 26.*

In this remarkable passage, the prophet Isaiah evidently alluded to that progressive gospel work into which we are called, and which was also foreseen in the vision of John the Revelator, when the seven cycles of spiritual increase were repeatedly alluded to in prophetic language, as the "Seven Thunders which uttered their voices"—testimonies, each with increasing power against the man of sin. Also the "seven seals" that were to be opened: successive revelations of divine truth that should teach the laws of a more godly life. Seven is considered a mystic number and is much used in the sacred writings of all nations, as well as in both the Old and New Testament of the Christian Bible. The above passage refers to the period of prophecy fulfilled, the Millennial state where-in a new heaven and new earth should exist. In the symbolical language of the Scriptures, the moon represents the earth or civil government, and the sun divine revelation or the Church.

"The light of the moon shall be as the light of the sun,"—indicates that the civil government and every thing pertaining to the natural, or earthly life, shall be so perfectly controlled by the laws of truth and justice, so righteous in all its bearings as to belong as fully to the kingdom of God according to its nature and functions, as that

portion of the human race called into the higher, resurrection order which forms the Church. Humanity as a whole to be as a great temple of which Jerusalem was but a type;—the earthly order, its outer courts, the spiritual order, its inner courts. "The light of the sun shall be seven fold." This was prophetic of a church that shall include all the truths that have been revealed in previous cycles. The seven thunders, seven seals, and seven candlesticks—churches—each having some special truth.

We believe that in the gospel we are called practically to bear witness to every truth which has distinguished all the different churches, and to embody all the reforms for which the world are now working. When this is fully accomplished, Believers will be a strong united people, healed from every wound of sin, agreeably to the promise: "In that day when the Lord shall bind up the breach of his people and heal the stroke of their wound."

Mt. Lebanon, N. Y.

Whoso labors for his own,  
Casting not a thought abroad  
Is but level with the drone  
In the service of the Lord.  
Christian duties reach afar,  
To the utmost of our strength  
And no less our labors are,  
Than of giving all at length.  
Both the beggar and the prince  
Share the Father's kindest love;  
Just as loyal to the first,  
As the latter we should prove.

M. Whitcher.

You should expect temptations; and should not be afraid of them; for, although the devil can tempt you against your will, he cannot conquer you, unless you consent to be conquered.—*Peschoud.*

## THE MANIFESTO.

APRIL 1893.

## OFFICE OF PUBLICATION.

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All communications should be addressed to

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**Editorial.**

IN the early history of our Church, while our gospel fathers and mothers were battling against the elements of the world, and learning through these important lessons of the cross of Christ what they must do to be saved from the sins of the old inheritance; while they were battling against the elements in which they had been educated from childhood, they, at times, found the bars and bands so strong that it required a heroic effort to force a passage through, and allow them to rejoice as the conquerors of a subtle enemy.

Shouting and shaking are tame expressions by which to represent the work of their religious battle fields. It required the whole man, body, soul and spirit, in the fulness of his powers to contend earnestly and successfully "against the spiritual wickedness in heavenly places."

And yet at other times, while under an influence of divine blessing and the assurance of victory they would unite in a "union gift" and sing these simple words.

"The gospel is a pretty, little lesson to learn."

The very simplicity that was manifested in this peculiar gift, was in itself a valuable sermon and one that inspired the soul with a zeal to do right.

This lesson so easy to be learned and so valuable to its possessor was the gift of obedience. Obedience to the light that was manifested in the soul, and obedience to God's word and work.

There was nothing mysterious in the lesson, to be learned, nothing complicated and difficult of solution. It was an appeal to the conscience and was found to be the wonderful hope of salvation, and the power of the gospel testimony, through which they were to conquer the whole world.

Many of these men were soldiers of the Revolution and as they had fought without reserve for the salvation of their homes and their country, they were now fighting the bat-



tles of the Lord with equal zeal for a victory over the world. There was no spirit of compromise in this warfare. It was yea and amen. It was the voice of God that was leading them on to victory, and they pressed on with an assurance that they must receive the promised reward; the salvation of their souls. They zealously learned the lesson and obtained the victory.

The same pretty lesson is now presented to us and the same results that were wrought out in their lives will be made sure to us if we are ready to accept the precious gift. Not a word, not a note has been changed. It is the same warfare, the same zealous testimony and the same faithful observance of gospel principles that will secure a victory.

Nothing that is obscure or undefined has any place in this manifestation of the gospel of Christ. It is in the light and where the light of God shines there can be no darkness nor mystery.

When our good Elder H. L. Eads wrote, from the scriptures, "Other foundations can no man lay than that is laid, which is Jesus Christ," he had reference to just this very thing; obedience was his watchword. Obedience to the truth; obedience to that spiritual light which directs the soul to the cross of Christ.

Jesus in speaking of his gospel ministry has emphatically given this a prominent place, as he says. "Not my will, but thine be done." It

was the willing obedience of an enlightened soul. It was a foundation of righteousness upon which one could stand and feel secure from all harm. It was a little simple lesson which every one could learn and which would assure them as Jesus himself had said, an hundred fold in this time and in the world to come eternal life.

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AN article in memory of our Sister, Asenath Russell, was received too late for publication in this number.

BR. ARTHUR DOWE of Cal., writes on Feb. 24th;—"Our winter is over, and we are having lovely, almost tropical weather. Fruit trees are blooming and the hills around us are carpeted with a lovely green, soon to be changed into a beautiful, many colored mantle of flowers."

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#### DAY AND NIGHT.

LYDIA STAPLES.

ONE mass of gems the arching dome,  
One mellow twilight way,  
A burst of morn's effulgent light,  
And night is lost in day.

The lengthening shadows circle round,  
The sunbeams slide from sight,  
Far westward spreads a lake of gold,  
And day is lost in night.

An opening bud—a full blown rose,  
The sands of life are run;  
Death clasps time and eternity,  
And day and night are one.

*Mt. Lebanon, N. Y.*

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From the lowest depth there is a path to the loftiest height.—*Carlyle.*

## NOTES ABOUT HOME.

West Pittsfield.

Mar. 1893.

WE are bounded and surrounded by snow. The blizzard which probably originated in the boreal regions, found its way hither on the 20th ult. After displaying his mighty blowing powers for two consecutive days, he took a short respite or journeyed to other localities, but returned after a day's absence with renewed fierceness. For several days it was a constant strife with Brethren and workmen, to keep highways and pathways in a condition that made traveling possible.

We wonder if some of those Arctic explorers have not opened a channel through which those furious storms find their way into more temperate regions. Yet in the midst of storm and tempest, sunshine and calm, our trust is in an over-ruling Providence, believing that if we rely steadfastly on Him, working with patience the works which he requires, he will "temper the wind," give the promised seasons for sowing and reaping and in his own good time bestow every needful blessing.

A company of loved friends from the happy land of Canaan, while enjoying a day's outing, kindly called upon us and spent a few hours in social converse, greatly to our satisfaction. Bless us again with your presence dear friends, a cordial and welcome greeting will ever be extended to all our gospel kindred from afar or near. On the 2nd inst. a company of young people from our place reciprocated the call and notwithstanding the bad condition of the roads were enraptured with their day's enjoyment.

Another brave veteran, Elder Frederick Evans, a loved and revered Father in Israel, has passed on to the glory awaiting him in the heavenly life, full of honors and full of years. "Blessed are the dead that die in the Lord," who have nobly and faithfully wrought the work assigned them. And so they continue to leave us, those consecrated worthies, whose presence was like a benediction, and whose countenances beamed with the light of

purity. While biding our time here, may we wisely copy their Christian magnanimity and emulate their virtues.

We fully concur in the opinion so warmly expressed in the March No. of **MANIFESTO**, regarding the increasing richness and growth of each succeeding publication.

Julia L. Sweet.

## Shaker Station, Conn.

THE experience of many persons has shown that it is by united effort that all progress has been made and lasting good accomplished. We should work in harmony with others and do all we can to progress in the right direction physically, morally and spiritually. There is strength in union. We should have a noble aim in view, and try to come as near the mark as possible.

\* \* \*

When selecting eggs for sitting we should have the "ideal hens" in mind. They should come from a prolific ancestry. We ought to know their past record and breed with all the care we take to get the choicest stock in animals.

We have solved the problem of how to obtain plenty of eggs when they are forty cents a dozen. Warmth and a varied diet are indispensable. Hens must have the care that comes from a love of poultry, and it must be a regular and not a spasmodic attention.

Daniel Orcutt.

March 7, 1893.

THE stormy March with its winds and clouds is now reigning supreme, traveling is impeded with the snow drifts and many roads impassable. To reach the Depot from our place is quite difficult, and the fields are resorted to, and the aid of townsmen is required to keep any roads at all, as the wind fills up the track as fast as it is opened. The cream gatherer could not get through for three days the past week. The cold is not as severe at present as has been the past two months. Water is more plenty, which is a great blessing. Our new heating apparatus is now in working order and will be

fully appreciated. We have ten Radiators with coils in upper and lower halls which warm the house perfectly comfortable with one small furnace which is heated with coal, doing away with stoves and wood which required so much attention to keep warm at all. We are now released from the burden of providing wood which is quite an expense, and it will also be a saving of labor for those who provide it. These improvements are desirable to make home comfortable.

We are truly thankful for the many blessings which are ours to enjoy. Health prevails in our midst. Bountiful Father praise to thee for thy unfailing goodness.

The past I leave alone with Thee,  
My guardian and my stay;  
And with a spirit calm and free,  
I onward take my way.

*Maria Witham.*

#### Enfield, N. H.

North Family.

March, 1893.

As we meet and mingle in the duties of life with the busy multitude of human beings, how varied our experiences; there are persons, who, like pleasing theories or some fine toned poem, make deep and lasting impressions upon us; they enter into our lives with precept or good examples, as noble ministers of true Christianity. While we may be able to gather valuable matter from abroad, we can also find much in our own homes equally as interesting and useful, in our intercourse with those united to us by like ideals and life works. True love for our fellow-beings creates Christian service, "to try all things, but hold fast to that which is good," and give of acquired soul wealth to others, with the devotedness and sweetness of spirit which characterized the late Phillips Brooks, who helped to make the the field of religion bloom with flowers of virtue and to eradicate from society that corruptibleness which destroys noble manhood and womanhood.

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

Awakened to the realization of moral responsibility, thus leaving life records proving that virtue pays, is the connecting link that binds the pure in spirit on earth and in heaven. As each flower adds beauty to earth's garden, so each mind with its individual aroma, should add to society, honor in its special sphere of action, nurtured and sustained by the spirit of godliness; for conscience, without Christian culture is mammon's servant, while the Christ garnished, make practical God's laws, and form the solid fabric of his Church, which the moth of lust or the rust of selfishness cannot soil. And what purer work is there than to uplift fallen humanity, and give to society that culture which makes all free and equal, intelligent and happy?

At present we are walled around with huge banks of snow, remnants of the 20th and 22nd days of Feb., at which date snow drifts measuring from five to eight feet deep could be found in nearly all directions.

Sisters not only proving indispensable in the domestic departments, have been well engaged in working on sale hosiery, throughout this cold season.

We were much pleased with the March Editorial; please accept our thanks for the same, with love for all.

*George H. Baxter.*

#### Canterbury, N. H.

Weather Record for February, 1893.

Highest Tem. during the month,	47.
Lowest " " " "	10.
Mean " " " "	18.2
Mean Maximum and Minimum	19.2
Snowfall	34.5in.
Total precipitation	4.7 "

N. A. BRIGGS.

March, 1893.

MARCH, the lion month of the year, came in just as we expected from the rough experiences of stormy February, but although storms and tempests have outwardly raged, the inward peace of the band of faithful Believers within our gospel home remains unbroken and undisturbed. Peace and plenty, temporally, and especially

spiritually, being the order of the days as they come and go with no thought for the morrows.

We are all glad to welcome Eldress Eliza Stratton, of the North Family, to the renewal of her former duties in the Ministry. Some fourteen years ago she removed from the Ministry and became an indefatigable Trustee, afterwards succeeding to the duties of Eldress at our North Family. The order of Ministry requiring her services once more, our Sister comes in again with a hearty and general welcome. As one comes, another goes, for the removal of Eldress Eliza to the Church necessitates a corresponding removal from it, and we bid God speed to our Sister Elmira Hillsgrove who leaves us for the North Family, to become associate with Eldress Harriet March.

Amid the various changes of life the uppermost thought is constantly with us that the purity of life lived by all souls, compose the Zion of God, and not houses, lands or a multitude of people. This thought leads into another, that of all the papers in the land, our little MANIFESTO should be the most spiritual in its aims, from north to south teaching the use of all things as not abusing them, with the constant injunction that all our treasure-stores are being laid up in the heavens where neither moth nor rust can corrupt.

This should bear the stamp of the united effort of a united people, to render to God all things with equal gospel non-reservation. With this full spirit of resignation, we become more united and receive from the heavens a deeper baptism into the spirit of Christ, receiving with meekness the power of God into our souls, we need never be afraid of becoming worldly or too deeply engrossed with the various business duties that await our willing energies.

Our Sweater business affords us, by a steady receipt of orders, as much work as is desirable for our spiritual growth. Sister Lucy Ann Shepard has temporary charge in the absence of Sister Dorothea Cochran. Br. William Briggs finds scope for all his various resources of mechanical ingenuity to keep the machinery in smooth

going order. Our Br. David T. Williams, as engineer, is unremitting in his attention and care, leaving no room for anxiety in that direction. May God bless our dear Brethren and Sisters who are working among the intricacies of the machinery.

Then there is Br. George St. John, who with that forethought which his able predecessor Br. Arthur Bruce always exercised has already taken time by the forelock in the direction of spring garden operations. He is attending the usual early seed potatoes as they are sprouting for special forward garden planting.

*Albert Evans.*

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### Shakers, N. Y.

#### Second Family.

March, 1893.

It is an old saying, one extreme follows another; so it is as regards the weather. In our last we were lamenting no snow, and now we have too much. We also have had but little water; probably the next will contain accounts of floods; so it goes the year around.

There is always something a little out of joint and not just as I would have had it, thus walls poor humanity. As we have been snowed in the past month we have not much that is new or interesting to write about. Our Beloved Ministry are here at their Valley home. The health of Society is as good as could be expected considering the cold and changeable weather.

If blizzards and windy weather have anything to do with longevity, we have had enough the past month to make us think of Methuselah's age. But we have come to the conclusion that there is enough for us to worry about that we can help, and to worry as little as possible about what we cannot help. It is well that we have not the charge of the weather for I do not think we could improve it, or make people more satisfied, therefore, let us remember that a contented mind is a continual feast.

*Isaac Anstatt.*

## North Family.

Mar. 1893.

WHAT a bond of union the little MANIFESTO is, on its monthly visits, bringing the best thoughts from dear Brethren and Sisters. It must be the tree that "yieldeth its fruit every month," and is for the healing of the nations.

By the time these notes appear the preliminary work on the farm and garden will have begun. What can be a more valuable adjunct to and as a means of healthy living than a well kept garden where not only the necessities but some of the luxuries can be produced that will thrive in this climate. And while the subject of horticulture is under discussion we would say to all lovers of melons, that they can be had from two to three weeks earlier than common by the use of a cold frame, glass, without bottom heat cut sod about six inches square and four inches thick from rich pasture land, invert and plant under glass early enough so that by the time out-door planting is ready they will have made growth to their fourth or sixth leaf and be ready to set in the open ground. A tastefully arranged and neatly kept flower bed in the lawn or dooryard is a source of innocent pleasure and profit to young and old. We know of no one flower that will give such a magnificent display and is as hardy as Drummond Phlox. Every lover of flowers must make his own selection. The kinds that can be selected from, are legion.

The wish from our beloved Brother, Daniel Orcutt that the MANIFESTO could make weekly instead of monthly visits touches a responsive chord in the souls of many of its readers. We are not given to indulge in flattery but would say with honest feelings, may the Editorial shadow never grow less, and all of the workers on our little missionary feel their hearts encouraged and their hands strengthened. We remember the words of Lawrence, "Don't give up the ship," and though at times out of sight of land we know that we have a pilot who is safe and we shall yet enter our port of destiny.

*Hamilton DeGraw.*

## Mt. Lebanon, N. Y.

Center Family.

March, 1893.

THE seasons come and the seasons go, thus have we passed through as severe a winter as one could imagine it possible for slender constitutions to endure, in the vicinity of Mount Lebanon. The weather prophets say it is not all over with yet, that the spring season will be cold enough at times, to test severely the buds on the trees and the roots in the ground. We hope for a fruitful harvest. When summer cometh, shall we behold the trees laden with luscious fruit adapted to the health of our frail bodies which are so easily effected by the changes of climate? Some have been severely afflicted with colds and we can but hope that the worst in this respect has passed off.

Snow has been so deep and drifted in our dooryard, for some days, as to make it difficult to move around where paths had not been made with plow or shovel. But the rain has carried the drifts away with a witness. Their disappearance forms water to fill the streams that flow through the valley below us, to the discomfort of the inhabitants there.

We are striving to live by the rule of right in all things, doing unto others as we wish to have done unto us in all the vicissitudes of life, in this our sweet Shaker home. We have but little here to mar our happiness, in comparison with those who have suffered to establish freedom of conscience. We can take all the comfort that is vouchsafed to us by the cross of Christ, whereby we are crucified to the world and the world to us. The elements of the world we are leaving behind, and are looking forward to the prize of our high calling which is in Christ; to the power that saves from sin and a sinful nature in all its forms.

*Catharine Van Houten.*

Ayer, Mass.

Mar. 1893.

ONCE more the sun shines upon us. After the storm comes a calm. I sympathize with dear friends who have ex-

perienced for the last week what we have here in Massachusetts, in the line of snow-storms. For five days we have had two yoke of oxen and a pair of horses trying to make the roads passable again, and yet they are anything but good roads now.

But perseverance, no doubt, will bring about good results. It has been quite different with us from what it was with Sambo. When his master was complaining of the rainy weather, he looked up into his master's face with his familiar smile and remarked:—"More rain, more rest, Massa."

With us it has been, more snow and wind, more hard work, Massa. But it is a long lane that has no turning. Our little boy after shoveling snow most of the day to make a path to draw his sled, exclaimed,—Well, it will be summer after awhile and then we wont have any snow to bother us. A good thought to look for the sunshine under every cloud, though the thought comes from a child.

In our divine service on Sabbath morning, we sung the piece,—

Joy and peace are my sunshine,  
And no day so overcast,  
But I catch the silver lining  
Shining through the stormy blast."

Could we think of this in the time of trial and look for the rift in the cloud where the sun is shining, I think we would many times, find joy in the trial instead of gloom and despondency.

Trials grow by dwelling upon them, like the snow ball, the more you roll it, the larger it grows, and the more we carry trials in memory the less we have of the spirit of Christ.

Dear Elder Henry, your last Editorial meets the feelings of our people, and the more we keep that spirit, the more growth we shall have temporally, as well as spiritually. In the world, but not of the world. Having so much of the spirit of our gospel that when duty calls for association, we carry our principles with us, and not come down from the cross. I admire true patriotism in any class, and especially among those who call themselves

soldiers of Christ. A coward is one of the meanest things of God's creation.

Out-door business is quite at a standstill, as we are trying to finish up with our woodpile.

*A. D. Barrett.*

Alfred, Maine.

March 12, 1893.

FEBRUARY gave us all the snow desired. I presume the clerk of the weather got tired of so much complaining and concluded to send down enough which he surely did. The teams were out nearly all of one week breaking roads. It took some little time for the roads to get in condition for travel.

The Brethren have well improved the sledging, for one hundred and forty cords of wood have been cut and hauled, ready for sawing, also one hundred thousand feet of lumber. To-day's rain has taken much of the snow, and before long we hope to enjoy the warm sunny days of spring.

The Editorial notes in March MANIFESTO were excellent. May the strength and blessing of heaven sustain the faithful watchmen of Zion, and may their days be prolonged for Zion's sake, that the principles and truths of this gospel may be proclaimed and maintained, is the prayer of a humble and sincere laborer in the vineyard.

*Fannie Casey.*

## A PLEA FOR PURITY OF LANGUAGE.

MAN communicates his thoughts and desires to his fellow-men through the medium of language. Conceptions and wishes, in order to be of any practical use to any person, foreign to self, or to be wrested from oblivion, must be clothed in words. These terms, or words, then, simply represent thoughts or ideas, which have been formulated by the activities of the mind. That the expression of the product of thinking be clear, it is highly essential for the thinker to be able to employ terms, which convey his true and full meaning. If he wants his desires to

be satisfactorily met, they must be thoroughly understood. This, of course necessitates a complete and accurate knowledge of the principles of the language, which he adopts as a means of communication.

If the diction of an author is imperfect or ambiguous, his meaning is liable to be misinterpreted and he becomes a victim of severe criticism. All intelligent and cultured persons unhesitatingly condemn erroneous statements and incorrect phrases, when they occur in the field of standard literature, but there seems to be more latitude and liberty granted in the sphere of ordinary conversation and daily intercourse. Why such is the case, it is rather difficult to explain, unless on the unwarranted ground, that a thing which is commonplace, needs not be conformable to the laws of truth or restricted to an honest and faithful representation. Familiarity, however, should not breed contempt. Certainly a blessing or benefit, which is unremittingly conferred, should not lose any virtue or efficacy through its frequency. The sun suffers no contamination from its daily shining, nor does stellar beauty fall into corruption from its frequent glorious nocturnal decoration of the heavens. Neither should language be allowed to be corrupted, on account of its constant use; but its purity and proper simplicity should be preserved at all times.

It is impossible, perhaps, for the uncultured and illiterate to conform to the accepted laws of the language, as laid down in the text-books on grammar and rhetoric, when they wish to communicate their thoughts and desires to their fellow-men. Custom and habit are the only rules observed in making their assertions, and these serve as guides in their choice of words and expressions.

The plea for purity and correctness in speech or writing, addresses itself, most particularly, to the learned, and those who are striving to reach the state of culture. The student, pursuing a higher course of learning, is confronted by its urgent claims, and he must, in one way or another, meet the demands, whether it be con-

siderately and intelligently, or remissly and indifferently. He should be very careful in the selection of terms in which to express properly his individual ideas and views. Here comes in a just demand for the exercise of guarding himself well against improper uses of certain phrases and words, which are found in ordinary conversation. Were less regard paid to customary and common expressions, and more originality and self-assertion manifested, there would be fewer erroneous statements.

The great abuse and corruption, which the English language suffers at the hands of scholars and intelligent people in general, are due, not so much to ignorance or lack of knowledge as to thoughtlessness and hasty utterances. They are familiar with the principles governing the appropriate use of words and sentences, but fail in the application of them to their own peculiar needs.

Unauthorized expressions and obsolete terms, as they fall from the lips of one who presumes to be learned, are very objectionable and repulsive to the sense of refined taste. Nothing perhaps detracts more from the efficacy and persuasive power of a public speaker, than a frequent or persistent abuse of certain rhetorical or grammatical principles. When he fails to clothe his thoughts in pure and fitting terms, his arguments fall far short of their desired acceptance and conviction. The cultivated ear calls for euphony and the harmonious arrangement of words into sentences, and whenever evident and conspicuous perversions of the language occur, it meets with an unpardonable offense. From such inaccuracies and errors, intelligence shrinks back with disgust and stamps the offender as unlettered and unpolished.

It must be admitted that a strict conformity to the laws of the language can not invariably be observed. No one ever passes beyond the state where he is liable to make mistakes, even though he exercises the greatest caution and thoughtfulness. It is not, however, the occasional misuse of words and terms that is so ve-

hemently attacked in this article, but their frequent and persistent abuse and corruption. Such as are guilty of this practice have no just apology to offer, but must be considered and branded as ignoring the purity, simplicity and beauty of their native tongue.—*Mercersburg College Monthly*.

Mount Lebanon, N. Y.  
North Family.

March 14, 1893.

THE past few months in our home has been fraught with many scenes well calculated to develop the better qualities in those who look at them aright. We have had a very perplexing time with our water pipes, and the supply has been cut off from the reservoir. This came about in consequence of the pipe which conveys the water, (a four inch pipe,) being laid in the brook and for a considerable distance upon the surface, depending upon the snow to cover and keep it from freezing.

The snow did not come until a long time after the frost, so the pipes were frozen and bursted. Several times we thawed out and repaired them, covering them with straw, but all to no purpose, except to get experience. After patching and wrapping several times with hands in ice water, until they were well nigh past feeling, or holding, we got experience enough. Our knowledge increasing, we added thereto wisdom, so that in future we will know just what to do.

We tried most thoroughly thawing by hot water, setting up a large kettle in the brook, and by sprinkling the wood with kerosene oil, we got the water boiling hot, and found by inserting a small iron pipe and pumping the hot water through, it was very effectual for a hundred feet or so; but when we came to pump it three hundred feet, and the water having no opportunity to get away, it became well nigh useless. So we picked up our traps, put the kettle in order, and came home; quit using our water motors and got a steam engine, ceased bathing in the tubs and prepared ten quart pails in which to bap-

tize. Then we went to desiring and wishing and praying that we might have a thaw and some rain. Well, it was a long time coming; but it came and with a rush. We turned the surface water into the reservoir and in a very few days it was nearly full.

We have been doing a little missionary work by advertising; the fruits of which will appear in due season.

As all are knowing to the demise of Elder Frederick, perhaps a little account of the final winding up of his notable career would be interesting. Thursday, the 9th, was the day appointed to do the last duties. A more characteristic day of his life and ministration could not have been chosen. A born Englishman, in the full sense and meaning of that word, ever on the alert to battle against error, and with his iconoclastic club to overthrow false systems and theologies without mercy, the day could not have been more apropos. The meeting house was prepared by starting a fire three days beforehand, and introducing a large coal stove, and every preparation was made for a large meeting.

The roads over the mountain were in a very unsafe condition by reason of the enormous snow drifts, but all the same, notice was given out and we determined to do our best. Wednesday was beautiful; at 12 o'clock at night, the stars shone brightly; but before morning the heavens began to pour out, and they did not cease to weep, except at intervals, until the next day.

In the morning we drove up to the grave, saw that everything was in order there; shoveled a path from the house to the place of meeting, preparatory to walking over; but the rain and the thaw came on so abundantly that it was impracticable for the Sisters to walk. We had loaned the large sleigh to our Canaan friends, and the roads from there were considered impassable, so they could not, or did not come up. We had just bought a light sleigh, which was prepared to carry the corpse, but this got broken before meeting, in traveling to and from the meeting-house. We tried to borrow an-



other, but failed; so we took our lumber sleighs, put the farm-wagon boxes on them, covered the whole with new blankets, and put on the riding wagon seats, lashing the back seat to prevent tipping, and carried the Sisters over amid wind and rain to the place assigned. The Brethren and boys put on their rubber boots and walked.

To the great surprise of everybody, whom should we meet but Elder George Wilcox and two Sisters, coming from over the mountain, which was supposed to be utterly impassable, wending their way to pay their last tributes. At last we were assembled, and some few of our neighbors, and ready to commence the services at 1 o'clock.

The meeting proper lasted three hours and a quarter; then came the the last duties; the interment. As the traveling was so very bad, only those who could be of service were appointed to go to the grave. Then followed a scene never to be forgotten. The water was coming down the road leading to the grave in quantity sufficient to drive a good sized saw-mill.

Up a little distance, and over the cemetery, the snow from the hills had slidden down, covering the track entirely to a depth of from two to three feet. Nothing daunted, on we went till one side of the sleigh went down and only by stopping the team at once, and all hands holding on to the sleigh, was it prevented from tipping completely over. Struggling through the snow and water over the tops of rubber boots, we got to the grave and secured some shovels, dug the snow from the upper side of the sleigh to bring it down level, and from under the horses and in front of them, and so came right side up to the grave. This we found full of water and running over. Down to the house, by the short cut, to get pails; then we returned, bailed out the water and performed the last duty. Getting home about 6 o'clock, we sat down in solemn reflection.

Elder George and company could not return over the mountain, even if they

had so desired. They remained over until Saturday morning, then took the cars for home. Thus ended one extraordinary mundane life and a funeral service that was as interesting as it was arduous. There was thrilling music in the whole of it. The apparent discords only made the harmony more sublime. Music talks to the soul; and we have heard no uncertain sound. In kindest love,

*Daniel Offord.*

SHAKERS, N. Y. FEB. 1893.

BELOVED ELDER HENRY;—As I was reading Elder Daniel Offord's article in the March MANIFESTO, it brought to my mind a pleasant little episode that once took place in our religious service. It seems that Eldress Ruth Landon had for some reason called upon a very bashful Sister to make some demonstration of her zeal, and in her frustration, the Sister replied;—"You begin."

Would it not be a good plan for Elder Daniel to begin and sound the key note?

In kindest love,  
Isaac Anstatt.

A MINISTER recently killed 31 robins on Staten Island, and was obliged to pay \$5 for each bird that he killed. Such was the law, although he pleaded his innocence and ignorance of the fact.

He paid dear for his whistle.

## Deaths.

Asenath Russell, at Enfield, N. H. Feb. 28, 1893. Age 46 yrs. 6 mo. and 17 days.

As a lamb without blemish,  
As a pure spotless dove,  
Is the soul who has given,  
All its talents to God.  
They're like gold in the furnace,  
Well refined from dross,  
Who bow in submission  
To the work of the cross.

M. M. KENISTON.

Elder Frederick W. Evans, at Mt. Lebanon, N. Y. Mar. 6, 1893. Age 84 yrs 9 mo. and 27 days.

## OUR ETERNITY.

*"The Truth shall make you free."*—JOHN viii., 32.

MT. LEBANON, N. Y.

1. O Ho - ly Spir - it! earnest - ly Our hearts ap - peal to thee; We  
 2. We see the sun - lit mountain peak That ris - es high and grand,—The  
 3. Thy sav - ing grace will pu - ri - fy And make our spirits bright; Thy  
 4. We know our lives with good are blest, And to thee of - fer praise; 'Tis

ask in true hu - mil - i - ty, For pow'r that mak - eth free. We  
 truth our yearn - ing spir - its seek, And there - on we would stand; So  
 hand will ev - 'ry need sup - ply, If we but ask a - - right; And  
 thou who giv - est peace and rest, That crown our earth - ly days; But

will not shun a need - ed cross, One du - ty leave un - done, If  
 we will climb the mountain side, The rocks may wound our feet, But  
 through re - pen - tance we may rise Tri - umphant o - ver sin; Wilt  
 still we yearn for an in - crease Of faith, of hope, and life, That

thus we may be cleansed from dross, We'll take them ev - 'ry one.  
 if thou wilt with us a - bide, All dan - gers we can meet.  
 thou a - new our souls bap - tize? That vict - 'ry we may win.  
 we may nev - er think to cease The Christian's no - ble strife.

SHAKER STATION, CONN., MARCH, 1893.

DEAR CHILDREN:—"Pray without ceasing." To pray without ceasing is to constantly cherish a heartfelt desire to be led in the paths of purity and truth. The power and strength of habit is often not realized. By cultivation or indulgence all habits are strengthened. If you cultivate only pure thoughts, sinful desires can never find a place in your hearts. Bad deeds can be developed only from bad thoughts. Fast and strong bad habits grow, swift they lead to grief and woe. By yielding to sin you may sell your birthright. Spiritual death awaits you in a life of sin. You must pay in suffering for every departure from right. A temptation resisted gives added strength to resist the next one. Be on the watch when the tempter assails.

"Praying always with all prayer." How can you pray always? By ever cultivating a humble, prayerful spirit. Humility and watchfulness yield peaceful fruits of righteousness. Oh the comfort, the blessedness of prayer. Heartfelt prayer is alone acceptable. Prayer and watching will bring cheerfulness of heart and restfulness of spirit. "Prayer in all things—great and small things." To act with a pure intention, and with reference to the will of God, is the best of all prayers. Practicing that which is pure makes you so in daily life. Build on virtue and you will be strong, watch and pray and overcome wrong.

Die to sin. Make sure of heaven. Strive for the crown unfading. Improve what each hour brings to you of duty and of privilege. Duties not performed cause loss of happiness. The path of duty is plain. Walk therein.

Your Brother,  
D. ORCUTT.

THERE is nothing like prayer for producing calm self-possession.—When the dust of business so fills your room that it threatens to choke you, sprinkle it with the water of prayer, and then you can cleanse it out with comfort and expedition.—James.

## Books and Papers.

### A REMARKABLE HISTORY.

WE recently published a strongly commendatory notice of "Alden's Cyclopaedia of History." In the interest of our readers we wish to repeat and emphasize what we said. A good Universal History ought to be in every home; this is certainly excellent, if not the very best for general use and reference ever published, covering all nations (except the United States, to be published separately) and from B. C. 5004 to A. D. 1892. Certainly it is the cheapest historical work we have ever seen; but that is what readers generally will expect from Mr. Alden, who has done so much to place the highest class of literature within popular reach. To get such a vast amount of matter within such small compass the type used is necessarily small, but it is beautifully clear, and the paper, printing and binding are of the best. Send 10 cents to Mr. Alden and he will send you a sample volume of 160 pages, containing the history of several nations complete, by which you can judge for yourself whether you want the entire work. His catalogue of choice books, 128 pages, sent post-paid for 2 cents, presents a wonderful feast for book lovers. Address JOHN B. ALDEN, Publisher, 57 Rose St., New York.

### PANSIES.

THIS group of pansies is especially fine. The pansy, though an old fashioned flower, never seems to lose its popularity. The sentiments that we have learned to connect it with have brought it nearer to heart and home than any other blossom. This Poet's Number of Vick's Floral Guide also contains many valuable hints to the horticulturist, on the laying out of flower beds, illustrated by diagrams, the planting and sowing of perennials and annuals, the cultivation of shrubs and bulbs, etc. We earnestly recommend it to the attention of all who have time to improve their hearts and minds by the development of a refining and elegant taste. We have had proof positive by the flowers we have raised from seeds furnished by the genial publisher, that the brilliant chromos that adorn his work are far from being overdrawn or too highly colored. The utilitarian will find pages and illustrations devoted to luscious fruits and succulent vegetables, from which an appetizing odor seems to rise as we turn the attractive leaves.

The 1893 issue is called the Poets' Number because it is filled with appropriate quotations from prominent authors, making it of great interest to all. Five elegant colored plates, with lithograph covers, descriptions of newest and best vegetables, all for only 10 cents, which can be deducted from first order. The publishers are JAMES VICK'S SONS, Rochester, N. Y.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for March is almost crowded with articles relating to its specialty, and the number will be read with unusual interest. It is published by the Fowler & Wells Co., at \$1.50 a year or 15c. a number, address 25 East 21st Street, New York.

### HAWTHORNE'S LITERARY METHODS.

NATHANIEL HAWTHORNE'S only surviving daughter, Mrs. Rose Hawthorne Lathrop, has written an article for *The Ladies' Home Journal*, in which she will describe "My Father's Literary Methods."

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"A great work."—*National Teacher*.

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"It is a marvel of beauty and excellence."—*Ohio State Journal*.

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Dr. J. S. Newberry, President Academy of Sciences, says: "The work is accurately and tastefully prepared, and I take pleasure in recommending it as the most attractive popular exposition of our ornithology yet given to the public."

From Prof. Wm. D. Hornaday, Taxidermist, N. S. National Museum:

"I have carefully compared the figures in 'The Birds of North America,' with those in Audubon's great work, and am free to say that they are more accurate in outline as well as more faithfully colored to nature."

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Editor, Manifesto.

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EDWIN D. MEAD, in the March *New England Magazine*, makes a plea for the preservation as public memorials of beautiful and historic places. Walter Blackburn Harte touches upon the universality of the æsthetic sense in a crude form, passes on to a consideration of the necessity of an approximation to positive criticism applied to æsthetic art, and winds up with a little good-natured portraiture of some excessively dignified literary potentates.

THE JOURNAL OF HYGIEIO-THERAPY. March. Contents. Heads and Faces; Hygienic Cure for Intemperance; The Efficiency of Hygieio-Therapy; Agitation in America; Cleanliness; How can it be done; Letters from Friends, etc. etc., Dr. T. V. Gifford & Co., Kokomo, Ind.

HALL'S JOURNAL OF HEALTH. March. Contents. Physical Necessities; Behind the Counter; Mound Builders; Diphtheria; Free and Forced Vaccination; Women in the Sick Room; Smoking by Boys; Uncomfortable People; Tannin in Tea; Healthy Bed Clothing, etc., etc. Office 206 Broadway, New York.

### THE ALTRUIST.

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# The Manifesto.

VOL. XXIII.

MAY, 1893.

No. 5.

## A Biographical Sketch of a Remarkable Career.

PASSED to spirit life, March 6, 1893, Elder F. W. Evans of Mount Lebanon, Columbia Co., N. Y., in the eighty-fifth year of his age, without sickness and without pain.

The North Family at Mount Lebanon, where Elder Frederick had remained for sixty-three years, may never produce a more remarkable or notable character. He presided as Elder of said family for fifty-seven years and until last November. Some years ago by invitation of a friend, he wrote his autobiography for the Atlantic Monthly. This article was afterwards republished with a compilation of other articles relating to Shakerism, in Glasgow, Scotland, in 1888, in a book of two hundred and seventy pages, under the title of "The Autobiography of a Shaker." From this book we quote the following:

"I see great importance in a principle—very little in an individual. Not of myself should I write of myself, but in the hope that others may be advantaged thereby, I acquiesce in the foregoing suggestion. I have always lived much in the future, yet my pres-

ent life has been a practical success; while my work has ever been before me, my reward has always been with me. I am satisfied with the continued realizations of the prophetic spirit within—of the abstract principles that have been my inner life."

"My father's family were of the middle class in England. They were long lived, my grandmother reaching the advanced age of one hundred and four years, and my grandfather approaching one hundred. My father, George Evans, was the youngest of twelve children, and died comparatively young. He was sent into the English army; was under Sir Ralph Abercrombie in the Egyptian expedition, co-operating with the fleet under Nelson, and held a commission in the service. My mother was of a class a little above, so that the marriage caused a perpetual breach between the two families. Her name was Sarah White. I was born in Leominster, Worcestershire, England, on the 9th of June, 1808. The first fact that I can remember may be of some interest to the student in anthropology. When I came of age, and on my return to England in 1830, I was relating to an aunt on my father's side, whom I had

never before seen, that I had always stored up in my memory one thing which I could not account for; I could remember nothing before or after it to give it a meaning, and none of my mother's relatives knew anything about it. I saw the inside of a coach, and was handed out of it from a woman's arms into those of some other person. My aunt was utterly astonished and stated that my mother was coming down from London to Birmingham, when I was not more than six months old, that something happened to the horses which frightened the party badly, and that I was handed out (just as I had seen and remembered) by my mother into the arms of another person."

"When I was four years of age, my mother died and I was thrown among her relatives, who sent me to school at Stourbridge, where there were some two hundred scholars; and the position the master assigned me was that of the poorest scholar in the school, which effected my release from the school-room, to my great satisfaction and peace of mind; for if there was one thing more than another that I hated, it was school books and an English school master with his flogging proclivities. I was then about eight years old."

He then gives an interesting account of how he was cast among his uncles and aunts; of the farm life at Chadwick Hall and how he rebelled at being educated; of his father and brother visiting him and his choice to go with them to America, when twelve years old. He describes his brother, George H. Evans, the great land re-

former and associate of Horace Greeley, and his home at Binghamton, N. Y., where an aunt of his made the remarkable prophecy that of all the young people belonging to the three families of his father and his uncles, Frederick, though then a black sheep among them, "would yet occupy the most desirable position in life," which came to pass. He goes on to say:

"I now took a sudden turn in respect to books and learning. I saw that knowledge was not only power, but that it was also respect and consideration. I made up my mind that I would learn to read and love to read. My first dose was the 'Life of Nelson;' then I set myself to reading the Bible through by course; and I did it. And here I made a discovery (or rather my friends did,) that my memory was so retentive that whatever I read was, as it were, pictured on my brain. I had only to look at the picture to see it in all its minutest particulars without any effort. And (as Lincoln would say) this reminds me of what a woman I met on a Hudson river boat said; that in coming from California, she was nearly drowned, but before consciousness was gone, all the sins of her life were present to her view; not one, however small was missing."

"I next went to Ithaca and put myself to school to an Episcopal minister, who proved a real friend. One of his first lessons was to teach me how to think. He had only a dozen scholars and we were all well attended to. I became with him a great favorite, and the times of intermission were largely devoted to my special instruction and benefit. At parting, he advised me

always so to live that I could respect myself, and that has ever since been my life motto. Next, I apprenticed myself at Sherburne Four Corners, N. Y., to learn the hatting business. There, I had access to a library of valuable books, and I took to reading 'Rollins' Ancient History,' 'Plutarch's Lives of Great Men,' the 'Tattler' and the 'Spectator,' and Zimmerman, Shakespeare, Watts, Young, Thomson, Socrates and Plato. I also took up theology and asked myself, why I was a Christian, and not a Mahometan, or a follower of Confucius? for I had read the Koran and the Bibles of all peoples that I could obtain. I read Locke 'On the Human Understanding,' and 'The Being of a God.' This laid in me the foundation of materialism. For I came to the conclusion that matter was eternal, had never been created. Thomas Paine's 'Crisis' and 'Rights of man,' together with Volney and Voltaire, were also among my friends."

"I became a settled and firm materialist—a believer in matter, as I then understood it, the object of my external senses; for I did not then know that I had any other senses. This continued to be my condition until I met with the Shakers, some five years afterwards. I possessed this one great advantage, that what I did believe was true, however much there might be true that I did not believe."

In the following chapters, Elder Frederick tells of his conversion to the socialistic theories of Robert Owen and to communism, and of his visit to a community of this kind at Massilon, Ohio. On this journey to the West,

he traveled mostly on foot in preference to any other way, walking sometimes forty miles a day. In 1829, he returned to England, where he remained about a year. He then came back to New York and assisted his brother, George H. Evans and others, in perfecting plans for a new community, and was deputed to travel for information and to find a suitable location in which to start.

"At this time, we had in New York," he says, "a Hall of Science, and Robert Dale Owen and Fanny Wright were among its great lights."

In the year 1830, he called to see the United Society of Believers at Mt. Lebanon, and was directed to the North House, as the proper place for inquiries. Here he was agreeably surprised and impressed by the air of candor and openness and the quiet self-repose with which he was met. After a week's inquiry, he pronounced the Shakers a Society of infidels, and declared that it was the first time he had found religionists who were also rationalists, ready to render a reason for the faith and hope that were in them. He further says: "The Shakers prayed for me and I was met in my own path by spiritual manifestations during several weeks, until my reason was as entirely convinced by the evidence I received of the existence of a spirit world, as I am by evidence presented to my outer senses, of the existence of our material earth."

"After three month's absence, I returned to New York, to face for the first time my astounded materialistic friends, to whom a more incomprehensible change could not have happened

than my apparent defection from their ranks. As soon as my arrival in the city was known, there was a gathering at my brother's office. The room was well filled; many older than myself, to whom I had looked as my superiors in knowledge and experience, were present. At first there was a little disposition shown by a few to be querulous and bantering, while the greater part took it as a serious matter to be righted by solid argument."

"I called the attention of the company, and inquired whether any of them wished to give me any information concerning materialism—its principles? All said, 'No! you do not need it.' I then inquired if any one present was acquainted with Shakerism? and again the answer was 'No!' Then, gentlemen, I rejoined, it is for you to listen and for me to speak. And I did speak; and gave them as simple an account of my experience thus far as I was able."

"I also had a separate interview with Robert Dale Owen at the Hall of Science. At its close he remarked: 'I will come up to New Lebanon and stay two months, and if I find things as they now appear I will become a Shaker.' I still await his arrival. In course of time all of them became Spiritualists. Who sowed the seed?"

"I joined myself to the order and became a Shaker. I have now (1868) had thirty-eight years' experience and feel satisfied with the goodness of God and his people to me. I have gained a degree of victory over self which causes my peace to flow as a river, and which fills me with sympathy for all seekers after truth and righteousness."

In the transition of Elder Frederick, ends the career of a prophetic, inspirational man of God—a man, as a dear friend lately expressed it, who always found the seed that grows the broad leaved and glowing tasseled flower. In his public capacity as a minister of the gospel of Christ in his second appearing he was equaled by none. Twice he has been on a missionary trip to England, in 1871 and again in 1887, the last time visiting Scotland also. Upon both occasions he was accompanied by our friend and brother James M. Peebles, M. D., the "Spiritual Pilgrim," for whom he entertained the warmest sympathy and love.

Physically, Elder Frederick was strong and vigorous, and remarkably well preserved for one so advanced in age. This condition may be measurably attributed to his hygienic manner of living, having been a vegetarian for about sixty years, and to his regular and systematic habits.

With a nature susceptible to the weal or woe of mankind, a heart full of love, compassion and charity, and a soul redeemed from the lusts of the flesh and of the mind and made clean and white, he could the more readily perceive how to reach the hearts of the people and make them feel the truth for which he pleaded. His plain, straightforward arguments could not well be disputed, and if they were, discussion of some length was sure to follow. Tenacity for the right, as he saw it, was a prominent feature in his character, and so clearly was it defined to him that he would fain have every one believe as he believed. Happily his faith was founded on the truth,



based upon the rock of divine revelation. Many a time-worn, weary traveler has stopped amid the fevered heat and rush and wrangling of the surging crowd, to drink of the cup and to eat of the testimony of truth, of which he was an exponent, till it became their life, even as it was his. It was his meat to do the will of his Heavenly Father, and his drink to feel the love of his Heavenly Mother. This was his treasure, and for it he sacrificed worldly honor, fame and renown.

His many friends in the outside world will miss the noble form, the kindly face and the proffered hand of the grand old man. As a reformer among reformers, he saw afar off the danger signal and promptly gave the alarm. He led the opposition to the Sunday closing of the world's fair and was emphatic upon the separation of church and state, and not less so in demanding equity as the only solution of the labor problem. The leading topics of the day in the world of social and political thought constantly occupied his mind and moved his pen. A few days before passing out, he made these remarks: "We are living in a world of ideas. Napoleon said in his day the next war would be a war of ideas; how much more does it apply to this, our day!"

To the Society of Believers, he was a watchman on the tower of Zion, one of her main standard bearers and a mouth-piece from which issued words of eternal truth. To his own home and family he was strongly attached and the attachment was mutual. We loved him as our father; he loved us as his children. We saw in him a life

hid with Christ in God, a life made manifest by good deeds, a life ever green, even as the groves about our home which he planted, trimmed and cultivated with his own hands.

And now the silver cord is loosed and the golden bowl is broken at the cistern and the pitcher broken at the fountain. The spirit will not only return to God, who gave it, but also to his own, and his own will receive him and know him; for is he not now, as always, a ministering angel, sent to us who shall be the heirs of salvation?

The spirit of prophecy was upon him to the end. At times during his last hours, he sung parts of the following verses, which he wrote and published in "The Shaker," when he was editing that publication about twenty years ago under the unpretentious title,

#### UNBORN POETRY.

*There is a river that makes glad the  
city of our God.*

Passing over the river is not to die  
With outstretched limbs in state to lie,  
For as a man thinketh, so is he,  
In time or in eternity.  
To die is a change that none forego,  
The peasant, the king, the friend and foe,  
Go hastening on in weal and woe,  
To the land of ghosts which none may  
know.

Know as we know the things of earth,  
In manhood, youth, and back to birth.  
Mystery of mysteries from the beginning!  
Why do we live? love? Why keep on  
sinning?

Where did we come from? Whither go we,  
Men, women, and children, bond and free?  
To die is not to pass over the river,  
For still we live, live on forever,

But there is a river that's never dry  
 That none may pass over until they die,  
 Die to the life that reproduces  
 The race of man without abuses.  
 The end has come, the summer has ended,  
 The harvester death, with life is blended,  
 Life—eternal life, from the throne of God,  
 The Lamb was the first, the first who trod  
 The banks of that river—the river of God.

*Anna White.*

### RE-INCARNATION.

LOUIS BASTING.

THE idea of re-incarnation, or more strictly speaking, transmigration of the human soul, is very ancient. It has and does exist among barbarous as well as highly cultivated races. Its basis seems to be the instinctive belief in a continuous existence, influenced by the fear of death and the desire for life. It has given rise to the noblest thoughts and profoundest speculations the unaided human mind is capable of; and the grossest superstitions and the most absurd puerilities are founded upon it. In the *Phædo* of Plato, treating of the Immortality of the Soul, the Greek intellect reached high-water mark; modern philosophy can add nothing to it, except it be derived from another source. But it is among the swarming millions of India that this doctrine has found its most numerous adherents and reached its fullest development. The Brahminical and Buddhist religions teach that the soul must undergo an almost endless cycle of births before it becomes fitted for union with Brahman, or reach Nirvana; that conduct in this life will determine

the nature of the next birth; if good, a higher grade awaits it; if evil, a lower condition will result. They have constructed an elaborate system that assumes to decide the penalty or reward for every action. He who steals a Brahmin's money will pass a thousand times into the bodies of spiders, snakes and other unpleasant things; if he steals grain, he becomes a rat; if milk, a crow; if sirup, a dog, etc., etc; while virtue will cause souls to re-appear in the form of teachers, hermits, kings, and demigods. Buddhism holds that a man's demerits may change him into a woman, a slave, an animal, a plant, or a stone; he may make his appearance in one of one hundred and thirty-six hells where the shortest term is ten millions of years; or his meritorious life will land him in one of the many heavens where the least duration of enjoyment is ten billions of years. But no matter what his state of misery or happiness has been, or how long it has endured, it must come to an end and he must be born again, and then his position may be completely reversed. One who has been a blessed spirit may be transformed into the vilest object on earth, and an inmate of hell may become a god. No wonder that their one chief desire is to become merged into Nirvana, a state of which forgetfulness, rest, sleep and absorption, seem to be the constituent elements.

Some features of this system are not without usefulness. It is related of Buddha that in order to call the attention of the monks of a monastery to the importance of maintaining order and cleanliness, he pointed to a broom

and told them that it had once been a monk who had been negligent in his duty of sweeping the hall of assembly.

Now let me refer you to that memorable night interview between Jesus and Nicodemus. "Except a man be born again he can not enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit," are the Master's words. Read of God's infinite love for the world, sending his son to save it, not to condemn it; not to subject his erring children to hopeless despair and endless torments, but to make it possible for all to be saved from their sins by faith, repentance and good works. Plato reasoned high and well of immortality, yet he was but groping in darkness till the Light of the World illumined the path of man; Buddha might honestly seek by prayer, fasting, meditation and poverty to gain a little better state for the next birth, but Jesus teaches that whosoever believeth in him shall have everlasting life. This change of purpose, heart and life, this faith, cometh even as the wind bloweth. There is no time set for it, no place appointed, it cannot be bought, learning will not obtain it, self-torture will not gain it; only the abiding faith and trust that blossoms into a continuous righteous endeavor secures the second and final birth that leads to full redemption and immortality.

How beautiful this is, how completely according with the design of a wise and good God: how sublimely spiritual in conception and operation, how plain and simple, adapted to the needs and understanding of poor mortals;

and how ludicrously wretched and absurd, how fatal in its consequences, dividing the people into inseparable castes, degrading woman, destroying hope, paralyzing industrial activity and intellectual effort, how grossly materialistic, is this cruel, God-less Eastern nightmare of re-incarnation! And, finally, since the experiences of all these multitudinous births are lost and forgotten, they are valueless, and the miserable soul becomes the mere plaything of fate and chance; while he who is spiritually born again is fully conscious of having entered the higher life.

These lines have been written because of the frequent announcement in a Western paper which is advocating a new system of theology and cosmogony, including apparently the doctrine of re-incarnation, that Believers unqualifiedly endorse that system. The editor and his friends have a perfect right to their views, but they should not make claims which can not be substantiated. It has long been the boast of Believers that they had no written creed, but they did have very decided opinions as to theological ideas and a practical religious life. In the authorized publications we frequently find the phrase "the present faith of the Church," which of course was the logical development of the faith taught by Mother and the first Elders, which faith was based upon the gospel of Jesus Christ. Is it not time yet to get together and formulate the present faith and further development from the platform of former days? We don't want a cast iron creed, but we need a statement of principles upon which all can

agree, leaving plenty of room for individual opinions, but avoiding confusion and looseness of essential doctrines, which inevitably result in laxity of discipline and disregard of essential precepts and requirements.

*West Pittsfield, Mass.*

### REMEMBRANCE.

JULIA RUSSELL.

*"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."*  
*Matt., vi, 19.*

The things which perish not  
With the using, I crave,  
A substance enduring,  
A power that will save.  
Take from me earthly idols,  
With all their pomp and show  
And lead me in the valley,  
Where healing waters flow.

AN echo from the above sweet refrain through the mediumship of our loved Sister Asenath now gone on to spirit realms, where a fuller realization of her soul's desires may be met, even now is wafted to our inner consciousness, meeting a response; that of a truth nothing is worthy to cherish save the immortal treasures gained through a perfect surrender of all earthly interests, and while we toil to make these our portion we invoke the continued aid of our spirit friends whose benign influence sheds light and hope in hours of burden and trial.

*Enfield, N. H.*

IN a world where there is so much to be done, how happy that there is so large a portion of daylight; in a world where there is so much to be suffered, how merciful that there is also so much night.

*Imaginary lines written by Elder A. Perkins which, perhaps, our departed Sister, Asenath Russell, might endorse.*

IN death's dark hour an Angel came  
And said, good daughter rise;  
Leave pain and sorrow, house of clay,  
And break all earthly ties.  
She smiled on me and took my hand;  
Forthwith we walked along,  
First through a frowning gate we passed  
And then we met a throng,  
Not strangers they, but souls well known,  
With whom I'd lived, and toiled and grown;  
And often in the house of prayer  
Had met with them and worshipped there.  
In songs of joy with kindred dear,  
Such greetings I did never hear.  
We then walked through rich verdant groves,  
And flowery fields, and gardens fair;  
Then to my mansion I was led  
To view the treasures garnered there.  
The deeds of life, the crosses borne,  
And acts of kindness all were shown  
In life-long deeds, I then was clad,  
The vestments I on earth had made.  
Upon my head was placed a crown,  
Prefiguring mortal life laid down.  
And then a school as I was told  
I might attend, which would unfold  
The laws of life in Beulah land,  
Which gives the growth its laws demand.  
'Tis here I breathe the air of bliss,  
A realm complete with happiness.  
My joy is full, I realize  
Reward for every sacrifice.

*Enfield, N. H.*

*Sacred to the Memory of Sister*  
*HANNAH BLAKE.*

HANNAH R. AGNEW.

LET us pause for a moment  
In time's solemn march,  
And dwell on the theme of to-day;  
Far out on the ocean  
In life's failing bark,  
From time we are bearing away.  
Away to that clime where  
The shore is unbroken,—  
Fair land of our beautiful home;  
There our Sister with angels  
In glory unspoken,  
Encircle the heavenly throne.  
A royal diadem, peacefully wearing,  
A purified robe, lily white;  
She has lived for the Lord,

Now his favor is sharing,—  
 Joint heir in his kingdom of light.  
 In memory we honor,  
 And call her most blest;  
 Our Mother, our Sister and friend;  
 Self-sacrificing as we now attest,  
 Faithful and true to the end.  
 On the evergreen shore,  
 In groves ever blooming,  
 Dear Sister, thy home is sublime;  
 A little while yet,  
 And we'll meet with you there,  
 In eternity's blissful sunshine.  
*Mt. Lebanon, N. Y.*

*In Memory of our departed Sister,  
 MARY J. LEWIS.*

HENRY W. FREDRICK.

A SISTER whom we all dearly loved, and who ever will be worthy of our kind remembrance. She entered the Community at White Water, O., about forty-seven years ago, and after living there some ten years, she moved to Watervliet, O., which has been her home from that date.

Our Sister has always been a faithful Believer, and her kindness was to all without partiality. Her spiritual interest in the prosperity of souls remained active during all of her gospel experience.

Although of such an advanced age, she remarked a short time before her death;—“I believe in doing all the good I can, and I think that is the way to gather souls to the work of the gospel.”

She was faithful in every duty. The temporal and the spiritual interests were all carefully considered, and she would say:—“We must not be idle and rust out. We must be interested for the good of our gospel home.”

Sister Mary now goes to receive her great reward, and in this there can be no doubt.

What is one profited if in gaining the treasures of this world, the soul is lost? We want to save our souls, and assist in the saving of other souls, so far as we are able. The world has nothing for us, and our time is lost in seeking for those perish-

able treasures. We will search for spiritual treasures that we may enter the kingdom of heaven. Let us keep ourselves pure and clean that we may be able to meet our Heavenly Father, and his chosen flock. Glory to God in the highest.

*Watervliet, O.*

[We are pleased to present to our readers, the letter written by Elder Harvey L. Eads, at the time of his removal to Union Village, O., in 1844. Ed.]

UNION VILLAGE, O., JUNE 30, 1844.

DEARLY BELOVED MINISTRY, ELDERS, BRETHREN AND SISTERS:—The feelings with which I sit down to write to you can not be described, and you will not think strange of it, I presume, when you learn the reasons.

I arrived at this place in good health and without harm, on Thursday evening the 28th inst. and found the Ministry and people in health and prosperity, so far as I have been able to learn.

On Friday morning, the 29th, the Ministry informed me that it was felt best for me to be released from all burden and care, and to make my home at Union Village. Notwithstanding it is the greatest cross that I have ever met in my life, yet you see, I have no choice left me. Yet this is the gift of God for me and I submit to it with as much cheerfulness and fortitude as I am able and trust and believe that you all, my dear gospel friends will do likewise.

I always believed in going with the gift, in simple obedience to that which was before me. I never found comfort nor blessing in any other way, nor ever expect to, hence, I would sooner lay down a half dozen lives than to oppose the gift of God and rebel against

the same, and this I believe is your faith.

It will be very natural for some to think or say, "If he must be released, why not stay at home?" My natural reason would be as ready to ask this question as any one of you, seeing that I feel in myself that I could walk in simple obedience in any order then. But these things are not for us to ask or question.

And now permit me, I beg of you, my good Brethren and Sisters, to give you one word of counsel in this my last and farewell address:—"Have faith in the gift of God. Be cheerful, knowing that we are God's heritage and that He will take care of his own, and will not neglect, nor forsake them. Do not judge the gift of God, I beseech you, nor cast reflections on any one in regard to this change. Remember, the greater our crosses and tribulation, if we bear them cheerfully, the brighter we shall shine.

Do not reflect on any one. Censure no one, for you will be sure to be wrong, and on whomsoever the anointing may rest, gather to it in love and respect, and God will respect and reward you in so doing. You may know and feel assured that the hand of God is in it, and who can withstand God? Who can search out his ways? no one;—therefore touch not the Ark nor look therein, lest his displeasure rest upon us as a flaming sword.

Receive these my farewell words to you, my love and blessing. I feel a glow of comfort in one reflection, that is, I leave you without a single unpleasant feeling against any soul, and I believe you all love me, and O may it never grow cold.

I will only add,—I was doing and had done the best I was able in supporting the order of the gospel and work of God while I was with you, nevertheless I do desire in humbleness of body and spirit, to say, that if I ever have said or done any thing, at any time, that has been any loss to any one, or that has hurt the feelings of any one, aged or young, Brother or Sister, I do beg of you to be so kind as to forgive me, and I promise I will be no dishonor to you wherever I may be called.

It is not necessary to add more, but I desire to be remembered in your prayers. Farewell,

Most Affectionately,

HARVEY L. EADS.

SHIRLEY, MASS., APRIL 3, 1893.

DEARLY BELOVED ELDER HENRY:—We do not forget you, or the labor of love in which you are engaged; but as we know that labor rightly directed is worship, that the promise to the faithful, "As thy day is, so shall thy strength be;" and further, that the God we love and worship, is a just rewarder of each worker, according to his works, we can surely hope and trust for you and ourselves, and all who love and serve Him, according to their best knowledge and understanding, a blessing, a treasure that will more than compensate. In the great store-house of God's love, there is enough for all. None need grudge another; but according to the measure they have earned and received, so will their love be expansive, and the more earnest their desire that others should share with them.

So in this sense and feeling we would try to be encouraged, and to encourage all to toil on to the end.

On the 5th inst. the writer will have filled the seventy-fourth year of his probation in time; and in view of the departure of so many worthies who have been

heroes in the strife, feels that there should be no slacking down, but a renewed energy and zeal to do battle for the truth and the pure way of God.

We have been blessed by a short visit from our true-hearted friend, Elder George Wilcox, from Enfield, Conn., who gave us a rather thrilling description of his experience in going to and attending the funeral of beloved Elder F. W. Evans, who, it seems, departed without sickness or pain, the physical part worn out, and simply standing still like a clock run down; but the spirit alive and wide awake and passing on to wider spheres of usefulness. Thus may it be with all who are left. Joined in the bonds of pure love here, we can not be severed from those who have gone before, for in Christ "There is no death," except to worldly elements and the conditions they produce and foster. From all of which we pray, "Good Lord, deliver us."

Spring-time is at hand. The wood yards are being cleared up, and active preparations being made for spring work generally. Small patches of snow still left. Too early to tell what the effect of the extreme cold in January, before the snows came, may have had on winter grains, of which we sowed considerable for a New England farm. We try hard to keep our union with each other and all that is good.

Our town, at last town meeting, broke her clean record, and voted for license. We hope sincerely we may be preserved from the evil effects which ordinarily follow such action, and trust that one year's trial may be enough to satisfy a majority, at least, that weak humanity needs no such inducements to go the downward way. Shirley is a lovely town, in location and picturesqueness, and has some good, earnest men. The influx of a foreign element to help her growing manufactures, is a threatening danger to her record of a peaceful past. But as all things work together for good, to the good, we hope good may come out of even this. With kindest wishes from your Shirley readers and friends.

Yours truly, JOHN WHITELEY.

Shakers, N. Y.

Second Family. Apr. 1833.

"In the midst of life, we are in death," is a saying we often realize, and it is as truly applied to earthly existence.

Though seed-time is here, still we are in the midst of winter, the ground being cold, frozen and unyielding, like too many of mankind, unwilling to receive the good seed, and if sown will not grow. But as the Lord sends his rain as well as sunshine to the just and unjust we shall have to abide in patience, for the sun's rays to warm the earth and make it fit for the growth of vegetation.

Our good Ministry are still with us, but will soon leave for Mt. Lebanon. We are doing all we can to forward our spring work. General time of health in Society.

We are striving to keep the spirit alive in our meetings and all through the week. As the laborers are few, and the harvest is great we have to struggle to keep the separation, for there are always some that seek for self-ease and selfish comfort, rather than sacrifice all for Christ's sake and the gospel. Perhaps there are too many anti-shakers that expect to get to heaven through the labors and exertions of those who have gone on before, and by their good works beg St. Peter to let them in.

Let us so work and live that we shall not have to hear the unwelcome sound, "I know you not." If in Jesus's day they were thieves and robbers will they be any better at this day?

Isaac Anstatt.

"THE lines are fallen unto us  
in pleasant places,"  
Sang the poet David, "I will  
bless the Lord."

So we, for joy and pleasure, give  
God our praises,  
But for pain and cross,  
do we, then, "bless the Lord?"

Mary Agnes Leavens.

THAT which is good to be done can not be done too soon, and if it is neglected to be done early it will frequently happen that it will not be done at all.—Bishop Mant.

## THE MANIFESTO.

### MAY 1893.

#### OFFICE OF PUBLICATION.

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### Editorial.

WHILE every part of the gospel testimony may need to be presented over and over again, to the end that it may be established in the heart, there are some things that being less understood than others, demand more attention through extended illustrations.

Some of these may appeal so directly to the order of mind that exists at the present time among men, that the thought of controversy on the subject may never be entertained. The commandment which says,—

"Thou shalt not kill," has become so thoroughly engrafted into the life of the civilized and religious classes that a trespass on this point shocks our whole being, as something awful, and a crime against both God and man.

Less depth of thought may hold us in contemplation, on the growth of acquisitiveness; and the order, "Thou shalt not steal," grows so dim in the eyes of the majority that they often lose sight of the command and accept it as a mere suggestion, convenient under certain circumstances, but of no especial value.

Jesus, however, was very explicit on these subjects, and gave his disciples to understand that all these moral precepts were essential, and should become a part of the life of those who wished to grow into the spirit of righteousness.

He spoke of the Law and of the necessity of keeping it as it was given through God's ministers, that it might be fulfilled in the lives of those who professed to be his disciples. Although the Law was the life saving work to those who accepted it, yet "a more excellent way" was being revealed in this new dispensation, having in it more of the blessings of humanity, with the added, crowning grace of an inspiring spirituality.

The disciples were instructed to regard these moral precepts of an earlier age, while at the same time they were urged to love their neighbors



and to care for them as they did for themselves.

Jesus brought forward, very carefully, some remarkable instances of self sacrifice, by which to illustrate this Christian principle, but through the selfishness of the human heart they have failed, to a large extent, in becoming permanently interwoven into the interests of life, and even at this date the saints and sinners are equally at a loss to determine who may or who may not be a neighbor, while there are about as many shades of conjecture on the point as there are individuals.

A more familiar acquaintance with the spirit of the gospel of the New Testament, may lead us into new, and better relations with mankind, and be to us a Teacher of righteousness.

On some of the lines of gospel teaching, either through ignorance or by willfully perverting the text, more or less obscurity is found to exist and the truth is sometimes glossed over to that extent that it is made to present a very different aspect.

Jesus through his faithfulness in obeying the voice of God, was early called a son of God, and pre-eminently occupies that position, although others who have accepted and been led by the spirit of God have received the same honorable name.

His life so wrought out in righteousness, so consecrated to God and to the good of humanity, was to all

others who should love him, and believe on him, an example, a pattern, a spiritual physician.

To follow him into the many duties of life, will insure success. To emulate his wise and powerful course as we walk among men would, indeed, lead us on to become the sons of God. His life was a life in God or a life in regeneration. It was a new, spiritual life, made so by the renewing of the Holy Spirit. As was his life, so should be the life of his disciple.

Generation, so closely allied to what some love to denominate "the first, great command," belonged to the teachers of another order. The Mosaic Law recognized the generative relation and encouraged it, and in God's name surrounded it with laws and ordinances to keep it, if possible, within the boundaries of propriety as understood in that age of the world. If by any means Moses can be denominated a Messiah, then he was the Messiah of generation, while Jesus being educated under a very different ministration was the Messiah of regeneration, or the Messiah of a "new and living way."

By many who enjoy the name of Christians or of antichristians, this seems to be one of the mist obscured subjects, and they seem determined to make Jesus a teacher of generation, the same as was Moses. Occupying, themselves, a low, sensual plane, they are far more anxious to

draw the Son of God down to their own level, and to their works of darkness, than to take up their crosses and rise to the plane on which Jesus the Christ has laid the foundation of his church.

Dunlavy with characteristic plainness says:—"Marriage and the order of the flesh have neither part nor lot in Christ, as is proved by the doctrine of Christ."

Paul, through force of circumstances, felt obliged, no doubt, to lower the standard of the cross of Christ, as he preached to the Mormons of Corinth, through the hope of saving some to a higher spiritual work. And many Christians of the present day, seemingly enjoy the idea of making generation and generative Christianity of superlative value in the redemption of the world.

Generation may be all well enough for the class to whom it belongs, and under the rule of God's laws for man, it may still be the "very good" of Genesis, but it can not be called Christian nor in any way be after the example of Jesus the Christ.

✂ Please write the articles that are intended for publication on sheets of NOTE SIZE, 5x8 inches; write with ink on one side of the paper, only, and much oblige the printers of the MANIFESTO.

## IMMORTALIZED.

THIS is the title of a pamphlet of about one hundred pages, that is being published in memory of Elder F. W. Evans, by the Elders of the North Family of Mt. Lebanon, N. Y. The work will contain much interesting matter relating to the life experience of Elder Frederick, and also a frontispiece of the good Elder, which will make it much more valuable. All will want to secure a copy. Price, in Paper covers, 40 cts. and in Cloth 50 cts.

Address Anna White, Mt. Lebanon, N. Y.

✂ AN article in memory of our aged father, Merrill Bailey, was received too late for publication in this number.

THE CREDIBILITY OF THE CHRISTIAN RELIGION, by Samuel Smith, M. P. is a beautiful little Book of about one hundred pages. The author, "as a man of business" says he "is not entitled to deal with the subject except in a plain and practical way." This very friendly manner in which the work is written will make it a pleasant companion, to many a thoughtful mind.

Published by H. L. Hastings, 49 Cornhill, Boston, Mass.

## THE TESTIMONY

OF

### CHRIST'S SECOND APPEARING.

*Exemplified by the Principles and Practices of the true CHURCH of CHRIST. A History of the progressive work of God, extending from the Creation of man to the "HARVEST," comprising the Four Dispensations now consummating in the MILLENNIAL CHURCH.*

Price, \$1.50

## NOTES ABOUT HOME.

Mount Lebanon, N. Y.

April, 1893.

"April now appears  
A child of smiles and tears."

So says the poet, and so we say, when realizing how little we know from hour to hour what weather to expect.

Mark Twain in humorously describing New England weather, says he has counted one hundred and thirty-six kinds of weather inside of twenty-four hours. This can be literally true when we consider that all the weather we have is inside of some twenty-four hours; there is no other place to have it.

Be that as it may we agree with Mark Twain when he says, that New England can not hold all her weather, it is bulging out on every side, and that is why we, who are so near the border line, are favored with such a variety.

On the 4th inst. the mutterings of distant thunder were heard, and the air seemed sultry. On the morning of the 6th we awoke to find one of the most beautiful weather pictures of the year, spread out before us. The ground was covered with snow eight inches deep, which had fallen so lightly, that the most slender twig had its share, without disturbance. When the sun rose the clouds fled, and over all this whiteness, was the brightest blue dome of sky that ever bounded our vision. As we gazed about us with delight, we could easily imagine that we were in fairy land, or were looking at a panoramic picture, so perfectly calm were all the forces of Nature.

But this part of the panorama was soon designed to move on, and at noon of the 7th we were wading knee deep in as severe and blinding snow storm as we cared to experience, over paths which an hour before were innocent of even moisture enough to call for rubber overshoes.

This, too, soon passed away, and the 8th gave us a succession of electric storms with heavy rain, from 11 A. M. until 3-30 P. M. This is variety enough, we think,

to suit even the most changeable, and we can all enjoy the part we like best.

But what a commonplace subject for Home Notes. The weather—which all know so much about. What else can we write of? Spring? Every one knows about that also. Wood is being sawed and split? That part of the programme always comes with the bluebirds and robins.

One special blessing is ours. Beautiful flowers in our dwelling house all winter, made a possibility by our steam heat. If steam heat does have its unpleasant feature, we forgive and forget it all, when we realize that no place is too cool for the growth of some plant. The best part of it all is the interest and care given them by some of the elderly people, who intend to live in the beautiful Now, ignoring the custom of frequent comparison between Now and Then. Those who live in Then, will never see the advantages of Now. Says the writer, "We need not be prophets, or apostles. The commonest life may be full of perfection. The duties of home are a discipline for the ministries of heaven."

*Amelia J. Calver.*

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Shakers, N. Y.

North Family.

April, 1893.

ONE of the sure harbingers of spring that we have longed for has arrived, viz., the song birds. How pleasant it is to hear their sweet notes in the early morning. The robins and bluebirds are among the best of our native song birds. This must be classic ground if we are to judge by the number of crows that are congregated here.

The author of "A Plea for Purity of Language" has conferred a great benefit upon fellow mortals in the compilation and publication of that article. Wish it could find a place in the columns of every paper in the land. We feel rebuked and admonished to have our language more in accordance with the testimony there given.

The old adage that "persons are known by the company they keep," can also be

applied, that persons are known by the language they use.

Our beloved Elder Alexander is at Son-yea, settling up unfinished business. Left the 13th of March, but we have not been without a shepherd.

The more we study the subject, the more convinced we are that psychological influences are a strong factor, and wield an important influence in human lives. Ever since our admittance into the Society, we have realized to a greater extent than ever before, the influence of the Mother spirit. Being the earthly home of our founder, her strong personality has impressed itself upon the place. May we that are young drink deep of that maternal inspiration to the uplifting and consecrating of our lives to this holy faith. How blessed it is that Brethren and Sisters can dwell together in the bonds of pure love, where the elements of the old creation never enter. May we walk with a humble and pure heart so as to be worthy of that relationship.

*Hamilton DeGraw.*

—◆—  
Canaan, N. Y.

April, 1893.

WE venture, this month, to cast in our mite in all humility of spirit, small though it seemeth.

The beautiful spring-time is approaching; the time to prepare the soil and sow seed. This we are actively engaged in. But not material seed in earthly soil alone would we sow, we have sowing and planting of a superior kind to attend to.

We have an interesting company of young people in our family, who form what they call "Our Educational, Ethical, Floral Circle." Educational, because it affords opportunities for education. Ethical, because good manners and morals, culture and refinement are included. Floral, because each member is designated by a flower name symbolic of brightness, cheerfulness and innocence. The circle denotes equality as all have equal opportunities, equal advantages and are equally compensated by making equal exertions.

They hold meetings bi-weekly in which very interesting original articles are read, poems and dialogues recited, and one subject discussed verbally at each meeting. Music vocal and instrumental is added.

One of the members is chosen to preside over the meeting whose duty it is to make out a written programme which she gives out at each meeting assigning a task suited to the age and ability of each one.

We feel anxious to sow this garden with good seed, to have the rain of heaven (spiritual baptism) descend thereon and the bright rays of God's sunshine (eternal truth) beam upon it, that beautiful plants may be brought forth of knowledge, wisdom, righteousness and peace; blessed fruits of the heavenly kingdom, and we therefore humbly and earnestly solicit the prayers and good feelings of our gospel relation in our and their behalf.

We can not afford to give all our time and attention to the maintenance of these physical bodies. We feel pressing upon us the responsibility of transmitting the testimony of this beautiful gospel to other souls that they with us may help to carry on the grand work of human progress and redemption.

We fully indorse the ideas of Elder O. C. Hampton and are ready and willing to curtail our wants to our necessities and thereby gain the much desired time for mental and spiritual development; but do not as yet see clearly how matters can be changed and satisfactorily adjusted, but hope the good time is not far off.

*Emily Oford.*

—◆—  
Shaker Station, Conn.

April, 1893.

THE Apostle asks the question: "What is your life?" He was speaking of the brevity of life; but the question may be asked in connection with our every day life. Does the life correspond with our profession? It certainly should. Christ tells his followers to let their light shine. If we are the salt of the earth let us show our preserving qualities. If we are the light of the world, let us shine.

Let us attend to our duty; do the work

required of us, and we shall receive the "well done" at last.

Each day brings its duty, and if we do those things that should be done, we shall have no time to do that which is wrong.

O the glorious victory that is sure to come, makes the burden lighter on our journey home.

May is always a busy month and every day should be improved to the best advantage. Brain work tells better than muscle. We should not try to till too much land, to do less and do it better may be the wisest. When spring comes it does not last long, so we must spring to the work. Nothing is gained by planting too early.

The secret of having eggs in winter is to have pullets hatched in March or April that they may be fully matured before cold weather. Leghorn pullets hatched in April should lay by the first of November.

The profits in poultry as in everything else, depends on proper management. Hens pay cash for all labor bestowed on them. Good judgment in feeding hens will produce good results. Too many chickens should not be kept in one flock.

*Daniel Orcutt.*

April, 1893.

We once more welcome the spring days with the merry voices of the birds, and gladly bid adieu to ice and snow, although the past week there has been a cold storm with three inches of snow which hastily disappeared being rather late for service. The roads are now passable. Spring work will doubtless come forward rapidly as ploughing has commenced. Our potatoes have sold readily the past month without any effort to dispose of them. Painting and repairing our dwelling house ~~is~~ being pushed forward with rapidity, and the improvement of the heating apparatus is now considered a good labor saving improvement and gives perfect satisfaction. Health prevails, and this blessing with every other so bountifully bestowed, causes our hearts to overflow with thankfulness and gratitude to God for his love.

*Maria Witham.*

**Ayer, Mass.**

**FIGHT** your own battles. Hoe your own row. These words were spoken to me when I was quite young, and struggling under difficulties that seemed almost impossible to be removed.

No one can so well help you as you can help yourself, unless they are equally interested in you. If you have a job of work in hand, put yourself into action and do it, and you will find much better results than to wait for some one to come along and do it for you.

The man or woman that is to succeed in this life must be filled with push and principle. Be it spiritual, intellectual or physical gains,—they are as sure to succeed as night is to follow day.

In a more worldly point of view, it is not the man nor woman who has had a thousand or thousands at the start of life, that has benefited mankind the most; but it is those who have worked their way to the top of the mountain. Who have had push and principle enough to go ahead, regardless of slander or criticism from those less resolute.

Life at best is a battle from the cradle to the grave and it is by decision, by character and by courage that the price is won. We must have decision and courage in a spiritual growth. Let us show our courage and our strength of character. We have placed before us principles far more precious than gold or silver. Let us contend for the imperishable treasures with the same zeal as did our forefathers, that we may inherit the legacy that they have left for us, as disciples of the Christ.

We gladly welcome the merry songsters of the spring, after a long and severe winter. Our houses for wood are filled and our door yard put into order. The chips and rubbish from the wood pile are all carried into the house.

*Andrew Barrett.*

Enfield, N. H.

April, 1893.

WITH the assurance that a long and dreary winter has taken its flight, comes an added joy, that since our last contribu-

tion to the MANIFESTO, the harbinger of death has not invaded our home, to take from our midst either Brother or Sister; an experience unknown to us in the several months that have passed; and now we may speak only of the living whose presence we are blest daily to enjoy.

Nothing of remarkable interest is moving at present date; each succeeding day brings its measure of care and burden with willing hands and hearts for needed service. We are now in the midst of the maple harvest anticipating everything sweet for a time at least. About seven hundred trees were tapped which, for the most part, have yielded quite abundantly. If the weather continues favorable we may derive some profit over and above the time and labor given. We are likewise having some repairing done incident to this season of the year. The bakers' oven is undergoing repairs; also masonry work at the laundry which required greater safety as well as convenience. Other improvements are under consideration and may receive attention in course of time adding beauty to our home and surroundings.

Sisters are as ever engaged in their several occupations where duty calls, striving to keep the house in order as best they may.

Health of our family quite good at present time; a blessing we know how to appreciate.

Our kindest love and interest we would that all might share.

*Julia Russell.*

### Canterbury, N. H.

#### Weather Record for March, 1893.

Highest Tem. during the month,	49.
Lowest " " " "	3.
Mean " " " "	27.3
Snowfall	6.5 in.
Total precipitation	2.77"
Greatest " in 24 hours	1.31

N. A. BRIGGS.

April, 1893.

I CAN not begin these Notes without referring in thankfulness to God for his wonderful workings in the hearts of his

people, which are abundantly manifested in our hours of worship. The sharp and powerfully inspired testimonies of consecrated souls must be of a cleansing character for the holy, living temple of God, whose temple we are. The world looking for something it can not find, must yet come to Zion to hear the living word of the Lord.

As Brethren and Sisters in Christ, O let us all be fully alert to duty's call and to our active possibilities, that we may be able, when souls flock to our open windows, to have suitable abodes of righteousness, where we can receive and successfully care for them. The little leaven possessed by the small band of Believers on earth is to be the redeeming substance of lost humanity. The pearl of great price has been entrusted to our keeping; let us make a wise disposition of its benefits.

As the seasons revolve bringing us the anxious seedtime, let us as expert sowers, give due attention to the thorny and stony places as well as to the good ground, and we can come again with rejoicing from a plentiful harvest bringing our sheaves with us.

Although we are emphatically told to put our hands to work, it is not in the faithful performance of the daily duties alone, but when that is supplemented by giving our hearts to God, then we secure the full results of our mission.

Our dairy supply of milk, cream and butter has maintained a uniformly superior showing, all through the late severe winter, thanks to unusually good stock management. The dooryard is at present the scene of some degree of activity in sawing, splitting and housing about six hundred cords of fire wood, the work being done by the Brethren, with the help of several hired men.

Spring being backward with us, ploughing will not commence for some time yet. Our water supply naturally gave us considerable anxiety during the intense cold weather of the past winter; but trouble was altogether averted by the adoption of timely preventive expedients. The water

used in all of our houses and barns is forced to a distance of fifty rods and a height of one hundred and ten feet by a six inch cylinder and twelve inch stroke, Douglas force pump, run by a ten foot overshot water wheel with a continuous speed night and day of fourteen strokes a minute. This supplies us with about thirty barrels an hour, which is deemed insufficient for our present needs. We contemplate making improvements in the near future.

*Albert Evans.*

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**Sabbathday Lake.**

April, 1893.

TO-DAY the weather seems a little flattering and we are too ready to believe that winter is over. Cold weather has continued up to this time with but few moderate days; and spring is surely a month later than it was last year. We have lived through a very cold winter. Is the earth approaching another great glacial period? It seems like it. The night of the 6th inst., about midnight, we had a storm of rain, then hail and snow, with heavy thunder and lightning. The barn of one of our near neighbors was struck and a cow killed, but the barn was not burned.

On reading the notes of last month's MANIFESTO, we see that our Brethren and Sisters, generally, have experienced trying times with the freezing up of the water pipes. We have had the same trouble with ours. Pipes laid four feet under ground have frozen and it will be some weeks yet before they can be repaired.

Our Brethren have lately purchased an eight H. P. portable engine to take the place of a smaller one, which was considered unsafe, from the throwing of sparks; and had to be forced to do the work required,—that of sawing wood and cutting ensilage.

They would like to be running the saw-mill, but the logs are encased in several feet of ice which has not even begun to break around the shores of the mill-pond. Last year they commenced sawing the fourth of April with no ice to be seen.

We have lately received a large order for sweet corn seed, which we shall furnish at three dollars per bushel, and the Brethren are hastening to have it in readiness when called for.

All are aware that the season is approaching when we shall be surrounded by people from every nation, and realize the importance of being armed with that spiritual strength which will administer to them instead of receiving of their spirits.

*Ada S. Cummings.*

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**Alfred, Me.**

APR. 1893.

THE days pass swiftly and each day brings its round of duties, still there seems to be little of interest to write about. The cold weather wore its welcome out long ago, but it lingers with us. Here and there can be seen snow, just enough to remind us of what has been. We would like some warm, pleasant weather after all the cold we have had.

Brethren have finished sawing and splitting the wood, and will soon be busy on the farm.

Strangers often inquire about our school, so think it would be well to copy from the Town Report, what it has to say about it.

"This school in its well furnished and neat room, thorough and experienced teachers, tidy and obedient pupils, maintains its well established reputation as an excellent school, and is a credit to the Society of Shakers as well as the town."

A few days since we bid farewell to our aged father, Merrill Bailey. Another noble soul has gone to meet the reward of a true and upright life. Blessed indeed are such souls, and well have they earned the joys that are theirs. But as the pillars of Zion one by one pass to the Better Land, we cry from the depths of our souls:—"Lord, send forth more laborers into the field, Sustain them with power from on high."

*Fannie Casey.*

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**South Union, Ky.**

APR. 2, 1893.

BELOVED ELDER HENRY:—You say you are walking among snow drifts. Well,

we are reveling in sunshine and flowers. Mercury stands at 65 degrees and peach trees are in full bloom. Leaf buds are bursting and the woods will soon be green.

We have planted our gardens, also some corn in the fields. Sometimes we have a little frost. On the night of March 24th we had a very severe gale accompanied with rain and hail, which did us much damage. It unroofed a part of the dwelling at the East family, and damaged the dwelling at the West family by breaking the slate on the roof and the glass in the windows.

Miles of fencing and lots of timber as well as many fruit trees were blown down and left for us to witness the destruction of a few hours.

I enclose two little flowers, a hyacinth and a buttercup. In these you will see that spring is on its way to your northern home. We report some sickness as the children are afflicted with the measles.

*John W. Perryman.*

### INQUIRY.

No. 9.

WHAT is sin according to the Shaker faith?

Sin is a deviation from right, while righteousness is to do right, to think right, to speak right and to act right. To pursue any other course is wrong, crooked or sinful. Jesus says, "Prepare ye the way of the Lord, make his paths straight." To make crooked paths is not as Jesus taught, it is unrighteousness or sin.

To the Jew, sin was a transgression of the Mosaic Law. This was given of God for the prosperity of the children of Israel and to hold them as a peculiar people, among the nations. God wrote the Law on tables of stone, but at a later date he promised to write his law in the hearts of his people,

with this assurance, "I will be their God."

To keep this law is the beginning of wisdom, and no less a valuable lesson in practical righteousness, while to depart from it inculcates unrighteousness, and is consequently a sin. This law so essential to the Jew, was a system of discipline for a more advanced order of life, or it served as a school-master to bring the soul to Christ. Here was a higher light, a deeper religious teacher, who carried his disciples into a righteousness that demanded of them a greater self-denial and a closer walk with God.

To accept Christ we must accept his life, and this becomes our salvation. Any neglect on our part to fulfill these sacred obligations, is unrighteousness or sin against the light of God.

A Christian Community must be established on the foundation of righteousness, and its rules and regulations must protect it against the elements of a worldly life. The spirit of God must enter into its government and be the ruling influence of the whole order. To trespass upon this government, to teach contrary to the protective principles of the Community is a trespass upon our religious obligations, an injury to our God-given home, and consequently a sin against the Community and against God.

"Strait is the gate and narrow is the way that leadeth unto life." Righteousness makes a strait gate or path, but sin makes the path of life crooked.

In the loving kindness of God he promises to take from the Jews all the diseases of the Egyptians if they would



only keep the Mosaic Law. It was indeed, a very close test of a nation's righteousness, and yet it proved to have a very salutary effect upon this wonderful nation. To see a sick Jew was, at once, an evidence that sin was at his door.

Jesus, after healing the sick man, said to him, "Behold, thou art made whole: sin no more lest a worse thing come upon thee. This sick sinner must then go to the priest, confess his sin against the Law, and make his offering of atonement. He possibly may have eaten a piece of pork and as that was forbidden by the Mosaic Law he had need to confess it, as does every Christian who eats the scrofulously diseased animal. Dr. Foote says, "Both man and hog are intemperate eaters. and addicted to filthy habits, and while mankind are injured by eating hog, a healthy animal to-day, would in time become diseased by eating man."

[Contributed by H. DeGraw.]

#### WHAT IS PROGRESS?

##### *Extracts from Archbishop Ireland's Columbian Address.*

PROGRESS is in man, it is the growth of man in the faculties and powers of his being, in his empire over inanimate and irrational creation. There is no progress deserving the name where no provision exists for the growth of man's spiritual nature.

Progress is the continuity of creation, to arrest it through malice or indolence is a crime against Creator and creature.

Christ's gospel is throughout a gospel of progress. I will never believe that good must necessarily yield to evil—and hence I shall never cease to put my trust in the progress of humanity.

THE path that has once been trod  
Is never so rough to the feet;  
And the lesson we once have learned  
Is never so hard to repeat.  
Though sorrowful tears may fall,  
And the heart to its depths be riven  
With storm and tempest, we need  
them all  
To render us meet for heaven.

Self-consciousness destroys one's power  
for Good. M. J. A.

## Deaths.

Mary J. Lewis at Watervliet, O. March 14, 1893. Age 84 yrs. 9 mo. and 6 days.

Hannah Blake at Mt. Lebanon, N. Y., March 16, 1893. Age 82 yrs. and 17 days.

Sister Hannah was gathered into the Society at the age of nine years. Has ever been a worthy and faithful member, most beautifully exemplifying in daily life all the Christian virtues. E. A. Sears.

Christian Lantz, at Watervliet, O. March 19, 1893. Age 85 yrs. 1 mo. and 10 days.

Br. Christian was born in Bernsburg, Germany, Feb. 9, 1808. He entered the Society at North Union, O., March, 1852 and moved to Watervliet, O., Oct. 1889. He was loved and respected by all who knew him. H. W. F.

Merrill Bailey at Alfred, Me., April 4, 1893. Age 92 yrs. 7 mo. and 7 days.

He was born in Colebrook, N. H., and came to this Society with his father, Moses Bailey, when but twelve years of age. During these eighty years Br. Merrill has occupied from time to time nearly every position of burden and trust in the Society and always with fidelity and honor. By all who knew him he will be remembered as "that noblest work of God, an honest man." J. B. V.

Jason Blakeley Pool, at Hancock, Mass., April 7, 1893. Age 71 yrs. 4 mo. and 27 days. Lived in this Society forty-eight years. I. R. L.

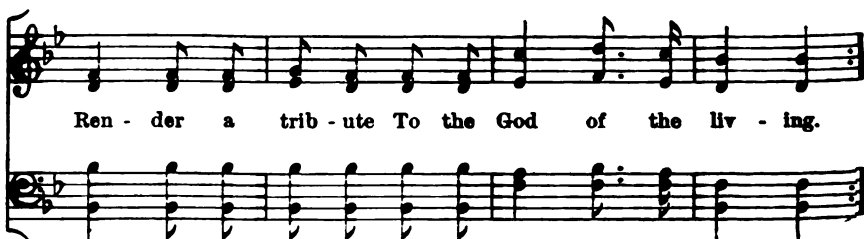
## THANKSGIVING.

*"He hath called you out of darkness into his marvelous light." — 1 Peter, ii, 9.*

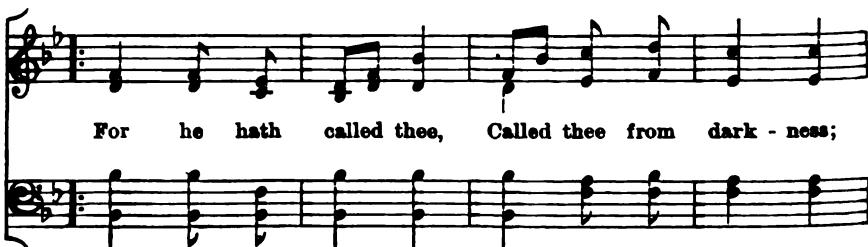
CANTERBURY, N. H.



Break forth, O my soul, In songs of thanks - giv - ing,



Ren - der a trib - ute To the God of the liv - ing.



For he hath called thee, Called thee from dark - ness;



Sing of his bound-less love, With joy and glad - ness.

## Books and Papers.

An article that will attract all interested in the photographic art is "The Boston Camera Club," by Benjamin Kimball, in the April *New England Magazine*. It is finely illustrated with samples of the best work of the members of the Club.

### SHE KEEPS EIGHTY SERVANTS.

THE Countess of Aberdeen, who keeps eighty servants in her home in Scotland, and is considered to be the one woman in Great Britain who has come closest to a solution of the servant-girl problem, will tell of her methods of treating her help, etc., in an article for *The Ladies' Home Journal* entitled "How I Keep My Servants."

### A DELIGHTFUL BOOK—IK MARVEL'S DREAM LIFE.

NOT many books by American authors will receive from book-lovers so nearly unanimous a verdict of "delightful" as Ik Marvel's (Donald G. Mitchell) "Dream Life," so the new edition of it, reduced in price from \$1.25 to 20 cents (postage 5 cents extra) just now offered by John B. Alden, Publisher, is sure of an immense sale. It is a very pretty volume, large type and dainty cloth binding, notwithstanding its fabulously low price, which is accounted for by the expiration of copyright and the passing into Mr. Alden's hands from the higher priced publishers. Mr. Alden's Catalogue of Choice Books, 128 pages, is issued monthly and sent for a 2-cent stamp is a veritable "literary gold mine." Address, JOHN B. ALDEN, Publisher, 57 Rose Street, New York.

IN THE APRIL PHRENOLOGICAL, (FOWLER & WELLS Co.) the elaboration of character discussion is more than usually pronounced and more than usually interesting. The editor of the Christian Union and preacher in Plymouth Church, Dr. Lyman Abbott, is accorded first place with a sermon that exemplifies the principles of mental science in a notable fashion. How they have accorded honor to Miss Frances Willard in England is warmly stated by Lady Somerset over her signature. Orange Judd is sketched appreciatively, with a portrait of the progressive advocate of American farmers. F. Marion Crawford, the well known novelist, is carefully "phrenographed" from life and an excellent portrait given. Professor Sizer continues his very taking series on "Heads and Faces," and illustrates the woman's side of organization convincingly. Dr. J. L. Capen talks of the objections of certain doctors that don't seem much like objections when analyzed. A clear statement of what Psychometry is, answers a question on that point. Mrs. C. F. Wells gives sketches of Mrs. Sarah Jane Hale, the Rev. Lucius Holmes and others of the leading spirits in the early life of American Phrenology; as Mrs. Hale was very eminent in literature forty years ago, her influence was of high importance. A Pursuit after Vitality contains some hints from personal experience. Faith and Chloride of

Lime, Vegetarianism and Endurance of Heat, are in Science of Health Department. The Anthropological Notes are very instructive, and so are the Editor's Items and Correspondents' columns. A good number all through, as subscription price is now \$1.00 a year or 15 cts. a number. Address Fowler & Wells Co., 25 E. 21st St., New York.

### WORLD'S FAIR WILL OPEN MAY 1.

As the crowning result of the great efforts that have been put forth by the officials, the Exposition will be open to the world May 1st.

The April issue of the "WORLD'S COLUMBIAN EXPOSITION ILLUSTRATED," authentic organ of the WORLD'S FAIR which was established in 1890, contains a resume of the present status of the Exposition. After the Fair, this paper will be known as "CAMPBELL'S COLUMBIAN JOURNAL." This number contains information from the Great Departments of the Exposition, under specially designed appropriate headings; also special articles on "What It Will Cost to See the Exposition," "How to See the Fair," "The Exposition will be Ready," "No Exorbitant Prices," "Adequate Transit Facilities," "Can not Close the Gates," "Problems to Solve," "Art Works Chosen," "Siamese Exhibit," "South Africa Exhibit," "Mexico Exhibit," "Display of New South Wales," "Columbus' Documents at the Fair," and "U. S. Coin Exhibit," etc., etc.

Among the multiplicity of copper plate illustrations are "The Persian Violet Exhibit," "Sculptors at Work on Colossal Figures," full page cut of "Machinery Hall," also "Agricultural Building," "Statue of Four Seasons," "Peristyle Statue," "Bird's-Eye View for center piece," "Official Map of Exposition, with key to Exposition, State Buildings and Concessions," "Statue of Franklin," "Lord of the Isles," "Vast Boiler Rooms," "Guatemala Building," "Views of New South Wales Mining Exhibit," also "Mammoth Ferris Wheel," etc., etc.

Among the noted personages is the Boy King of Spain, who with President Cleveland will open the Exposition; the Queen Regent, late King Alphonso XII., Princess Eulalia, Prince Antonio de Orleans, President Barrios and wife of Guatemala, together with Chief John M. Samuels for frontispiece, etc., etc.

Altogether this issue is a library of information, and coming as it does just before the opening of the Exposition, it is invaluable to all who intend visiting the Fair, and is still more valuable to those who can not. One number is worth more than a year's subscription.

The object of this publication is to make a Complete History of the Fair. The First BOUND VOLUMES with indexes to 1,000 illustrations, are now ready. The publisher wants good agents in every town.

Subscription price 12 issues \$2.75. Sample copy and full particulars sent for 25 cts. in stamps. Address,

J. B. CAMPBELL, President,  
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**THE JOURNAL OF HYGIEIO-THERAPY.** April. Contents. Phrenological Character of Prof. Haddock; Dietetic Errors; Hygiene; Not only Health but Humanity; Vegetarianism and Moral Purity; Anti-Vaccination; Virtues of Air and Water; Salt in Cold Climate, etc., etc. Dr. T. V. Gifford & Co., Kokomo, Ind.

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# The Manifesto.

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No. 6.

## SIX HOURS IN HEAVEN.

*A journey to the Land of Canaan.*

BENJAMIN GATES.

HAVING been many times kindly invited to visit the little band of Canaanites, I determined to set aside the duties that had heretofore prevented me and go to them.

April 2nd, 1893, was selected as being the best time to make said visit; accordingly at nine o'clock on Sabbath morning I left Mt. Lebanon Church Office for that purpose. After a short drive of about three miles I arrived at the home of our dear friends, feeling quite weary and sore from the jolting over rough roads, that were filled in many places with drifts of snow and cakes of ice.

As I approached their dwelling I heard beautiful singing. The family had just commenced their Sabbath morning meeting, and the whole house and door-yard sounded and resounded with the strains of their heavenly songs such as I have seldom or never heard before.

After a short rest in the reception room, Br. George Clark conducted me into the meeting room. There my eyes beheld thirty-four angels in mortal

form—lovely consecrated souls who had congregated for the purpose of worshipping God, also an innumerable company of angel visitors from the immortal land. Br. Jonathan Wood, Edward Fowler, Daniel Sizer and many others were recognized by the spiritual visionists.

During the meeting heaven's best gifts descended freely, and each member had something to offer to add to the edification and blessing of all assembled. An intermission followed in which we enjoyed an abundant and wholesome repast, together with a short introduction to each Sister and Brother.

Again we gathered in the Chapel for a social visit. One hour and a half was most agreeably spent in listening to the reading of original articles, hearing the lovely songs of Zion and in pleasant conversation. We were delighted with the children's recitations which were not only interesting but very instructive. Even the smallest children had committed to memory an amusing anecdote or an item of history all calculated to add cheer and pleasantry to each moment.

I realized what it was to sit in heavenly places and to feel the joy of heaven. What more could any soul desire?

It was with reluctance that I parted with those dear Brethren and Sisters: important duties called me in another direction and I was compelled to obey, but often, yea often I have remembered that heavenly meeting. It was indeed one of the loveliest and greenest spots upon which I have ever rested in all my journey through life.

*Mt. Lebanon, N. Y.*

### THE MILLENNIAL DAWN.

HAMILTON DEGRAU.

“’Tis coming up the steep of time and this old world is growing brighter.”

Viewed from the mount of spiritual exaltation, the perturbations and apparent retrogressive movements of human society are but the ebullitions of the surface. The mighty current of life in its entirety is moving onward and upward. If it were possible to be otherwise, then the hopes and ambitions of the individual soul for better conditions would be futile, a false light, a hollow mockery to the promptings of the higher life; and the struggle for advancement would be a striving against fate. But not so. The fiat has gone forth, “Let there be light.”

To the student of history in reviewing the conditions of life ever since the dawn of historic time, the advance has been slow, but permanent. Where darkness once brooded upon the face of the waters in both a material and spiritual sense, now the illumination of positive knowledge on questions pertaining to the life of man lighten up the dark chambers and render the problem of life easier of solution. We

see many incongruities, false conditions that exist in our modern, social life, and at times are inclined to become pessimistic, but when compared with centuries past, they show a marked increase on the line of permanent advancement.

“Upward the course of empire must take its way.” No antagonistic forces will for a moment be recognized, as its ultimate destiny is marked out, and that is, eternal progression.

The feelings of the philanthropist are touched and deeply grieved at man’s inhumanity towards man, but what of the time when those feelings were unknown to the race? The fact of their being felt is proof positive that man is on the ascending scale. Yea, the brotherhood of man is coming. So courage, comrades! “I see a light, a light on the distant horizon, its rays illumine the path of the pure and betoken the coming morning.”

Those glorified souls that the revelator saw, while in vision he viewed the progressive work of redemption, that had come up out of deep waters of tribulation, is typical of the ultimate destiny of the race. Is there a sane person that to-day would be willing, if it were possible, to go back and live in even the best society four hundred years ago? The time between now and then is so short that comparisons can be drawn. At present the physical forces in nature are being grappled with a firm and determined spirit; and the injunction is being literally obeyed, to “go forth and subdue the earth.” When the work of physical subjection has been in a large measure accomplished and the earthly elements are

moving in concord with the divine spirit in the race, then the unfolding of the spiritual part will advance with increased rapidity.

Among all the vast material that has accumulated through research into the antiquity of the race that is clouded with doubt and uncertainty, two facts stand out prominently and in bold relief, entirely removed from the realm of questionable ideas. First, the fact that through the most careful and painstaking geological investigations, the race of genus homo has existed on this planet for a time so remote that it is difficult if not impossible to compute the time in years.

Second, that the start was very low in the scale, so low that the most degraded specimens of the race at present can not be compared with them. But the inspiration for advancement was there though latent, and was slowly but surely through tribulation asserting its right to move upward. And who can grasp the idea or comprehend the possibilities in store for future generations? The superiority over the present will be as the transcendent beauty of the noonday sun eclipses the reflected light of the moon.

Oh that we could all have our spiritual sight opened as the young man did while with the prophet on the mount and realize that they that are for us, are more than those against us; and that every one who lives the truth and is striving with an honest heart for the advancement of the brother and sisterhood of the race, is surrounded by the hosts of heaven, and holy angels of light and power are hourly ministering to their needs.

The advancement has been in cycles or the rising of sub-races to appoint when their vital forces were exhausted, and they apparently receded or were absorbed in younger and more vigorous ones, they in turn conserving what had been gained and advancing onward and so upward to the present time.

*Shakers, N. Y.*

### PREPARE THY HEART.

LUCY S. BOWERS.

O RESTLESS heart, disturbed with anxious care,  
And torn with winds of worldly strife  
and woe, [low.  
Sweet Peace on silver wing is hovering  
Within thy courts a holy place prepare  
For her, the subject of thy hope and prayer.  
Cast out the troubling guests the soul  
may know—  
Self-will and pride, that wander to and fro  
Despoilers of the bliss which thou shouldst  
share.  
Let in the angels, Truth, and Joy, and Light,  
Who swell the fullness of sweet harmony,  
Who guard love's ceaseless fountain pure and  
bright,  
They are the ministers of God to thee,  
Make welcome these, and Peace will find a  
place,  
And fill thee with her own abiding grace.  
*Mt. Lebanon, N. Y.*

### ADDRESS

delivered at the funeral of Jason B. Pool.

LOUIS BASTING.

WE find in the ancient scriptures the death of every king of Israel recorded with the phrase: "he died and slept with his fathers." This stated not only the fact that their bodies were deposited in the tomb of their ancestors, but also the view entertained in those early days of the nature of death; it was regarded as a sleep, an endless repose. The idea of the immortality of the human soul was then

almost unknown: Job asked the question: "If a man die shall he live again?" By means of reasoning, the exercise of hope and faith, and the inner light that came to him, he could answer that question in the affirmative. But not till the coming of Jesus Christ was the future life fully revealed. After the crucifixion he appeared again and again to his people and gave indisputable evidence that death had no power over him, that the grave could not hold him. This was the direct confirmation of his teachings and prophecies. "Because I live ye shall live also. I go to prepare a place for you, that where I am you may also be. I am in the Father, the Father is in me, and I in you." Here we see the fulness of the redemption revealed, which is the complete union of the soul through Christ the mediator, with God the Father and Creator of all. This blessed consummation is the final destiny of those who have entered into eternal life here in this world, by faith and prayer and sincere repentance. "He who will confess me before men, him will I confess before my Father; he who denies me before men, him will I deny before my Father." Some visible act, some evidence of a desire for a better walk of life and conduct than the merely natural, is required. "If a soul lift but its little finger it will finally be saved," said Mother Ann.

There are people among savages and heathen who have never heard of Christ, and who are yet merciful, honest, truthful and pure above the standard of their nation; they follow the inner light and are accordingly accept-

ed. But much more is expected of those who have heard the gospel message; for to whom much is given, of him much is required. And still the fact remains that however earnest a man may be to become righteous in all respects he will fall and fail many times. The record of the lives of the best of the human race, and our own experience among those whom we honor, trust, and look up to as examples to be followed, prove that there is no such thing as moral and spiritual perfection in the mortal state. Lawgivers and prophets, saints and apostles, to whose devotion the world is so greatly indebted, all failed at times to live up to what they preached and taught.

Look at Peter. Jesus was about to leave the world, but told him he could not yet follow him. "Why can't I follow thee now?" says Peter; "I will lay down my life for thee." Before morning this enthusiastic man three times disclaimed all knowledge and acquaintance with Jesus. Such erratic conduct is not uncommon.

No man, however good and correct his conduct has been, is fitted to enter after death at once into full communion with God. There is a further work to be done. Like a plant that is removed to a more congenial soil for growth and expansion, is the soul whose germ of spirit has unfolded into some degree of life on earth. There are, no doubt, dead souls who never get beyond the grave; who have refused to accept Christ under whatever name or in whatever form he approached. Let us hope that there are not many.



While it is utterly unscriptural to conceive an endless state of torment for unrepentant sinners, it is equally irrational to think that all, no matter what their lives have been, will be saved and live. Immortality is conditional. Jesus Christ came to bring eternal life; he imparted the knowledge that leads to it. He is the Savior still. For, were men to be judged by Divine Justice only, all would be condemned; no soul could live. But Divine Love, represented by Jesus, interposes the plea of mercy; for he was man himself; he knew what was in man. Then the soul is given another opportunity; the law of life and death is placed before it again, and removed from the fetters of the body, no longer subject to the attractions of worldly pleasures, the evil influences of sin and corruption in society, of hypocrisy in the church, it may obtain the gift of eternal life. This is progress. The souls of men entering spirit life are just what they were in earth life; death has not changed them; the character and individual propensities are the same. But, released from the burden of clay, the sensibilities and perceptions must necessarily be finer, regret for past transgressions must be keener, remorse on account of slighted opportunities more acute, the suffering and agony which all genuine progress involves, must be more intense. Hence the supreme importance of using the knowledge which the gospel of Christ imparts aright. Guided by its spirit earth life becomes most successful, affords the highest contentment and accomplishes the greatest good; although this is a mystery unapprehended by

the natural mind. Death becomes a mere transition; the new life opens as a new day, without shock or terror. What is more reasonable than to suppose that our departed brother has been met by friends, Believers, whom he has known and loved; that they have made him welcome to a place among them; that they know the needs of his soul and are able to supply them; that they will endeavor to lead him, surely and gently, to higher planes of thinking and living! I believe that this will be the case with him; I hope that every soul may find true friends and helpers in the world to come; I pray that it may be so with me.

*West Pittsfield, Mass.*

---

*In Memory of our Aged Father,*  
*MERRILL BAILEY.*

FANNIE CASEY.

SOFTLY as the day declineth,  
Gently as the waters flow  
Came the summons for our father  
To the Summer Land to go.

He was ready for the summons  
Waiting, praying for the time  
When from earth he would be wafted  
To a holier, happier clime.

Weak and trembling were his footsteps,  
White the locks that once were brown  
And the voice so strong in manhood  
Age, had made to different sound.

All these weaknesses are over,  
Strong again we know thou art  
True and noble, sainted father  
Ready now to act thy part.

Thou wert ever firm and loyal,  
To the cause of truth and right,  
Thou wert ever true and faithful  
In thy duty day and night.

Thy pure life of holy virtue  
As a guiding star will be  
To the faint and weary pilgrim  
Tossed about on life's rough sea.

We shall honor, love and bless thee  
All thy acts of kindness done,  
We shall keep in fond remembrance  
Dearest father, faithful one.

Let thy holy presence cheer us  
On our journey here below  
Let thy love and blessing keep us  
Where no harm our souls shall know.

And when we shall end life's battle  
May we find a home with thee,  
Until then, farewell dear father,  
Happy spirit, blessed and free.  
*Alfred, Me.*

---

*In Memory of our Departed Sister,  
KATIE DILLON.*

FIDELLA ESTABROOK.

OUR dear Sister now has left us,  
Gone to join the angel band,  
Gone to dwell with blest immortals  
In the blessed Summer Land.

As a tender, fragile plant  
Left in uncongenial climes  
Droops its leaves then fades and withers  
On the barren shores of time.

When transplanted in the sunlight  
Lifts it leaves in freshness up  
Sends forth tiny buds and blossoms,  
Holding high its floweret's cup.

So her spirit now transplanted  
In the glorious realms above  
Is refreshed by dews of heaven  
Warmed by God's unbounded love.

We shall miss this flower of beauty  
From the garden of our home,  
For her presence here was blessed  
She has earned the meed, "Well done!"

Hands found service for the Teacher,  
Feet each duty did fulfill,  
And her heart so loved his teaching  
That 'twas joy to do his will.

Purity, was her adorning  
Star gem, crowning her with grace,  
So we'll dry our tears of mourning,  
With her run the heavenly race.

Here no more shall we behold her,  
All life's ills with her are o'er;  
Time flies swiftly, soon we'll meet her  
On the bright and golden shore.  
*West Pittsfield, Mass.*

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**HALT AND CONSIDER!**

ISAAC ANSTATT.

BELOVED GOSPEL FRIENDS:—Is it not time that we call a halt, and carefully consider where we are, and whither we are drifting? Do we realize our condition? Are we aware of the danger that lies before us if we continue our present course?

Are we not on the brink of a dangerous precipice, caused by doubt, infidelity, disbelief, lukewarmness, ease and personal comfort? Are we not satisfied to let present conditions remain, so long as we are not disturbed, and left alone in our ease, and even go so far as to say, What is it to me? If the Lord has begun a work that He can not carry out, are we to blame?

Be careful, be not deceived, God will not always be mocked by men.

Brethren and Sisters, the time has come for us to look our condition square in the face. Our ranks are depleting; the aged are few that are left, and these will soon be called to the spirit land, and who will fill the vacuum? Who will stand in the gap?

Confession is good for the soul. We may as well confess our Community faults. If it is good for one soul it is good for all, and our first step toward restoration. When did Zion flourish? When she obeyed the laws and orders that were given for her protection and safety, both temporally and spiritually. When did Zion begin to wane? When she began to disobey these laws and orders, and by degrees to enter the vortex of Babylonish ideas and beliefs as well as unbeliefs of our day and time, and this babel of ideas and doctrines has

caused the question, What are our principles, what is our faith and belief?

It may seem well to the carnal mind, to roam in the flowery realms of doubt and disbelief, and frame a model Zion after Satan's likeness and image, where the flesh and spirit can join hands and throw aside the statutes given by Christ and Mother, as unnecessary in this day of progression and progressive ideas, and thereby go to heaven on flowery beds of ease.

Be not deceived, this is the same spirit that said to Adam and Eve, "Thou shalt not surely die:" that tempted Christ, when he offered him all the kingdoms, that drove Mother Ann out of England and persecuted her while here.

Beloved Brethren and Sisters, the time has come to clear the deck and prepare for action. We have come to the time and place, when the still small voice has become so feeble that it can not be heard. Unbelief, doubt, lukewarmness, indifference and brazen defiance to the laws and orders given for our protection, like Goliath of old, defy not only the laws and statutes, but the very anointed.

Where is the David that has the courage to come forth and slay this monster of self-conceit that defies the laws and orders given for Zion's protection, safety and travel?

Come forth ye watchmen on the walls of Mount Zion, and in thunder tones proclaim, the day of thy restoration has come O Zion, and thy deliverance is near at hand. Confess and repent, should be our motto. Come to the rescue every valiant volunteer in Zion, and join the army of the Lord and help slay this defiant Goliath, he has become strong with his lies and deceit and would even deceive the very elect. Stand not mute nor dumb, ye indwellers of Zion. "Cry aloud, spare not lift up thy voice like a trumpet, say unto Zion, thy God reigneth."

Let none cry peace while this destructive spirit remains. "Let the dead bury their dead," was the voice of him who is our standard-bearer. Let us kindle anew the fires of our forefathers, that the doubt-

ers who dare not go, but hate to stay, who have become sin hardened by not obeying their faith and conviction, or those who are only looking for the loaves and the fishes, or the vultures, who are hovering around expecting Zion's overthrow, may be burned and destroyed in the unquenchable fire of the gospel, with those infidelic doctrines that have been a curse to Zion.

Awake! we have had enough of this lukewarm milk and water testimony, that lets us remain in our sins, in ease and indifference, which does not bring conviction for wrong nor salvation from sin.

It is time for us to draw a line of demarkation between the flesh and the spirit, between him that serveth God, and him that serveth sin. Delay is dangerous as well as destructive. We must come back, confess and repent of our sins, if we expect Zion to flourish and her people to travel and have restored the gifts and power of God.

We have gone astray, we have desired the flesh pots of our day, and like ancient Israel, we are dying with the quails of infidelity, disunion, disbelief and all the other disorders that follow the train, between our teeth.

Be not deceived, God is not mocked, whatsoever we sow, that shall we reap.

Let us rebuild the broken walls as did the ancients rebuild the temple, with a trowel in one hand and a sword in the other. Let us bear in mind the words of one of our songs:

"Then why, O why thus doubting stand  
Indwellers of thy courts?  
Gird on the armor of the Lord,  
And in his strength go forth  
And meet with glittering sword in hand  
The foes that 'gainst thee move,  
And in the name of Zion's God,  
Victorious thou shalt prove."

Let Zion's banner float to the breeze, let the inscription upon it be "No Surrender," but follow our standard-bearers, Christ and Mother. Let our battle cry be the deliverance of Zion from the curses of Babylon and a restoration of her power and glory.

*Shakers, N. Y.*

## A KIND WORD.

SABRINA WHITMORE.

KIND words cost little, but they convey much to those to whom they are spoken. Some loving words have been uttered which have lived in the heart through years, finally bearing fruit of joy and hope, to the consolation and reward of the speaker, as of the one addressed. As "bread cast upon the waters," they "return to us after many days," bringing blessing and peace in their wake. Life is short at the longest; then let us speak kindly to one another. We all have burdens and worries, which try the heart and cloud the brow, but let not our words betray the sorrow to those we love. Christ calls us to "Feed his lambs" with love, that we may save them to his heavenly fold; then let us wisely hide all unloving influences from the knowledge of those near to us who demand at our hands the bread and water of life, and let us administer to them those cheering, vitalizing words of blessing, encouragement and kindness, which are but the fruits of a thought in due season. One writer presents a similar thought in these impressive words:—

"Speak kindly in the morning, it lightens the cares of the day, and makes the household and all its affairs move along smoothly.

Speak kindly at night, for it may be that before dawn, some loved one may finish his space of life for this world, and it will be too late to ask forgiveness,"—a good lesson for the readers of our dear MANIFESTO, as for all.

*South Union, Ky.*

## LANGUAGE.

SARAH J. BURGER.

It was said by one of old, "Out of the abundance of the heart, the mouth speaketh." We realize this truth, and also, that for the refining of the spirit, true Christian culture is requisite. With this the language will always correspond, as it is an index pointing to the interior life. A physiognomist can discern the condition of the mind by the expression of the face; so can the degree of spiritual attainment be recognized by the conversation. If low and coarse it will be expressive of grossness and impurity; if sad and regretful, of disappointment and depression of spirit, but if bright and cheerful, kind and forbearing, chaste and gentle, then it will bespeak the hopefulness, generosity and purity of the heart.

It is said that "death and life are in the power of the tongue." We can never recall the spoken word, nor estimate how far its influence may extend for good or ill, therefore we can not too closely guard the motives and impulses of the heart. Impure thoughts, envy, jealousy or any of those ignoble sentiments springing from the lower selfhood should be banished at first approach, for if fostered, how soon the finer feelings will be set aside while the soul unconsciously gathers to itself the elements that nourish this lower life, and the conversation will necessarily correspond. But if we ever hold in our minds, ideals of pure and beautiful characters, if we think kindly, sweetly and lovingly one of another, opening our hearts to the

sunshine of other lives, then our thought atmosphere will be genial and wholesome, and whether uttered or sent forth on silent wing, the messages from our souls will bear naught but glad tidings of peace and good will.

*Mt. Lebanon, N. Y.*

### SCRIPTURE TEXT.

WE are asked, What authority can there be for saying that Jonah was swallowed by a whale?

As we know but very little about the whales of the Bible, and still less about Jonah, we will take the testimony of the worldly wise men on this subject, and if we do not get into a whale they may get us into a muddle.

In the book of Jonah it is said, Now the Lord had prepared a great fish to swallow up Jonah. Jonah i., 17. While in the New Testament it reads, For Jonah was three days and three nights in the whale's belly. Matt. xii., 40.

"Much criticism has been expended on the Scripture account of Jonah being swallowed by a large fish." One writer says "we might as well doubt all other miracles in Scripture as to doubt this. There is no question of hard or easy, natural or unnatural, probable or improbable, in regard to a real miracle."

*Smith's Dic.*

If it is a miracle, then it makes no difference whether it says the whale swallowed Jonah or Jonah swallowed the whale. God is able by a miracle to do either.

It is said that the word which is translated whale, could as well be translated sea monster, or serpent or dragon or seal. Parkhurst however, says, that the fish was not of the whale kind, but of the shark kind. Another writer says, 'The word translated whale in the New Testament, signifies a great fish and nothing more. *B. Dict.*

As this becomes one of the disputed

passages over which but little or no light can be cast to prove satisfactory, all readers must be left to guess their own solution.

It is worth noticing that the "fish" of Jonah is found five or six times in paintings in the Roman catacombs assigned to the first two centuries, and that it is distinctly a dragon. *Brit. Ency.*

Bishop Jebb thinks that Jonah was lodged in the back part of the whale's mouth, while G. C. Anton endeavored to solve the difficulty by supposing that just as the prophet was thrown into the water, the dead carcass of some large fish floated by, into the belly of which he contrived to get, and that thus he was drifted to the shore!

One writer thinks that Jonah was taken prisoner on his journey to Nineveh, and retained there for three days. Nineveh was presided over by the fish god, to whom was paid divine honors, and it was this fish god, or great fish that swallowed Jonah or retained him, as a prisoner, in the city.

The writer in Smith's Dictionary accepts the whole story as a miracle and says. "The authority of Jesus on this subject is just as good as it is on any other, and if we reject his sanctions and interpretations of the Old Testament we reject his whole mission. He then informs us that, some think this story was taken from the one referring to Hercules, who "sword in hand leaped into the throat of a sea monster, and for three days and three nights maintained a tremendous conflict in the monster's bowels, from which he at length emerged, victorious and unharmed."

Rev. Wm. Houghton says that the fish which swallowed Jonah "must have been a large specimen of the White Shark which sometimes attains to the length of thirty feet; and several writers testify that this great fish has been known to swallow men whole, and in one was found the body of a man in military armor.

And to make this more probable one writer says that a whole horse has been found in the belly of a White shark.

We hope the fact may be established that Jonah did actually enjoy that wonderful sea voyage, for the space of three days!

After working so hard for the big fish and the fisherman, the Rev. writer could not let Jonah return pleasantly to his home, but adds—"At best, Jonah was a poor, distressed hypochondriac, easily discouraged and easily elated."

#### AVERTING SUNDAY SICKNESS.

It can hardly be questioned that with the average person, young or old, there is a greater liability to that measure of sickness which will keep one at home on Sunday than on any other day of the week.

Men will succumb to a Sunday sickness who would battle against it on a week-day. Women will find it dangerous to leave their homes on Sunday in weather that they would resolutely brave for a day's shopping or concert attending. And children who can be out of doors all of Saturday, are often too indisposed to attend Sunday-school on the day following.

In the Sunday-school of the Washington Street Congregational Church at Toledo, Ohio, a prescription for one type of Sunday sickness has been proposed, which is worthy of consideration elsewhere. In "The Helper," a monthly paper issued by that Sunday-school, the facts in the premises are given as herewith:—

Where are those 161 scholars? What 161 scholars? We will show you:—

Average enrollment for past quarter	603
Average attendance " " "	442

The difference	161
----------------	-----

In other words, 161 of our members are absent from the school every Sunday. They surely are not all out of the city! It does not seem probable that 161 of us could be sick every Sunday for a whole quarter, but, strange as it seems, it is true. It is a fearful malady that has broken out among us, and it requires very prompt and heroic treatment.

We do not run a "free dispensary," but

out of "pure love for the patients" we prescribe the following

#### UNFAILING REMEDY.

On Sunday m-rning, rise at six; use plenty of cold water on the face; eat a plain, hearty breakfast. Then mix and take internally a dose composed of equal parts of the following ingredients, namely:

Will.

Push.

Energy.

Determination.

Self-respect.

Respect for God's day.

Respect for God's house.

A desire to be somebody.

Stir well, add a little love just to make it sweet. Repeat the dose every three minutes till Sunday-school time, unless relief comes sooner. If the day is stormy an external application of over-shoes, rubber coats, and umbrellas will be beneficial. We shall confidently look for many wonderful cures among our 161 patients.—*Sunday-School Times.*

[Contributed by N. Danforth.]

#### GOD'S WORK GOES ON.

God's work goes on in spite of war and famine,  
The dreaded pestilence, or baneful blight,  
In spite of all the selfish greed of mammon  
That tolls amid the shadows of the night;  
In spite of evil hearts and hands essaying  
To crush the temple that we build upon,  
The law and order so divine obeying, [on.  
Unmoved by man's device, God's work goes

Not always in a radiance of splendor,  
The brilliant dazzling of the noonday sun,  
But in the atmosphere serene and tender  
His mightiest miracles are daily done; [tals  
And though short-sighted and dull-witted mor-  
Themselves against his majesty array,  
Nor give him entrance through the heart's  
closed portals,  
God's work goes on, and will not make delay.

No human power can interrupt its mission:  
As well attempt the planets to remove,  
Or change a single star from the position  
It holds amid the galaxy above;  
And so when all our plans seem unavailing,  
When busy hands and throbbing hearts are  
stilled, [ing,  
Doubt not, but rest assured, with faith unfa-  
That, if our plans are his, they'll be fulfilled.  
—Selected.

[Contributed by Sophia Wayne.]

### FAITHFULNESS.

J. L. JONES.

God is not wasteful. He poorly apprehends the Divine that regards Him as balancing his books according to some scheme in which the glory or doom of the mortal is determined by some sacrificial, ceremonial or theological entry; a book-keeping in which kindly deeds and cheerful words are not entered. The salvation we should covet is faithfulness.

Not the acceptance of a saving scheme proffered from without; but, loyalty to a saving grace springing from within. Not acceptance of popular belief; but, the dispensing of kindness.

This salvation which comes by fidelity finds its exemplification not simply, or perhaps chiefly, in the muster-roll of our churches, and those whom our preachers class among the "saved," but among the uncounted millions of sincere souls that are content to do their daily work faithfully. Carry their nearest duty with patience and thankfully live on the near loves of dear hearts, though they leave no memorial but a world made a little better by their lives.

Studying thus we shall find the secret of a salvation that most of the creeds miss.

"What shall I do to gain eternal life?"

Discharge aright

The simple dues with which each day is rife

Yea, with thy might,

Ere perfect scheme of action thou devise

Will life be fled.

While he who ever acts as conscience cries

Shall live, though dead.

Chicago, Ill.

### GORMANDIZING.

COUNT LEO TOLSTOI in the July number of *The New Review* makes the following startling statement: "If we begin our survey with the lowest and end with the highest strata of Society, it is my belief we shall find that gormandizing is the main end and object for which people live." Speaking of many who pursue philosophy, science, and even schemes of philanthropy he says: "They merely dabble in

these matters in the intervals of their real occupations, between lunch and dinner, when their stomachs are full and they can not begin to gorge anew." It is to be hoped that Count Tolstoi is taking quite too gloomy a view of present-day human nature; but beyond doubt most people think far too much of eating and drinking. We think it would be well for the world if such abstemiousness as Count Tolstoi's were the rule rather than the exception. He eschews both flesh-meat and intoxicating drinks, and lives in all respects in the utmost simplicity, and spends all his energy in the service of the people. "A glutton," says the Count, "is powerless to do battle with his sloth, and he who is both gluttonous and slothful is powerless to check his fleshly lusts." And he lays down this principle that "the more a man gives to others, and the less he requires for himself, the better he is; the less he confers upon others and the more he exacts for himself, the worse he is."

### ONLY THREE STEPS.

A LEARNED divine one day accosted a simple-hearted Christian busy in his daily toil: "Well, William, it is a long and hard way to Heaven, isn't it?" "O no, sir," was the ready answer; "it is only three steps."

"Three steps! Why, how is that, William?" "why, sir, nothing is plainer.

First, step out of yourself; second, step into Christ; third, step into Heaven." The astonished minister, years afterward, acknowledged his indebtedness to the poor rustic for one of the most instructive and comprehensive lessons in experimental theology.—*Selected.*

### LET YOUR LIGHT SHINE.

PRAY darken not each window—  
If you have light within  
Do you not love your neighbor  
And wish to comfort him?  
The Father sheddeth freely  
His light on all below,  
While nothing he exacteth  
For good He doth bestow.

M. Whitcher.

## THE MANIFESTO.

### JUNE, 1893.

#### OFFICE OF PUBLICATION.

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

All communications should be addressed to

HENRY C. BLINN,  
EAST CANTERBURY,  
MER. CO., N. H.

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### Editorial.

THERE are some things that create a wonderful interest in the mind, that awaken in us a thought of being or of doing something above and beyond the present, and that swells our hearts with emotion as we hold them in contemplation.

It gives tone to our daily prayers, inspires us with zeal to sing the praises of the God of our salvation and increases our testimony in the work of redemption, by the absorbing of new life and by the making of us as new creatures in Christ Jesus.

Our Christian work urges us to put off that which belongs to a lower degree, which belongs to the relations of the Adamic life and to put on those new and spiritual relations which lead more directly to the kingdom of God.

We may denominate this as a work of inspiration, or as a new revelation for the souls of men, and indeed, in its life-work, it can be no less.

Awakened to the interest of this gospel mission, the Revelator pens his gift of inspiration on the subject and shows what may be received at the hand of God by the earnest, self-denying worker in the cross of Christ.

"He that overcometh, the same shall be clothed in white raiment."

And he passes from degree to degree in his spiritual ministration till he enumerates for the overcomer a fulness in the wonderful blessings of God's love.

A white garment or a garment of this special order may not have been coveted by some classes, as a purple robe was the much desired prize of rich men, and this was a part of the inheritance of those who dwelt in the great and powerful city of Babylon. White was the symbol of righteousness, and for this treasure the disciple would endure all things. It was the exchanging of a worldly-worn garment for one that was pure and unspotted.

Other promises were given in con-



nection with this which made the faithful Believer doubly anxious to maintain his position by the side of the cross. His name was to be engraven in a white stone and written in God's book of remembrance, from the day that he had turned his face toward the Holy City.

It was a new name and belonged to the new kingdom. There is no doubt but that it was written as are our names to-day,—for an eternity. Here is where "Hope keeps the heart alive," through the anticipated security of that name in the Lamb's Book of Life.

It is no wonder that the breath of inspiration, sings in the fulness of its eloquence,—

"O that these names may be written where the hand of man can not defile them."

Then comes the assurance resting on faithful obedience to that light which has so wonderfully beautified our path.

"I will not blot out his name out of the Book of Life."

It may require the positiveness of a Job to declare the position we have taken, as he declares,—I know that my Redeemer liveth; and we should be able to say with as little hesitancy, I know that my name is written in God's kingdom.

We should be assured of this fact, because we have turned from darkness unto light;—because we have left the life of the worldly-minded and have entered a life of righteousness and peace.

Leaving the world! What a powerful significance this has to the Christian. "I pray not," said Jesus, "that thou shouldst take them out of the world," away from mankind, "but that thou shouldst keep them from the evil,"—from the relations that make the life of the world.

Jesus could not consistently pray against his own work, and his work was constantly among men, to lead them on toward God's kingdom. The world, the cities and villages are the harvest fields, and they are already white and ripened for the reapers.

While the Believers are to be separated from the sins of the world and from all that defiles the spirit of a Christian worker, their great mission is among men as spiritual teachers of the resurrection order. Inasmuch as they fail to make this of the first importance, they fail to meet the object of their special call from the ranks of the world.

It is not that we should interfere with the form of government under which we live; but our duty is to be loyal, law-abiding citizens, allowing the civil rulers the privilege of managing their own business, while we attend to the spiritual mission of Jesus the Christ.

This agrees with the words of our spiritual teacher, Mother Ann Lee, and on which we may do well to meditate, lest our zeal to build upon a wrong foundation may bring us to untimely sorrow.

"In addressing an assembly she spoke as follows:—You may think that you will yet subdue and overcome the nations of the earth; but you are mistaken; they have that work to do themselves. They will build up; but God will pull down, until they can build no more, but you will have nothing to do with it."

That Mother Ann's words are as essential for our guidance and protection, as they were for our gospel fathers and mothers, there can not be the least doubt. Our mission is clearly defined. God has given us a light for our path, a testimony for our safe-guard, and the sword of truth by which to conquer sin in our own hearts. Let us awake to the duties of our day and to the work of God among men.

☞ In this we wish to extend our kindest thanks to all who are interested in the writing of "Home Notes," but our little paper can not allow them to be quite so extended, as they are in the present number. An article of three hundred and sixty words would occupy one half of a page, and be very acceptable.

☞ We shall soon have ready for distribution, a work of more than one hundred and thirty pages, under the title of a

### CONCISE HISTORY OF THE SHAKERS.

The writer of this very interesting work, resides in the City of New York and gave publicity to the articles

through the columns of the "Manufacturer and Builder." The book is well printed and liberally illustrated with views of the Shakers and their homes.

Price in Cloth 75 cts. and in Leather with stiff covers, 60 cts. Postage free. Address

H. C. BLINN,  
East Canterbury, N. H.

☞ We have omitted our page of music this month, as our space is limited, but have arranged to publish two pages of music in the next MANIFESTO.

### IMMORTALIZED.

THIS is the title of a pamphlet of about one hundred pages, that is being published in memory of Elder F. W. Evans, by the Elders of the North Family of Mt. Lebanon, N. Y. The work will contain much interesting matter relating to the life experience of Elder Frederick, and also a frontispiece of the good Elder, which will make it much more valuable. All will want to secure a copy. Price, in Paper covers, 50 cts. and in Cloth 60 cts.

Address Anna White, Mt. Lebanon, N. Y.

It is the lives, like the stars, which simply pour down on us the calm light of their upright and faithful being up to which we look, and out of which we gather the deepest calm and courage. No man or woman of the humblest sort can really be strong, gentle, pure and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks.*

## NOTES ABOUT HOME.

Mount Lebanon, N. Y.  
Average of Weather at Mt. Lebanon.  
April.

|                               | Thermometer. | Rain. | Snow.       |
|-------------------------------|--------------|-------|-------------|
| 1892.                         | 43.23        | 5 in. | 0.          |
| 1893.                         | 41.27        | 3 in. | 19 in.      |
| Highest Temp. during this mo. |              |       | 61. above 0 |
| Lowest                        | "            | "     | 22. above 0 |
| Number of rainy days          | "            | "     | 8.          |
| " " snowy                     | "            | "     | 5.          |
| " " clear                     | "            | "     | 9.          |
| " " cloudy                    | "            | "     | 21.         |

Calvin G. Reed.

May, 1893.

"I WONDER if this is the same world I started in" said one, when life's inevitable changes disturbed her daily routine; and closer still would be our comparison, for to-day we would wonder if this is the same world we lived on a week ago.

"Then we could only say,  
The earth's a field of mud,—  
The sky's a waterspout."

Now the sky is guiltless of a cloud, and a new life seems infused into all creation. Sowers and planters are out in earnest, it being the first opportunity to work the soil this spring; and they know of a truth that "If we sow no seed in Spring, we shall look in vain for Autumn fruits."

"The seasons come and go, to teach men gratitude," and what numberless other lessons we learn by their ceaseless routine. We plant and sow to the best of our ability, hoping and trusting that the harvest may be sure; but ere the fruition of our hopes, we know not what element of nature will come as a destroyer, or who may be the reapers of what we have sown.

If in material things we are so trusting, ought we not thus to toil for the inner life? We may often fail to reap where we have sown, but would it not seem sadder still, to fail of a harvest, because we had not sown.

On the 19-20 ult. eastern New York experienced the wildest storm known in this locality for years. It was not a cyclone which comes and goes before you are aware, but wind, sleet and rain which

lasted twenty-four hours; the last twelve being the worst, during which time even our large brick building shook. But when we came to learn of barns being blown down, horses, cattle and sheep killed, houses unroofed, etc., in the towns about us, we were again reminded, how cosily we were located among the hills; for though we thought the wind terrific, it did not assist the Brethren in the least, to remove an unsightly shed by the tannery, which a pressure of work still keeps standing. So though our village is so located that we must climb or descend a hill to reach it, we have our advantages, and as we look at the beautiful pictured landscape about us, we are glad of the sunny days in life, which cause us to forget the storm.

Amelia J. Calver.

Center Family.

May, 1893.

FOR the last few days we have had delightful weather, in marked contrast to last week. Commenced gardening on the 9th inst. Sowed parsnip, onion and beet seed for a beginning; farmers planting potatoes; oats, I think are mostly in the ground, some of them are up, nicely.

To-morrow we intend to have our first meal of asparagus, it has grown nearly or quite twelve inches to-day. Trees are very late in blooming, not a blossom to be seen as yet; the buds are about ready to burst and in a few days, probably the trees will be in full bloom.

I was about to say, health of family pretty good, but on second thought am sorry to say, several are on the invalid corps; we hope this beautiful weather will bring us all health and strength.

We are glad to hear through the medium of the MANIFESTO, of the prosperity of our Brethren and Sisters throughout Zion, hence we contribute these lines for the general good.

Timothy Rayson.

North Family.

May, 1893.

WE are very much interested in the "Home Notes" column, and like to be there in evidence when we can. We do

not mean willfully to neglect any duty, great or small, and we believe it is our duty, as it is our interest and our pleasure to fill our little medium of gospel intercourse, *THE MANIFESTO*, with such words of encouragement and union as we have, for our gospel relation everywhere.

We are full of courage and hope for the future of Zion, are proclaiming the testimony with firmness and confidence, are full of thankfulness for what the gospel has done for us, are keeping good gospel union, and are happy and thankful Zion travelers.

The visible result of our missionary effort is small as yet. We are somewhat disappointed, but not discouraged. It gave us an opportunity of spreading a knowledge of our faith, and opened a very interesting correspondence with a few. We have not lost hope of gathering some. In any case the effort will not be lost. Some good will be done. We believe it is our duty to try to gather and save souls. We must be alive and active. We do not intend to stagnate. It is our duty to preach the gospel, keep the faith, live the life, and be content to leave the issue with the Author of our being and of our faith.

The season being so late makes us exceptionally busy just now. We have been cleaning up premises generally, as we love to have temporal as well as spiritual things in good gospel order.

Sisters are as busy as bees, house-cleaning, raking lawn and grass plots, laying out flower beds, etc., and this year they have offered to relieve the Brethren of the care of one of the strawberry beds. Thank God for good zealous Sisters! Brethren are short handed, and the question arose, Shall we hire an extra hand? We decided to hire no more help, but plant and sow only what we could care for with our present help. This is a wise decision.

Work for the season has just been laid out and the gift of the Elders is to have everybody interested and make every one comfortable. To this end we have just adopted the plan of rising, for this season of the year, at five a. m., breakfasting at

six, doing such chores as are possible in the meantime. The milking to be done after breakfast. We have been in the habit of rising at 4-30 a. m. and milking before breakfast, but it has frequently been a hurrying time to get through and in the house in time for breakfast. We hope the new arrangement will enable us to commence the day more pleasantly for all.

May 12th, just commenced putting in grain. Cows just out to pasture, but very short feed yet. Delightful weather the past three days.

*Walter S. Shepherd.*

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**Shakers, N. Y.**

Second Family.

May, 1883.

ON what topic can we write that will be of interest to all concerned? is a hard question to answer. Surely, if we write for Home Notes we must write of home and home surroundings, whatever they may be; and as the weather, if fair and pleasant or the opposite, has an influence on home and individuals, so will the weather always come in for a share of attention; and as we write from Maine to Kentucky, it gives us a chance to see the extremes of the elements.

We at present have an abundance of rain, and though the grass is green, warm weather is yet afar off.

It is a poor time to get in crops. Still we were fortunate enough to sow all our oats in April. Have planted a few early potatoes, peas, &c. in the garden for family use.

We are always sorry to chronicle illness, while we feel it is a sin to be sick, especially when we are well. If that be the case we shall have to confess, and try to get well.

We have had many cases of La Grippe in our Society, and a few cases of measles. We hope and trust all will get well and none of the cases prove fatal. Let us so live that when our time comes we may be prepared to obey the summons.

*Isaac Anstett.*

## North Family.

May, 1893.

IN recording Home Notes for the month, the very pleasant one is remembered of receiving as a present for our library, a copy of Canon Farrar's "Life of Christ," from our dear friend, J. G. Toepper of Washington, D. C. It is an illustrated work of seven hundred and sixty-five pages, and will be a companion to Munkacsy's "Christ before Pilate," of which we have a very fine copy three feet by two mounted and placed in the entrance hall of our home at the north.

We can affirm by personal knowledge that the efforts of those here who minister the testimony of the higher life in our meetings for spiritual communion are successful. We have been greatly blest by the outpourings of the spirit that we have felt in those seasons, proving conclusively that there are those here who have come up through deep tribulation and are in truth virgin souls.

La Grippe has been placing its grip upon some of the household, but it has been bidden to depart to the desert with the rest of the evil conditions.

We are favored with plenty of moist weather at present, retarding farming operations somewhat; but trust it will be all right if we patiently wait.

*Hamilton DeGraw.*

## West Pittsfield, Mass.

May, 1893.

DEAR EDITOR:—So much to interest, instruct, and fill our minds with high and holy thoughts do we find on the pages of each issue of your excellent publication, that we can not fail to realize our obligation to respond occasionally to the call for Home Notes.

May came to us in a tearful mood and continued to weep almost incessantly the first week of her sojourn here, but now she is radiant with smiles and appears in her true colors. Vegetation is full of life, and the earth is donning her robe of emerald green. Our live stock consisting of one hundred and fifty head of cattle and

fifteen horses, have nearly consumed our large supply of hay—there will be only about twenty tons remaining. In some former seasons there have been seventy-five or a hundred tons to carry over.

Water-pipes, that Rip Van Winkle like, went to sleep last December, have awakened, and so far as ascertained are mostly in sound condition.

Considering the backwardness of the season, farm work is progressing finely. Fire wood is mostly prepared for another year, lumber sawed and put in condition for seasoning. Some repairs are being made; at the office the walls and wood-work of each hall have been given a new coat of paint, which brightens and improves their appearance wonderfully. The brick dwelling is being renovated by the aid of paint and varnish. The kitchen and all rooms in the basement, with some others, are being thus renewed. The floor has been relaid in the large dining room, making it seem more cosy and pleasant when the family meet there, which is one thousand and ninety-five times a year. Notwithstanding all this pressure of home cares and responsibilities, Br. Ira is also conducting repairs at the grist mill. New steel beams are being put in the basement to support the weighty machinery, in place of the large timbers which have done service there the past twenty-nine years, and had begun to decay.

A new brick blacksmith's shop is to be erected over there the present season, on the corner where the old wooden shop now stands, and is to be 30x50 feet and roofed with slate.

School opened for the summer term on the 24th ult. with a lower number of pupils than usual.

*Julia L. Sweet.*

## Shaker Station, Conn.

May, 1893.

"PUT on the whole armor of God," and keep it on. This is wise counsel. In the race for eternal life faithful cross-bearing is requisite. Nothing truly noble

is gained without work, persistent, persevering, patient work.

"No pruning, no fruit; no battle, no victory; no cross, no crown."

No difficulties too great to be conquered. No danger in the path where Jesus leads. If we would shun sin, we must shun all that leads to sin. There is no better way to bear our own trials and afflictions than in trying to give comfort and joy to others. Sometimes a word of warning, caution or entreaty saves a soul from spiritual ruin and death. We must wear in eternity what we weave in time. Where purity is, a quiet spirit dwells. It is best to lay out some course of religious reading that will give us food for thought and serious reflection. We must feed the soul as well as the body, or we shall fail to reach the heavenly abode for which we are striving.

\* \* \* \*

If we have choice poultry we should give them choice treatment. So long as the poultry must be confined the greater part of the time, they should be fed regularly three times a day. When poultry get no attention they soon get so that they are not worth looking after. When breeding fowls for profit, we should breed what the market demands. The profits in poultry, as in everything else, depend to a great extent on proper management.

- Daniel Orcutt.

#### South Family.

May, 1893.

Sow in the morn thy seed,  
At eve hold not thy hand;  
To doubt and fear give thou no heed,  
Broadcast it o'er the land.  
Thou knowest not which may thrive,  
The late or early sown,  
God keeps the precious germ alive,  
When and wherever strown.

WE are promised seed-time and harvest although at the present time the cold, wet weather does not give promise of an early spring, yet we believe our toil will not be in vain. The garden vegetables which were planted two weeks ago are peeping out of the soil. Peas are doing well in spite of the cold winds and rains

of the past week. On the 6th inst., a white frost appeared, however we think the buds on the fruit trees which are nearly in bloom will not be damaged by it. A life experience fails to recall a season in which the cherry trees did not bloom by the 6th of May. Apple trees are usually in full bloom by the first week in May, but this year seems to be that May will be deferred until June 1st, when a great change will take place in the weather. Early potatoes usually planted by the 20th of April, are this year only just about ready to go into the ground. Can any one remember an equally late Spring? This being the year for us to expect a supply of apples we are quite hopeful, as last year they were few, and very poor.

Grass fields are looking well, and the beautiful shade of green that meets the eye on every hand is delightful to behold. Our meadows are quite well supplied with water just now, as small lakes are visible everywhere. The house-cleaning department are desiring more sunshine for their accommodation, as their work is much retarded by such cold winds and pouring rains, but patience and perseverance will overcome all obstacles, and house renovating will be accomplished sometime.

Health, the greatest blessing we can desire, now prevails with our family, thanks to the giver of every good and perfect gift.

Maria Witham.

#### Ayer, Mass.

May, 1893.

I INDORSE the worthy sentiments of our good and worthy Elder Isaac Anstatt. The harvest is great and the laborers few, and this calls for a strong faith and a greater testimony. In days long gone by it was this strong faith and trust in an Almighty Power, that doeth all things well, that drew souls by the power of faith and conviction to see and to know the principles of truth.

The Believers in Christ's Second Appearing became a strong power among mankind, and the blessings of heaven rested upon them, and the gifts of the

spirit were the food that fed the immortal part. O that this same faith may be revived and the same trust in prayer bring again those Pentecostal days, when strong and powerful minds will be gathered to the faith.

I envy no quality of mind, nor genius, power, wit or fancy, as I do a strong religious faith in the true principles of righteousness. Faith is an emanation from God and is manifest through the moral and spiritual faculties. Faith like love casteth out fear. It is faith that says, "Our Father who art in heaven, Thy will be done on earth."

O that our eyes may be open to see and to know the worth of this strong and noble faith. What peace of mind it will bring,—what consolation it will bestow. It will bring to us the same increase that it did to our fathers.

Spring is with us. Our garden is ploughed and some seed is in the ground. Potatoes are being planted on the farm.

*Andrew Barrett.*

---

**Shirley, Mass.**

May, 1893.

THE season is very backward. Peas put in about a month ago, give little promise of being ready to pick on the 7th of June, a thing that has been done in Shirley. We are having colds here to some extent and are looking for more genial weather with anxiety.

The swallows have come, and shortly the bobolink and oriole will try to make us glad. Have we not enough to make us so any way? Gloom and despondency will not help us, so let us enjoy the good of to-day, each day for itself; and live hopefully, thankfully, and trustingly for the morrow.

*John Whiteley.*

---

**Canterbury, N. H.**

May, 1893.

If steady, unbroken progress is the endeavor of every Christian, it is especially so for us who profess to follow Christ in the full regeneration. We, Brethren and

Sisters, are called to a much greater soul work than we are apt to realize.

Every member of the household residing within the walls of our Zion home, should at the present time especially look well to the foundation on which he stands, and upon which he is building. Unless the fruits of our daily lives are such as will merit the blessing of God we shall sooner or later be branded as unprofitable servants. Mother Ann, Father William, Father James, and all the other honored witnesses of God's last dispensation, proclaimed on the housetops that we as a people are called to build up a spiritual temple, in whose hearts God might come and dwell. There is no comparison between a beautiful home with conveniences for all possible material comfort without spiritual life, and the humblest dwelling where peace, harmony, and the love of God reigns, and where whole-souled self-abnegation excludes every vestige of selfishness. That we may all be induced to weigh ourselves in the gospel balances, making up light weights before we are weighed in those balances by God and found wanting, is my earnest and wrestling prayer.

Our spring work has begun by vigorously taking hold of plow handles in our gardens. We are also beginning to think of our Hamamelis business for the season, and of our spring medicine Sarsaparilla. In this connection we refer to a recent pleasing incident; viz., the arrival at our office from the last Mechanics' Fair held at Boston of a beautifully executed Diploma, awarded us for the general excellence and utility of our handiwork, exhibited last fall at the fair. On reading the discriminating tribute of the judges of the fair we were induced to look up with some degree of interest a previous Diploma which was awarded us by the judges and committee of chemicals of the Mechanics' Fair held in Boston in 1847, for our Compound Concentrated Sarsaparilla, prepared by our late much esteemed brother, Dr. Corbett. I ought to say that this carefully prepared medicine of superlative excellence still stands at the head

and is far away up over the like preparation that finds a ready sale in these days of indefatigable advertising. At the present time it is not the best, but the best advertised which secures the patronage of unwary sufferers from ills that unhealthy flesh is heir to.

*Albert Evans.*

#### North Family.

##### Weather Record for April, 1893.

|                                |      |
|--------------------------------|------|
| Highest Tem. during the month, | 63.  |
| Lowest " " " "                 | 14.  |
| Mean " " " "                   | 37.9 |
| Total precipitation            | 2.29 |
| Greatest " in 24 hours         | .54  |

N. A. BRIGGS.

#### Enfield, N. H.

May, 1893.

HAD Home Notes been written one week earlier we should have said,—winter lingers and spring is nowhere. Now, at this date, May 12, summer is here, with thermometer at 110 deg. However, our weathers are so very freaky, it may all be what one little one styled a "pop" by the time it is printed, and we be left to wonder if the tiny life germs of the vegetable kingdom can possibly develop in such cold, uncongenial environments. Under these and similar conditions, the promise that "Seed-time and harvest shall never fail," is our star of hope.

Two hundred feet of rubber hose have been in use to convey water where pipes were frozen in dairy, kitchens, and toilet rooms. Some have thawed voluntarily since the advent of a warmer atmosphere, so those who are expecting to dig more or less this summer, to lay more tubing, will be grateful for so much assistance from the elements.

The maple syrup harvest proved an average one and very nice.

We have broken our record for good health which prevailed through the cold season. Nearly every one has participated, to some degree, in a disease which has made sneezing and coughing continually heard in the land; weak knees, aching

muscles, and a general feeling of collapse, has been the complaint. If the same amount of union could only be as apparent in a good cause, we might see the effect of concerted action, to our profit. A deal of kindness and patience was shown by those who cared for the afflicted. "Angels in the way," are all such, as really as when life's little day hath ebbed out, and we meet for the last memorial meeting to speak good words. Why do we not speak them now, and why do words that censure find utterance, so much more easily than those that commend? This is a subject worth studying, for we all want to bear good tidings, as messengers of love in God's house, and there is ample chance for all, however cramped by circumstances, if we bear in memory the following comforting lines.

"A smile can glorify a day,  
A word new hope impart;  
The least disciple need not say  
I have no aims to give away,  
If love be in the heart."

*Mary Ella Briggs.*

#### North Family.

May, 1893.

COMBINED with the arranging of this number of our Home Notes, is the wish that we had more varied and interesting items to line into our meagre compilation of home doings; variety of topics being the spice of social intercourse, as are a variety of subjects the relishable spice of literature, but with the grand truth ever before us, "A contented mind is the richest of gifts," and having passed triumphantly through the severe winter without any serious results either to person or property, we have abundant reasons for expressing thankfulness to both seen and unseen powers of protective good; living with such cheering realities we believe can but be conducive to mature good results.

All nature gives ample evidence of growth, ever new, yet ever of the same basic life-giving elements; and from its voluminous life we can cull many a lesson teaching us to do likewise, pass from sameness into newness of growth, of progressive thought.



"Ever changing, ever aiming  
Toward a higher, better life;  
Ever learning, ever earning,  
Is the good Believer's strife."

Practical faith in a regenerative Divinity, prompts personal effort to benefit our fellow beings by continual works of righteousness; thus finite minds blend in unison with the Infinite. Having a year's supply of wood housed and our maple harvest over, lands are being prepared for the receiving of grains and vegetables. Our winter Dairy has been quite satisfactory, supplying us with an abundance of butter and cream for home use, besides furnishing some two hundred pounds of butter for sale.

Each faithful worker in the Lord's vineyard shares our best love and good wishes.

*George H. Baxter.*

### Sabbathday Lake.

May, 1893.

As I take up the pen preparatory to writing notes for our beautiful little messenger, I pause and think; what is there to write about? and the good responds. "Why not enumerate some of the many blessings which we are daily sharing? Surely goodness and mercy have followed us all the days of our lives or since dwelling in the house of God with the faithful followers of Jesus the Christ. We realize in the fullest sense the hundred-fold blessing as we look upon the faces of dearly loved fathers and mothers, sisters and brothers, and do not feel that we have lost anything in separating ourselves from natural ties. We often sing the beautiful refrain:

"O, I thank God for you, my brethren and sisters,  
My soul overflows with the love I can't express.  
For you I've forsaken all kindred ties the dearest;  
Through you I've the promise, full recompense to share;  
And where you go, I'll go, your people are my people,  
Your God shall be my God and your interest my care."

It seems good to look upon the sparkling waters of Sabbathday Lake once

more after the long time it has been so quietly enclosed in ice, which left the 4th inst. Br. Pliny says the loons came in the next day after the ice left.

Just now ploughing and some planting is being done but it is still cold and the ground too wet for much farming. Sisters have not done much on their flower gardens except to sow the Sweet Peas. If we venture out, the wind rises and the rain comes pelting down, thus ending for the time being all out of door exercises, but we are hoping soon to have brighter days.

The summer term of school is already in progress. Sixteen pupils, thus far giving the best of satisfaction.

*Ada S. Cummings.*

### Canaan, N. Y.

THE spring has come bringing with it more of rain than anything else. Too many rainy, and so few sunny days is very discouraging to those who work on the farm and garden; but it may be better by and by, and so we will hope on and do the best we can.

Our good Brother, George Clark, is laying nearly a mile of pipe to improve and increase our water facilities; but the rainy weather retards the progress of the business very much by rendering it almost impossible to get the digging done.

Our energetic Sisters have raised over a thousand tomato plants in the house which they have transferred to the hot-bed and they are growing vigorously. On the 2nd inst. they set out one thousand strawberry plants and hope next year to gather a rich supply of luscious fruit.

The Brethren and boys have busily improved all the pleasant days setting out pear, plum and cherry trees and raspberry bushes, in addition to the many duties common to the season.

On the night of the 4th we had a very heavy rain storm, accompanied with high winds and hail making the prospect look rather dubious for a plentiful harvest; were it not for our confidence in an all-wise power we might despair; but not

withstanding all our draw-backs we have very much for which to be thankful.

While we read and hear of so many who have had their homes and property destroyed by storms, we have been greatly blest, having experienced no damages by the fury of the elements, but continue to abide in our happy home safely protected, not alone from storms, but also from the contaminating influences of a sinful world living in the enjoyment of true freedom so far as we live in accordance with and are obedient to gospel principles.

We are also thankful that in this present evil generation, liberty of conscience is vouchsafed to us, and pray from the depths of our souls that the wily oppressor may not be permitted ever to usurp power in this country and thus deprive honest, earnest hearts of that most sacred of human rights, liberty of conscience.

May the power and spirit of truth and righteousness so actuate and strengthen the noble and brave as to enable them to maintain with all vigilance the cause of freedom, and vanquish the oppressor.

*Emily Oford.*

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#### Union Village, O.

May, 1893.

WE have not yet planted one hill of corn on account of rain, rain, rain. But if we are favored with a warm, dry, late fall, there is time enough yet for a crop of corn.

School is still in session. I like to write Home Notes because I feel a little relief from the surveillance of conventional propriety, which haunts me when writing on more abstruse subjects. We have three quite intelligent inquirers here at present, and may they conclude to sell all and "buy that field."

Everything that can grow without being planted is fresh and green, and as we raise many cattle and horses for sale, our pastures are in a very propitious condition, which is a thing to be thankful for, amid a thousand other blessings which we are daily and hourly in receipt of.

We are trying to insist on more cleanliness in regard to houses, floors, stairs, steps, walks and dooryards. As to the person, it ought to be a matter of supererogation to insist on cleanliness in that, to any one called to purity of life as Believers all are.

I am going to plant a little Okra (*Abelmoschus Esculentus*) and when ripe mix it half and half with store coffee to see if it will be about as good and half as dear as the genuine article. We would do better to quit the coffee altogether, but "all men can not receive this saying." So in this as in most other things, as we can not rise perpendicularly, we have to move up to better conditions on an inclined plane.

Our good Sisters, Eldress Clymena Miner, Eldress Temperance Devan, and Sister Rebecca Armstrong are on a short visit to Watervliet, Ohio. Elder Lafayette Parker and Br. George Rushman are here from Whitewater on a short visit. Eldress Adaline Wells expects to return with them to her former home, after spending many years at Watervliet as first in care; afterwards at Union Village as a member of the board of Ministry, then Eldress of the South family, and lastly, as first in care at Pleasant Hill for two or three years. All these offices of burden and care she has occupied with the utmost fidelity and efficiency, and now we think she has earned a period of rest from these arduous toils and cares.

Sheep shearing will soon be in order, and the continual wet weather is like to push all our spring and summer work up into a heap. But we will have to thank God it is no worse and do the best we can with it. We are always glad to receive the MANIFESTO, and it seems to lose nothing of its wonted interest and entertainment as well as spiritual edification.

Some weeks ago we had a visit, heard a lecture, and enjoyed quite a protracted conversation with Dr. Cyrus Teed, shepherd of the Koreshan church. We were highly interested in all he had to say. He seems to be wide awake and full of spiritual zeal. Whether he will be able fully to assimilate with Believers in all things,

especially in non-essentials, time alone will determine. But what if he does not? Jesus's disciples found certain persons casting out devils not in his name and forbade them, but Jesus said, Let them go ahead, and so I say.

Now when are we going to have that meeting spoken of by Elder Louis Basting to formulate our bed-rock principles and set forth our system of ethics and spiritual whereabouts in the definite and specific manner required in this remarkable era of universal evolution and progress in all things. Principles are eternal, they must not, can not alter. But forms are as evanescent as the tinted cloud of sunset. Every single step in invention, discovery, science, reform in whatever direction necessitates a new form in which to express itself. And let us not hang reverently upon the neck of conservatism and superstition forever, for "when later there's less time to play the fool."

O. C. Hampton.

### BEAUTIFUL DAY.

MARTHA J. ANDERSON.

NIGHT's silvery stars melt in morning's  
soft blushes,  
Her dark spectral shadows glide noise-  
less away,  
While nature, enwrapped in her deep silent  
hushes,  
Awakes to the call of the beautiful day.  
The light-hearted songsters mount upward  
in gladness,  
And trill their sweet music all blithe-  
some and gay.  
What heart could respond with a feeling  
of sadness? [day!  
For joy crowns the beautiful, beautiful  
The sun glids the crest of the forest-clad  
mountain, [mist lay,  
And brightens the vale where the early  
From woodland and meadow, from stream-  
let and fountain,  
Come voices of welcome to beautiful day!  
From flowers, the honey-dew fragrance as-  
cending

Is wafted along by the breezes at play;  
Creations of beauty around us are blending  
In praise of the glory of beautiful day!  
We gratefully share of life's bounties ex-  
ternal,

Which come like a day-dream, nor yet  
come to stay; [nal,  
But still look beyond to that region super-  
Where beameth forever a beautiful day!  
The forms we are wearing, the scenes we're  
beholding, [decay;  
Are subject to change and the blight of  
But germs of the spirit, God's light is un-  
folding,  
To bloom in eternity's beautiful day.  
*Mt. Lebanon, N. Y.*

Selfishness blights the growth of every  
virtue. M. J. A.

### Deaths.

Sarah Adams at South Union, Ky.,  
March 12, 1893. Age 52 yrs.

Our Sister has been with Believers about  
five years. Her charity, sympathy, kind-  
ness and consideration overflowed for all  
her gospel relation. Wm. Miller.

Eliza McGuire at White Water Village,  
O., April 7, 1893. Age 74 yrs. 10 mo. and  
13 days.

Sister Eliza was brought into the Socie-  
ty at the age of six years. She has filled  
many places of care and trust and has  
been a faithful Believer. H. B. B.

Katie Dillon, at West Pittsfield, Mass.,  
April 17, 1893. Age 21 yrs. 8 mo. and 30  
days.

A lovable Sister, whose loss we deeply  
feel. We will not say "farewell," for just  
a little while and we will come. L. W.

Catharine Ryan, at Shaker Station,  
Conn., April 21, 1893. Age 82 yrs. 4 mo.

Sister Catharine has ever been conscien-  
tious and prudent, faithfully adhering to  
the principle of picking up the fragments  
that nothing need be lost through her  
neglect. S. C.

## Books and Papers.

WILLIAM HOWE DOWNES, the well known art critic of the *Boston Transcript*, describes and comments brightly upon the exhibit of New England art at the World's Fair in the *New England Magazine* for May. The article is beautifully illustrated with examples of the exhibitors' best work, and will be widely read in every art coterie in the country.

### OPENING OF THE COLUMBIAN EXPOSITION.

AFTER two years of incessant labor, the World's Columbian Exposition, is open to the world.

The "WORLD'S COLUMBIAN EXPOSITION ILLUSTRATED," authentic organ of the Fair, established Feb. 1891, has kept pace with the great enterprise. This is shown by the complete and excellent "Opening Souvenir Number," the May issue of this Magazine.

As an illustrated work, the May issue far surpasses any previous number. It has a specially designed lithographed cover emblematical of the occasion. Among the more prominent illustrations are the Frontispiece "Senor Dupuy de Lome," Commissioner General from Spain to the Exposition; Full page illustrations of "Opening Ceremonies," "Horticultural Domes," "View on the Lagoon," "Silver Statue of Montana," "Miss Ada Rehman," "Great Terminal Station," "Locomotive Samson," "Will of Queen Isabella." Other illustrations are "President Cleveland," "Series of Tickets," "United States Big Gun," "Japanese Screen," "Dedication of Japanese Ho-o-den Palace," "Death of Queen Isabella," "Columbus Quadregia," "Cathedral Chimes," and "Cleopatra's Needle," from Crystal Cave; "Spanish building," "Spanish Pavilions in Manufactures and Agricultural buildings," "Sweden's building," and a colored Centre Piece showing the entire Exposition and Uncle Sam welcoming the nations. Among the leading articles are, "A Columbian Institute," "The Happy Day Has Come," "The Triumph of Centuries," "Hail the Opening of the World's Columbian Exposition," "Accommodations at the Fair," "Official Programme," "Auditor Ackerman's Report," "Terminal Railway Station," "A California Woman's Work," "Montana's Statue of Justice," "Crystal Cave at the Fair," "Among the State buildings" and many others of interest.

This number is the richest yet published, and as this is the only publication entirely devoted to the Exposition interests, while answering for a complete guide, the entire issues will form an Authentic History of the World's Columbian Exposition. Every person should have a copy of this issue. The publishers want reliable agents in each town. Sample copy of Opening issue sent for twenty-five cents in stamps. Address

J. B. CAMPBELL,  
159 Adams St., Chicago, Ill.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH FOR MAY—sustains the advance that is conspicuous in the first number of the year, new and living features being given the prominent places in its columns. The first character in this current issue is one that just now is a centre of public interest—Paderewski the pianist, who is "done in black and white" from a personal interview, with two admirable portraits. "Spain" is described and illustrated in the very interesting series of "Race Studies," by Dr. Oswald. A gentleman of some prominence in Chicago, Mr. Chalkley Hambleton, is sketched among the phrenological worthies. Prof. Nelson Sizer discusses the Ministry in his series on Human Pursuits and illustrates it happily. Governor Matthews, of Indiana, is written up by one who evidently knows him. Those who are really interested in domestic life and true social development will read "Let Them Alone" and "The Doctrine of Paternal Authority," both articles by well known writers. In the Health section good advice is given with respect to the prevention of cholera and what to do in poison emergencies. A brief note on the use of Hypnotism will attract attention, as it gives a double view of the subject. The variety of notes relating to Anthropology is unusually considerable and the same can be said of the Editorial departments, the latter containing another installment, the thirteenth of the valuable series of papers on moral education. The price of the Journal is 15c. a number or \$1.50 a year. Address Fowler & Wells Co., 27 East Twenty-first St., New York.

### \$500.00 FOR A WORD!

#### HERE IS THE PARAGRAPH.

"I now behold, said he, what I never could believe, the glories of this stupendous ....."

#### Missing word.

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The publishers of THE ILLUSTRATED WORLD'S FAIR, Chicago, offer the person or persons supplying the correct missing word to the above paragraph, \$500.00.

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# The Manifesto.

VOL. XXIII.

JULY, 1893.

No. 7.

## TESTIMONY OF SAMUEL JOHNSON, SEN.

HAVING had considerable acquaintance with the religious principles, customs and manners generally known and practiced in this country; and having had experimental knowledge of the operations of the Divine Spirit upon the soul, not only during my connection with the professors of a popular religion, but also after receiving the glorious light of the gospel now revealed by the second coming of Christ; I feel it my indispensable duty to bear testimony in favor of this gospel, as the only means of salvation, the divine efficacy of which I have faithfully proved. And having been personally and intimately acquainted with those blessed witnesses of God who first ministered the gospel to us, I feel myself bound to testify to the purity of their lives, and to maintain the truth of their Christian principles. But before I proceed any further, it may not be improper to give the readers of this testimony a sketch of my own life and experience.

My native place was Durham, in Connecticut. My parents were members of the Presbyterian church, in good standing, and respectable in the

world. I was brought up strictly, and carefully instructed in the principles of their religion. From a child, I was the subject of religious impressions, and had strong convictions of sin. When I was quite young, I well remember, while walking in the garden one day, my mind was turned to a serious consideration, that death was the common lot of all, and I knew not how soon it would be mine. These thoughts filled my mind with great concern about what would become of me if that should soon take place. I saw at that early period, that my nature was lost from God, and prone to evil. After this, I used to retire alone and pray to God the best way I was able, and sought religion according to the best of my understanding. I spent much time in secret prayer, when I was alone and exposed to danger or temptation; and was careful to kneel and pray to God for protection before I went to sleep. I believed that if I indulged myself in any wickedness, I should never see God in peace, but should be banished from his presence; the thoughts of which I could not endure. Still I could not subdue the carnal propensities of an inbred nature; and therefore I could not feel a

justified conscience, nor find power over sin. On the contrary, I found my evil propensities grew stronger as I grew older; so that after all my labor, I found myself still lost from God, and destitute of the power of salvation.

After coming to the age of maturity, my religious experience was considered sufficient to entitle me to membership in the Presbyterian church. And being strongly solicited, I became a member of that church, and made a public profession of that religion, was instructed in their doctrines of election, decrees of God, imputed righteousness, the resurrection of the natural body, and other doctrines maintained by that sect; and, like other professors, I endeavored to conform myself to all their rules of discipline, and, under the influence of those principles, for a time, thought myself a good Christian.

In 1764, being about twenty-one years of age, I entered Yale College, where I pursued my studies with assiduity, and was zealous to bend the course of my literary attainments to theology, having a view to the ministry, according to the custom of the times. After spending one year in college, I was sent on a school mission, to teach the Indians of the Five Nations. Here I had many opportunities to learn the artless simplicity of unsophisticated nature, in these poor natives of the wilderness; and to contrast it with the sophistry, superficial pomp and artful dissimulation, so common in countries and among nations claiming the exalted benefits of civilization. This increased my views of

the lost state of the world, where the displays of genius and the artful refinements of civilized man, in many cases, only tends to add corruption to a fallen nature.

After spending one year among the Indians, I returned to college; where I continued my studies three years longer, and was graduated in 1769, and two years after, received the degree of A. M. During my residence in college, my mind was greatly exercised respecting the Christian world, so-called. It appeared to me that they were all far short of the order and power of the primitive Church. I inquired of the most learned and able divines, particularly of the celebrated Dr. Goodrich, of Durham, whether there was any regular succession of the order and power of the Divine Spirit, from the apostles to the ministry of the present day. I was informed that there was not; but as we had their example and precepts in the letter of the scriptures, we could do no better than to follow them. This put me in a great labor. I could not see how those who had not the Spirit of Christ, could be true ministers of the gospel. Nor could I see how there could be a Church of Christ without a transmission of the same power, in regular succession, down to it; because the churches, so-called, must, in that case, be off from the primitive ground of the Church established by the apostles; and therefore could not be the true churches of Christ. Nor could I see any way for them to find the true ground on which the primitive Church was built, without a second manifestation of the same Spirit

through some medium or other ; since, according to the confessions of the most learned divines, Christ must be absent from the churches which went by his name.

From this time, my mind was directed to look for the second coming of Christ. I inquired of the most eminent divines around, how long it would be, according to their calculations, before Christ would make his second appearance. They informed me that it was near at hand, and according to the best calculations that had been made, it would be about twenty years. I have since observed that this calculation brought the period very near to the time when the Church of the United Society began to gather into order. About this time, in passing through the burying ground at New Haven, I felt my whole soul absorbed in prayer to God, that I might live to see the second appearing of Christ.

After I left college I still felt strong religious impressions ; but as I could not find any who could show, to my satisfaction, any greater light than that of the church to which I belonged, I concluded to continue my connection with it and seek religion according to that system. And being fervent in spirit, I soon felt as though I had a call to preach the gospel. After passing through a course of preparatory studies, under the instruction of Dr. Goodrich and others, the call was approved, and I was licensed to preach, by an association of ministers at Pittsfield, Mass. For a time, I preached where opportunity offered. At length I received a call, and was ordained pastor of the Presbyterian Church in

New Lebanon, November, 1772. This was the first congregation ever formed in this town. I continued in this charge about three years and a half, and endeavored to discharge my duty according to the best of my understanding and abilities. But I could not find that spiritual substance which my soul craved ; although I felt a measure of justification in doing the best I could do in my situation. I still felt a great lack of the spirit and power of salvation, and could say, in the language of St. Paul, when speaking in the character of the natural man seeking after spiritual life, "With the mind I served the law of God ; but with the flesh the law of sin." As I knew of no way out of the flesh, I conformed to the customs of the world, was married and had a family.

At the commencement of the revolutionary war, I was inspired with an ardent zeal in the cause of liberty ; and in the station I held, contributed my best efforts to my country's cause. The disorganized state of the society where I was settled, occasioned by the war, induced me to seek a dismission from my congregation ; and I obtained an honorable discharge, with a commendatory certificate from the association. Soon after this, I had another advantageous call ; but I did not feel myself at liberty to comply with it, because my mind had begun to be awakened concerning that system of religion which I had hitherto professed and preached. I saw that it was on a false foundation, and that it did not and could not administer the power of salvation. This filled my soul with inexpressible tribulation.

I labored and cried earnestly to God that I might find something better and more substantial than I had hitherto found in any scheme of religion, or among any of the professors of religion I had ever met with. I saw that they were all, or nearly all, more or less guilty of biting and devouring one another, and shedding each other's blood. I was led to see, and was fully convinced, that the spirit of war, according to the apostle's doctrine, proceeded from lust; and that people could not be the followers of Christ, and live in wars and fightings; because we were required, by the very spirit of Christianity, to put away all contention and strife, and to "follow peace with all men." Hence I saw that war and bloodshed could not belong to the kingdom of Christ; and that they who pursued this course of life, could not be led by his Spirit.

Some of the most eminent among the Reverend Doctors labored hard to bring me back to the old foundation, and to the traditions of our forefathers; but all to no purpose. I told them we were all lost and blinded by these things, and that the true nature and spirit of Christianity was not among us. The labor and tribulation of my mind increased, till I was driven to the borders of despair; nor could I find anything to afford consolation to my spirit, or alleviate the anguish of my soul; and I was only saved from distraction by the hope that I should live to see the second coming of Christ; without which I could see no way of restoration from the corruptions of a fallen nature, nor any deliverance from the shackles of a

false religion. I fasted and prayed to God, night and day, for a long time.

At length it pleased God to give an answer by his mighty power, which descended in divine operations, and struck a death blow upon all my natural powers, and paralyzed every propensity of my nature. It was then clearly manifested to me, by the visions of God and the spirit of prophecy, that the coming of Christ and his kingdom were at hand, even at the door. These gifts of the Divine Spirit, I considered as the fruits of my being baptized into the spirit of that remarkable revival which took place in New Lebanon, and the adjacent towns.

After despairing of ever finding the real work of salvation, upon the old ecclesiastical foundation, and hearing of this revival, I went to see whether I could find the work of God among them. I first attended a meeting in Hancock, among the subjects of this revival; I went, praying to God that I might know the truth, and be kept from error. I was soon convinced that the Divine Power attended this meeting, and here I first received it. I then requested the brethren "to come over and help us." They accordingly came to Stockbridge, where I then lived; and many there caught the spirit of this revival, and received the like spiritual gifts. The substance of all those gifts evidently tended to show that the second appearing of Christ was at hand; that a complete separation from all the creeds and systems of religion known among professors would then take place; and that the way of salvation from sin would then be made manifest to the people.



Although the spirit of that revival soon ceased, I still maintained my confidence in the promises of God then given, and firmly believed I should soon see them fulfilled, and that the second coming of Christ would shortly be ushered in, by a clear and evident manifestation of his Divine Spirit. Nor was I disappointed in my expectations of this great event; though the manner of it was beyond all human calculation. Its commencement was, indeed, "as a light shining in a dark place;" and the messengers who first proclaimed the glad tidings, were people "wondered at."

The first direct intelligence I had of them, was from Tallmadge Bishop, about the beginning of June, 1780. He was one of the first who had visited them from these parts. He came to see me at my house, in West Stockbridge, and informed me that he had seen a people who had all the gifts of the apostolic church, and gave me a particular relation concerning them, which need not be here repeated. As I knew the man well, and had knowledge of his former labors in the revival, I fully believed his report, and he was indeed a welcome messenger to me. The next Sabbath I attended a meeting at New Lebanon, where I saw Samuel Fitch, who had also been to see these strangers, and had united with them. He had the power of God upon him, and was exercised in divers operations. I felt an evidence in my soul, by the sensible operations of Divine Power, that this was the fulfillment of my former prophecy, and was fully convinced that it was the beginning of the second appearing of Christ,

and the setting up of his kingdom on earth. Some years before this, I had been afflicted with a long course of the fever and ague, which finally settled in my legs, and produced a lameness that prevented me from walking much on foot. But when I received this confirmation of the glad tidings of the gospel, and saw and felt these wonderful operations of Divine Power, it produced such a miraculous effect upon my bodily powers, that I was enabled to set out immediately on foot, to go and visit these strange people. And though I traveled about thirty miles the next day, I felt no inconvenience from it.

(TO BE CONTINUED.)

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**"I BIDE MY TIME."**

ANNIE R. STEPHENS.

"I BIDE my time,"—O lesson sweet

In patience e'er to wait;  
God's mercies like fair autumn flowers  
May often blossom late.

What though to-day my feet must tread  
Dark Alpine vales of woe,  
Perchance to-morrow's sun will shed  
Its brightness where I go.

If all life's streams with joy would flow  
Our hearts were always glad;  
That rarest bliss we'd never know  
Of being sometimes sad.

"I bide my time" in patience strong,  
In hopes that ne'er abate;  
God's promises to those belong  
Who daily work and wait.

"I bide my time" through shade and shine  
I wait for God's decree,  
Assured that in his own good time  
There's something sweet for me.

*Mt. Lebanon, N. Y.*

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Diligently pursue the way of wisdom.

**GOOD NIGHT.****ANNA B. GOEPPER.**

How sweetly falls the gentle "good night" into loving hearts, as members of a family separate and retire for the night. What myriads of hasty words and thoughtless acts, are forever blotted out by its benign influence. Small token indeed; but it is the little courtesies that make up the sum of a happy home.

It is the small courtesies that round off the square corners so beautifully in the homes of laboring men and women. The simple "I thank you" for a favor received, will fill with happiness the heart of the giver. True wealth is not counted by dollars, but by the gratitude and affection of the heart. If a home be happy, whether the owner possess a patch of ground of one or a thousand acres, they are in the end wealthy beyond calculation. Then how much more lovingly are the folds of night gathered around the happy homes; how much more confidently do its members repose their weary bodies in the care of Divine goodness, soothing their overtaxed minds to realities of a beautiful dreamland, awakened, refreshed and invigorated for labor of the coming day, by having bid their loved ones an affectionate "good night." And if during this life we have faithfully attended to all these little soul needs, at the close of its brief, yet eventful period, how much easier to bid all our dearly beloved ones a final "good night."

*Union Village, Ohio.*

—◆—  
All truths harmonize.

**OUR CALLING.****JESSIE EVANS.**

WHAT can be more vital to the interests of Believers, than the establishment of the kingdom of Christ "on earth as it is in heaven?" What lesson of greater importance to the Christian aspirant than to wait upon the will of our God, concerning those things, which perish not in their using? The days which have been to-morrows and the to-days which have swept into the eventful past, bring us to a realization that we must work while the day lasts and walk while we have the light. Hearts and brains are throbbing to the demands of this active world of ours, pens are dipping into the momentous issues of our day, impulse born of necessity is actuating many to renew the importunate knocking at the door of spiritual supply, and prayers, deep and fervent, are ascending to the throne, from which has never proceeded a negative answer. Light is breaking above us, and we are moving toward it, with the throng of eager, anxious souls. The Sower moves also, passing silently through the masses, sowing, sowing, "no respecter of persons." Here a seed, there a seed, "one taken" into notice, "and the other left" for a season; still the ceaseless tread of one who walked "the wine-press alone," continues. "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how." The operations of God's spiritual work in the souls of men are deep, hidden, secreted from the gaze of in-

competent judges. As the tree matures silently, surely, without visible movement, so is the growth of the soul; such is the establishment of the kingdom within. The hour which may prove the crisis in mental conflict, the consummation of years of untold sorrow and contest, is known but to God and the struggling soul; mortal eyes may brand it as indifference. The connection between cause and effect is clearly traceable, when the effect is brought to view. "He knoweth the end from the beginning." But it is the object of these simple lines to commend and recommend those stages of spiritual growth, which must intervene between the cause and effect of our salvation, as links in the chain of life span the chasm between the Here and Hereafter.

It is wisdom for the young to seek counsel; it is vigor and blessing in the measure to hold it to the hearts of the experienced. The seed of truth is a gift of the divine Sower. Its germination depends upon the condition of the mind which receives it. The necessary temperature of humility, trust, watchfulness and prayer, must be carefully preserved. Should the chilling winds of doubt or self-love sweep over the place, the development is retarded. The food of thought, reflection, self-examination is demanded daily by the swelling germ. The air which is wafted from more flourishing gardens is a beautiful incentive to growth. The salt, which loses not its savor, is a fine fertilizer. The waters of repentance, the sunshine of love, perform a wonderful part in this wonderful work. No one of these salutary conditions alone, effects the development of the

seed of the Spirit's sowing, but the combined operation of all produces that which gladdens the hand that sowed it, the heart that matures it, and the eyes of all who behold it.

The growth of the soul, as of the body or a tree, may be termed endogenous. All that effects the external life, the mental faculties, the thoughts, words, and ways that are the expressions of our life, works from within, outward. The noble, self-sacrificing, religious element of our United Societies, the result of all members moving toward spiritual life "as the heart of one," should be the nucleus of a revival of soul work, to move as circling eddies from shore to shore of our so-called Christian land. This is but the effect of a legitimate cause. As the mountain may be reduced to individual grains, and the ocean to drops, so is God's missionary field composed of individual souls.

Christian co-workers, let us look well to the interests of this hour, wisely, patiently developing the germ within, which will in due time shelter souls under its wide-spreading branches; drawing them from vice, from the downward road; and inviting to the pure, humble, restful blessings, with which our heaven upon earth and the heaven beyond, are stored. In no other condition or ambition, may we, with our peculiar religious calling and election, merit the approval or benediction of the Sower, who passed us not by.

*East Canterbury, N. H.*

My doctrine is not mine, but his that sent me.

## INVITATION.

ZELLA H. TERRY.

WE are invited to "walk in the spirit" to "worship in the spirit" to "think in the spirit."

Friends, can you, who are highly developed, spiritually, understand that to a person who has lived only for the senses for the greater part of his life, the idea of being "spiritually minded" is to him as Greek is to the unlettered savage. The writer speaks from sad experience. It is no little thing to understand or to actually learn how to be "spiritually minded," or to "think in the spirit."

It is true the average intellect can be taught to readily understand that at all times we energize, grow stronger in one or the other of about three grades of thought; either the sensuous, or the intellectual, or the angelic part of our life is being strengthened. But to get command of the mind sufficiently to control our thoughts, with nothing to guide us but our unenlightened minds, must give the seeker for spiritual light a little place in the sympathies of those advanced souls who have progressed and ascended, step by step, up the ladder ahead of us.

We are instructed to pray and to meditate. It is true we can say the Lord's Prayer, and have a little set form of prayer; but to pray with composure and to have any conception as to what we pray to, and bow our heads when we have never cultivated reverence, is certainly not praying "In the spirit."

And how is a novice to meditate unless he is taught how to meditate

aright? To form the habit of correct thinking, is to revolutionize our entire being. "Unregulated thought wars with spiritual growth;" and surely spiritual knowledge and growth should be sought for in a calm, determined, dignified manner: and can no system be suggested? Will some kind Brother or Sister who is now on a higher spiritual plane, please suggest some method to sincere beginners, by which they can possibly gain potency day by day? and not for years stumble along with no method by which to control the undisciplined mind, taking a step forward to-day, and one backward to-morrow; working themselves into a state of enthusiasm and then suffering from the reaction which is sure to follow. It is in this reaction where the great danger lies for beginners in spiritual growth; and if there are those above us, who by persistent effort have reached a point of development where they steadily look up higher, kindly suggest how they learned to preserve a medium, as we suppose it is only in that way "safety lies."

The writer has paid some attention to this subject of reaction which perpetually seems to go on in our dual nature, something akin to the ebb and flow of the ocean. We seem to rise up like billows to meet our God and enthusiastically hold ourselves, so to speak, poised in almost a sublime atmosphere for a short time; and then the inevitable reaction sets in, and with a soul-sickening feeling we recede; and doubts come surging in; and the old, bitter, unbelieving spirit cries out, "Victim of imagination;" "Self-deluded fool;" "You cheat your

reason into slumber." Who has not found himself floundering in these waters, and cried out, "Lord, save, or I perish?"

These reactions come and go in greater or less degrees, and possibly vary with the individual, as to the quality or state of his three natures. We have tried to ascertain if by any possible means, the probable length of time between these reactions can be determined, and believe that although we may have an impulse to recede now and then, we may, by carefully obeying the behests of our higher nature, triumphantly walk on the waves for about three months, at the end of which time, a reaction will come.

Again the question presents itself,—Can a system be suggested in this all important subject of soul growth? Could a systematic division of time be arranged which would be conducive to forming the habit of correct thinking? Could a proper diet, or even fasting, assist our higher nature in gaining and retaining the ascendancy? Could we learn to anticipate these reactions, and the weaker ones be taught how to battle with them successfully, and learn to lengthen the time between them until they disappear? We, certainly, take great pains in the training of the physical part of our being.

If there is any place on earth where conducive environments and harmonious conditions can be found for spiritual development, it is in a Shaker Community. "The sphere of spiritual health is serene cheerfulness," and this serenity is only possible within the climate of love, surrounded by those who are like minded.

*Union Village, Ohio.*

[The following kind letter is from a life-long friend to the Shakers. Ed.]

NORTH FALMOUTH, MAY 10, 1893.

SISTER AURELIA:—It has been a long time since I wrote you, but you may be assured that I have not forgotten my Shaker friends, nor your kindness in sending me the MANIFESTO. How many of the aged pioneers of your families, who have lived well-rounded, consecrated lives, have passed happily away in the last few years.

What a community of saints they now form in their spiritual homes. They are not alone, for souls like Channing, Brooks, Whittier, and others who have made the world-redeeming creeds of Christ their rule of life, have now joined their ranks, and are singing harmoniously together their song of praise. They have passed from sight, but "have left their foot-prints on the sands of time, that another, seeing, may take heart again."

Such souls never die and are still ministering spirits to earth, with an influence more potent than while in their earthly bodies. The light of their ministrations is dropping through the broken clouds of ignorance, selfishness and inhumanity, and is cropping out through the civilized nations, and its beams are darting into the dark corners of the earth. We see it in the spirit of humanity that is now so prominent; we see it in art and science, and its light shines conspicuously in the best literature of the day. It shines in the bright pages of the MANIFESTO, for while its essays and editorials teach the necessity of a virtuous, spiritual life, there is blended with it a

spirit of charity that never fades or grows old; and the poetry of its singers is so pervaded with the sweet spirit of the mother love as manifested in the life of Jesus, and exemplified in the life and teachings of Mother Ann, that it awakens the soul to higher and holier aspirations, and to that humility which leads to the baptismal waters,

"Where broods the Dove."

With love to all good Shakers,

Your Brother,

A. LEWIS.

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[Contributed by Eldress Anna White.]

## TWO GREAT PERILS.

BY THE BISHOP OF CENTRAL NEW YORK.

APART from the great matters of personal religion which the Prayer Book, the Scripture Lessons and the voice of the Ministry will press upon you, let me call your attention particularly to two public perils which threaten immediately, and on every side, the society in which we live.

One of them is sensuality, in the three principle forms of luxurious living, intemperance in drinking, and impurity. No one of these three gross sins is confined to one class of people; for although wealth may be said in some sense to be necessary to luxury, yet among the middle and poorer ranks, hardly less than among the rich, in country and city alike, we see an eager passion for excitements and indulgences which are in no true sense moral or intellectual, but animal. We see the spreading poison of inflamed and pampered fleshly appetites. We see it at the tables and in the evening parties of

well-dressed persons who are ambitious of a certain sort of gentility, but who eat and drink as if eating and drinking were the chief relish of life, rather than conversation, or books, or the arts of beauty, or any useful service to God or the neighbor. We see it in the vile illustrations of shop windows and the dainty foulness of a literature soaked in corruption. We see thousands of men and women of every grade of education whose aims and efforts, if the truth were plainly told, bear mainly upon pleasures which are of the body, not of the mind or the spirit. It is a degrading confession. It ought to put every one of us upon sober thinking. With all our boasts of progress and knowledge, we are yet living at so low a rate. Our public schools, free suffrage, general information, and enormous outlays in machinery, have lifted us no higher than this. Is civilization then only in what is outside of us, in abundant liquors, costly dishes, exquisite cookery, personal display? Heathenism had them all, often with less drunkenness and less lust. Does not our Christianity need a new analysis, and another reformation? The one hideous vice of intemperance has assumed such frightful dimensions as not only to desolate homes, and generate three-fourths of our crimes, and consume health, and cripple industry, and impoverish the homes of the working class, but it aspires to control legislation, enslave the newspaper press, coerce town or municipal government, and even dictate the policy of parishes and the message of God's prophets in pulpits. So it has come about that, in all our communities, the men of Christ

are obliged to choose their side, and take their place, on conspicuous public questions, by the principles of their Master Christ, and to act and speak and vote accordingly. The virtue of Christian manhood needs much bracing up. The moral power of Christian women in social fashions needs to be re-inforced. The moral sense that discriminates between right and wrong, truth and falsehoods, chastity and uncleanness, requires a keener edge and a bolder courage. These reformatations we all know, demand a steady and life-long struggle; but in the hard task shall we not be the better for the offered assistance of another Lent, with all the cleansing and invigorating force of sanctuaries, the Bible, and the promised gifts of the Spirit?

The other special danger threatens most the safety of our children. If you ask yourselves the question how and where most of the boys and girls now growing up among us are expected to get a thorough and consistent training in the principles and practice of Christian morality, or in the elements of Christian character, you will, probably, in shaping your answer, come upon the appalling fact that I refer to. It will be acknowledged that such a training is not to be found, for a majority of the children, anywhere. It is left by the families to the common schools, and by the common schools, utterly engrossed with secular studies, to the Sunday schools, and by unsystematized and ill-governed Sunday schools (where vast numbers of the children never appear) to chance. We hear the note of alarm. Juvenile crime increases at a fearful pace.

Crowds of the young of both sexes, without parents or any protection whatever from the worst harm, are seen on the streets every evening. Their manners in public conveyances and other places are rude and even immodest. They are already on the verge of ruin. In cities they are drawn into pool-rooms, theatres, saloons, innumerable pitfalls. In rural spots too, they are not secure, because their moral life has not been nurtured and strengthened along with their physical and mental life. This generation has fallen thoughtlessly into this danger, losing in many ways much of the home breeding of our ancestors, and is just waking up to the discovery of it. The Church certainly has its Divine law, and knows its duty. It is pledged to educate as a Christian, and rear for immortal life, every child it baptizes. If it is recreant to that trust it can not escape the curse, in a disobedient, disorderly, profane and dissolute offspring. It is for the wisdom of our wisest men, clergy and parents, to meet this grave problem and to devise measures befitting its importance. Meantime, the holy obligation laid on mothers and fathers in their homes is clear. The line between good and evil is to be drawn sharply, and early. All possible light is needed, all possible counsel is to be obtained. The guiding grace of God is to be sought. Where shall it be sought if not at his mercy-seat and altar? What better time to seek it than in these forty days of religious thought and communion?—*Lenten Pastoral.*

Do men gather grapes of thorns?

## THE MANIFESTO.

JULY, 1893.

### 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.

SIMPLE lessons, such as a child may learn and easily comprehend are the only legitimate requisites of the gospel work, as brought to us by the great Teacher. We have no occasion to mystify that in which no mystery should ever exist.

"Learn of me," said Jesus, "for I am meek and lowly in heart."

Even this simple lesson in the mission of Christ is better than a volume of theology. Our Communities came into existence as the natural outgrowth of this principle of righteousness. Jesus the Christ, our

loving example, was the source of inspiration that moved the hearts of those who were led to believe that in God was to be found all life, all love and all truth. To draw near to this spirit gave spiritual life, and this life inspired a love which could not otherwise than result as Jesus has so carefully taught in his lessons to the disciples.

"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

In this manifestation of the great and good news which the gospel had brought, and which as seed from the hand of the sower, was being sown in the hearts of men. All this was done in the very spirit of "good news and glad tidings," to that extent that "the people heard him gladly." It could not have been otherwise. It is in the very nature of man to be interested in that which may better his condition in this life, and enlarge his hope in the promises of an eternal growth in the world to come.

Here enters the life of the Community, the "good will to man." So soon as Jesus had awakened a love for righteousness in his disciples, it immediately foreshadowed the growth of a Community. It came forward as naturally as does the light, on the rising of the sun. "Cease to do evil and learn to do well," was to be the occupation of the mind and the redeeming feature in the life of man. Nothing was said about a theologi-



cal formula, or of an antiquated creed that should fetter the mind of the Christian worker. That network of intricacies which sprang up at a later date and held such authority over the souls of men had no place in the primitive church, and it should have no place in our church.

When Peter said to Jesus, "I have forsaken all to follow thee," what did he wish to have understood? Why should he forsake the relations in which he had a life interest, and follow in the footsteps of the Teacher unless there was a more advanced work in which to be engaged? Why did Jesus say to the rich young man who came to him for affectionate care, "The son of man hath not where to lay his head."

No house, no home, and not even a couch upon which to rest at night. Why should we be surprised that the young man went away in a sorrowful mood? All these lessons were used for a purpose and led directly to the communal relation, where the selfish interests that form the life of man are laid aside and the spirit of consecrated interest and universal love became the life of the people. Peter was puzzled over this subject and could not see clearly what advantage would be gained in running so great a risk; and as it was with Peter, so it is with the Christian church of to-day. The selfish interest comes first and then at a more convenient time comes a thought for the kingdom of God.

In all probability some of us who are the communists of to-day, would be as sorrowful as the young man, if we had no place to lie down for rest at night. But as Jesus had no private, selfish home it was difficult for the selfish questioners to understand him; and he was already giving lessons on this subject to those whom he met, in reference to a communal, consecrated interest.

We have no occasion, for a moment, to raise a doubt about the eating and drinking or for the privilege to lie down to rest. His home was with his brethren, consecrated to God, and all that he had to eat or to wear or to rest upon belonged to the church of God. It was the home of a little community, and all they possessed was held in common for the good of the whole family.

As the disciples gave up their selfish interests and entered into the work of loving their neighbors as themselves and began to work for the interest of the whole body, instead of working wholly for self, then each one could say as did Jesus, "I have no place for selfish considerations." The home belongs to God and to his children.

Our homes, in like manner, must be the homes of God's children if we would have them prosper; and this can only be through our earnest prayers, and our faithful continuance in well doing as taught by the testimony of Jesus the Christ, and by the testimony of Mother Ann

and the Elders. This only can insure our safety and secure us against the influences of the world.

The gospel of glad tidings should be preached, and preached far more effectually than it is at the present time, if it is expected to be heard. Mother Ann was our herald of good news, our preacher of righteousness, and our Teacher of the self-sacrificing life of Christ. Her life in God needs to be voiced with more emphasis than ever before, that her children may not lose sight of her gospel work, and wander in forbidden paths. Watching and praying is as essential at the present time, as it ever has been.

One of our friends who has known the Shakers to love and respect them, and who has feared that they might be drawn aside from their gospel homes, writes as follows:—

"It is all in keeping with the ways of the world for men to rise up as oracles in religion, in science or in literature, and demand that others should follow them. The Shakers are a good, honest people and while the Pope is all right for the Catholics, and Joe Smith for the Mormons, and George Fox for the Quakers, Mother Ann is good enough for the Shakers, and they have no need to run after other religious teachers, as they are all far below her standard."

Of a truth I perceive that God is no spectator of persons.

SHIRLEY, MASS., MAY 30, 1893.

BELOVED ELDER HENRY:—The class who were gathered by the first Believers, those who saw Mother Ann and her companions, and united together under the power of her testimony, are fast passing away.

Sister Paulina Pearsons who recently left us for the Summer Land, was one who received a deep planting of faith in that testimony.

The gospel was to her a living spring of eternal life. She was a pure, devoted Sister, always looking on the bright side. Discouragement never blocked her way, neither did storms impede her onward course. Her memory will always be fragrant with love and peace, and tender gospel ties. She was a great reader and distributor of our Monthly. "I want," said she, "that Elder Henry should receive my love, thanks and blessing for his labors in keeping alive our ever welcome messenger. It has soothed for me many hours of retirement and brought bread of life to my soul."

May God bless the Editor, and all who keep afloat before the breezes of union, love and wisdom, our little craft. THE MANIFESTO, is the desire of all your friends at Shirley and especially

Your Sister,

JOANNA RANDALL.

---

THERE is a calm the poor in spirit know,  
That softens sorrow and that sweetens woe.  
There is a peace that dwells within the heart,  
When all without is stormy, cold and dark.  
There is a light that gilds the darkest hour  
When dangers thicken and when tempests  
lower,  
That calm to faith, to hope and love is given,  
That Peace remains when all beside is riven,  
That Light shines on us e'er direct from  
heaven. M. Witham.

## NOTES ABOUT HOME.

Mount Lebanon, N. Y.  
Average of Weather at Mt. Lebanon.  
May.

| Thermometer.                  | Rain.               | Snow.       |
|-------------------------------|---------------------|-------------|
| 1892. 64.23                   | 9 $\frac{5}{8}$ in. | 0.          |
| 1893. 55.52                   | 5 $\frac{1}{8}$ in. | 0.          |
| Highest Temp. during this mo. | 80.                 | above 0     |
| Lowest " " "                  | " "                 | 36. above 0 |
| Number of rainy days          | " "                 | 13.         |
| " " snowy                     | " "                 | 0.          |
| " " clear                     | " "                 | 12.         |
| " " cloudy                    | " "                 | 18.         |

Calvin G. Reed.

June, 1893.

"HOME is where there are friends to love us." This simple sentence seems to peep out from between the lines of Home Notes on every page, and as we count over the several Homes of our Communal relation, we rejoice that there are so many strong pillars supporting our household. If in each of these homes every member is striving to the best of his ability to contribute time and talents for the general good, no failure need be feared. A few brave, earnest, unselfish workers, are worth a thousand whose only aim is to sap the good from Society, and contribute nothing to its material, mental or spiritual support.

I like the little story which represents a timid woman at heaven's gate, who, when asked of St. Peter what her credentials were, by which she was entitled to enter, could only reply in the negative to all inquiries regarding Church work, foreign missions, almsgiving, etc. St. Peter nearly discouraged, at last said: "Well, my good woman, was there no one to give you a recommend." "O," she sighed, while tears filled her eyes, "I have never needed a recommend, let me return, for I was loved at home." At these words the gates flew open as if by magic, and orders were given to place her among the fairest of the many mansions, for, said Peter, "those who are loved best by those nearest them, need no transformation to complete their angel-hood."

At a recent Sabbath evening gathering on the lawn at the North family, Elder Daniel Offord urged upon all the necessity of so caring for our premises, that no corner, however remote, need fear inspection.

This clarion call should reach every home, for there are none so young nor so feeble, but what might contribute their mite of labor to beautify Zion.

An interest in home asks for no stated hours of labor. Strength should be our measure, and this to be used and not abused, lest like the spendthrift, we find our inheritance gone when we most need it.

Amelia J. Calver.

## Shakers, N. Y.

June, 1893.

As we have had an editorial invitation to concentrate, we will try and boil down our contributions.

Will our beloved Elder Oliver please tell us how to prepare Okra in using it as a substitute for coffee?

To any of the readers of the MANIFESTO who have never tried it, we will give a very simple method for canning rhubarb. Peel the stalks and cut in pieces one half inch in length, fill the glass sealers as full as it can be pressed in and pour on water until the jar is full so as to exclude the air, and put the cover on tight. It will keep in perfect condition.

Thou Lily of the Valley, fair Watervliet, our life's destiny has been cast with thee. In thy prosperity we will always rejoice, and in thy tribulation we will share.

We read with pleasure the Home Notes from the dear Brethren and Sisters and the expressions of faith and hope by the faithful ones. May their hearts be encouraged and their hands strengthened to do battle for the truth.

Hamilton DeGrau.

## Second Family.

June, 1893.

A WRITER says, "No task is well performed by a reluctant hand." Therefore, if we would succeed in any undertaking,

we must go about it with a cheerful heart, whether it be temporal or spiritual.

Crops are rather backward and planting a little late on account of cold, wet weather: have had one good crop only, and that is cut worms. They have been extra busy and quite numerous.

The past week has been very warm and good growing weather.

We are glad to say that the health of society is much improved.

Elder Josiah Barker, who has been a short time at Mt. Lebanon to recuperate, has returned much improved in health, thanks to kind friends at the Mt. We endorse the editorial in June number, that our mission is a home work, a spiritual calling. While others are pulling down, let us build up a home for those sick of sin and sinning. Let us keep our lamps full of oil, as wise virgins.

*Isaac Austatt.*

#### Shaker Station, Conn.

June, 1893.

"LET the peace of God rule in your hearts, and be ye thankful," says the Apostle. This is an absolute command; therefore we must not despair of peace as if it were unattainable when the command is to let it rule in our hearts. If we follow Christ we shall be partakers of his peace which He gives unto those who walk in his footsteps. Peace reigns with the pure in heart. How many there are who seek in worldly pleasure for that peace which they never find. Denying self brings true peace within. Youth is a fit time for the reception of truth, purity and peace. May the sunshine of peace and honest endeavor brighten all our days.

One half of the year is forever gone, let us wisely improve the remainder.

Pure air to breathe and pure water to drink, are certainly worth much time and thought, and there is nothing like making an effort to obtain them.

Weeds give us an endless fight and the chance is often against us.

\* \* \* \* \*

Rogers and Hubbard's pure ground bone

in sacks is just the thing for fowls, it helps to form shell, bone and muscle. As summer and winter layers, Brown Leghorns are excelled by none. There are great possibilities to every farmer, in poultry, for on most all farms the conditions are such as to make poultry profitable if they are managed in a common sense manner.

*Daniel Orcutt.*

#### Canaan, N. Y.

June, 1893.

So much rain has greatly retarded the season's work; but, notwithstanding, our gardens are looking finely. Peas, onions, tomatoes, and other plants are growing vigorously. Every opportunity for outdoor work has been zealously improved by Sisters as well as Brethren, and it seems as though Nature was putting forth extra exertions to make up loss of time. Our cherry trees, which last year blossomed full and bore nothing, are quite full of green cherries. We hope to secure a good crop this year.

The Psalmist said, "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread;" and we believe by faithfulness, carefulness, prudence, and economy, we shall have sufficient for all our physical needs.

Jesus said, "Take no thought of what ye shall eat or drink, but seek first the kingdom of heaven and its righteousness, and all these things shall be given you." And this we know by experience to be true. All who turn to Zion for the resurrection life of Christ, are freed from all burden concerning temporalities. A beautiful home wherein every need is supplied is already prepared for all such, besides affording abundant opportunities for ethical and spiritual development. Surely we are blessed an hundred fold; and for all these blessings the Lord shall be praised.

In our last evening meeting our Elders, Brethren and Sisters, united in sending their kind love to our good Editor for his

consecrated labors. We bless every faithful burden-bearer in Zion.

We are deeply interested in the **MANIFESTO**, it is a gem we would not willingly part with.

*Emily Offord.*

**Ayer, Mass.**

June, 1893.

**BELoved ELDER HENRY:**—For some time I have threatened to trouble you with my pen, and fear I should not have put it into execution only that Elder Andrew has asked me to represent Harvard in next issue of **MANIFESTO**.

Business first, is the motto. Will ask you to be so kind as to send us one dozen of your last issue of Hymns and Songs with bill of the same. We shall also want a few copies of the "History of the Shakers" when ready. It is a work often called for.

Time has hurried us through a long, severe winter, but it has not obliterated from our memory the splendid visit we were privileged to enjoy at your charming home; neither has it robbed us of the great good we received at your hands, nor the pleasure we enjoyed with your people.

We are very much interested in the June **MANIFESTO**, especially in "Halt and Consider." It is a seasonable call and may we heed it. Are we not fulfilling the prophecies uttered in the days of our prosperity, of what would occur if we did not yield obedience to God's laws, as He has often manifested them, in all ages, to his people? In the twenty-eighth chapter of Deut., is recorded the terms of prosperity which holds good to this day.

The late season has necessitated an amount of push and tact to accomplish the farm and garden work on time; but it has been ably and heroically done, and we are now ready for harvesting the hay crop, and praying for a blessing upon our labors.

*Marcia M. Bullard.*

**Canterbury, N. H.**

A **FIXED** and abiding faith in God and especially as regards his great works in the earth, instead of suggesting a tenden-

cy toward inactivity on the part of his people, points in the opposite direction, to that of the greatest activity. The entire strength of the household being fully put forth in obedience to the convicting spirit within every Brother and Sister is the only condition that influences the supply of our needs by God out of his riches in glory by Christ. Those who thus help themselves will be helped. All of us, without exception, have talents and energies entrusted to us as stewards for use, development and improvement. Inactivity means decrease and decay. If the wilderness and the solitary places bloom and blossom as the rose, it will be done when hands are at work and hearts given to God. I can never look around until I have thus looked within the walls of Zion.

Our gardens have been highly favored by the weather and are becoming useful as well as beautiful. The early product of the salad kind are finding their way to the kitchens and on to the dining rooms. Our general crops including hay, potatoes and fruits are full of promise.

The main water supply is engaging close attention just now, the machinery all round, being in process of reconstruction and improvement. The water supply being thus cut off, we are now using water from the wells in our door-yard, which is being delivered by the faithful and diligent hands of those who find themselves compelled by stress of circumstances, as temporary water-carriers, to man the pumps and grip the pails. It is quite a lively occupation, to pay the oft recurring visits to kitchens, bakery, dairy, and Infirmary. The obsolete hand churning in our dairy has come back again, with its twin brother, water-carrier. Let us hope not to stay.

*Albert Evans.*

**North Family.**

**Weather Record for May, 1893.**

|                     |                   |      |
|---------------------|-------------------|------|
| Highest Tem.        | during the month, | 82.  |
| Lowest "            | " " "             | 32.  |
| Mean "              | " " "             | 55.9 |
| Greatest "          | in 24 hours       | 1.11 |
| Total precipitation |                   | 3.57 |

**N. A. BRIGGS.**

Enfield, N. H.

North Family.

June, 1893.

DURING the past month we have parted with two worthy Sisters,—Eldress Ann Cummings and Agnes Parker. They return to their former home in the Church family. We also welcome Sisters, Marina Keniston and Nellie Hamlin. In contemplation of the consecration of such noble, devoted souls, one can but contrast the grand difference between those characters which ennoble all those within the radius of their influence, and that other class of beings which may well be likened to human cobwebs.

We end this subject by quoting the Shaker text, "God bless our Sisters."

A long felt want is being supplied in our Dwelling house in the arranging of two toilet rooms. Br. George Kirkley of the Church family is doing the work, and as we realize our young Brother's many capabilities in doing good, we breathe a prayer for his continuous prosperity. In communistic life where mingle various temperaments and grades of mind, there naturally flourishes varied graces and abilities; and as recognition of the good, manifested by those around us helps to mature inherited or acquired talent, let us be ever zealous to give our aid in the best manner calculated to stimulate one another to continue doing good and utilize the talents which beautify and honor our Zion home.

Cheese making has become a summer industry. Recently, we had an order for three hundred pounds of maple sugar.

And thus with "hands at work, and heart to God," we receive the blessing of prosperity.

George H. Baxter.

Alfred, Maine.

June, 1893.

BELoved ELDER HENRY:—Last month there was so little of interest to write for Home Notes that I thought I would not occupy the space in our valuable little monthly messenger that would be better occupied by others. When I saw there

was not space in the last number for the piece of music I was glad that it was not my scribbling that shut it out.

The June MANIFESTO was very interesting. We were especially pleased with Elder Isaac's article, "Halt and Consider." It is a true blast from the gospel trumpet. May it cause us to consider well how near we are living the Christ life in this day of his second appearing. If we are living to please ourselves rather than for the good of humanity, not so did our Mother or the worthy founders of our Society live. I believe that every true and earnest worker in Zion feels as does Eld. Isaac, that it is time to awaken, and come forth and proclaim the mercy and goodness of God. Father James said that where the testimony was permitted to die out, there the life and power of the gospel would die out also. May this never be the case with us.

Br. Benjamin's "Journey to the Land of Canaan," was a very interesting one. May it be many years before he journeys to that other land of Canaan.

I presume the experience of all the Eastern Societies is much like our own; a wet, cold May which very much delayed getting the seed into the ground. Yet it was got there and has come up, and the weeds have come up with the good seed, which our workmen are removing with their hoes, for we can not afford to let them grow together till the time of harvest.

Our fruit trees bloomed fairly well and the grass never looked better.

Fannie Casey.

Sabbathday Lake.

June, 1893.

JUNE is the most lovely month of the year, and we are glad to welcome these bright, sunny days which so soon leave us to make way for more fruitful seasons. The blossoms have already left the trees and the little apples are discernible. The birds are busy and so are Believers. Both birds and Believers lead busy lives.

Memorial day our little girls had an ep-

isode which pleased and amused us. They found in the grass an oriole which from some cause had just departed this life, and tenderly laid it in a box; took it with their hands full of flowers, to the cemetery where they had a little funeral. Sung: "Hushed are the strivings of nature," and "I shall know my own in heaven." Each made a little speech, then the leader said: "Would the Brethren and Sisters like to take a last look at the deceased?" At this time they were all weeping, and the bird was buried on Sr. Mary Ella's grave. Finally they strewed the flowers on that and a number of other graves and marched back to the house in a very solemn manner.

The Sisters have set out a new strawberry bed of one thousand plants, which are growing finely. The flowers also are coming along nicely and will repay us for our labor both in profit and beauty.

Elder William has a kitchen garden which we have an eye upon with "great expectations."

*Ada S. Cummings.*

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#### Watervliet, Ohio.

June, 1893.

Our field of corn is growing nicely. We have eighty acres of wheat to harvest, fifty acres of oats and one hundred acres of hay. Of corn we have one hundred acres put in. We also started a nice orchard of one hundred Lombard plums and the same number of peaches of six or seven different varieties. Fruit with us is about all killed for this season having had several frosts in May, which were very severe. I think we may have a few peaches and some small fruits and shall have in abundance, raspberries, grapes and strawberries. The strawberries are already being harvested.

We are having rain, rain, rain every day, so we can not get into the garden to do much work.

The cabbages are doing well and the beans are throwing out their fourth leaf. We also have a nice piece of sweet potatoes.

Six nice, large, deep red, mulley calves

have been purchased and quite an interest is manifested in the polled Durham cattle. For the market, this fall, we have fifty head of young cattle, and would like to realize about five cents per pound for them, which would give us a nice little income.

Our farm has been improved by the repairing of fences and the digging of drains. Have just purchased a hay loader, as we have some one hundred acres of hay to make, and it is claimed that you can put up from four to six tons of hay per hour, that is if you have teams. However, we shall be satisfied to put up fifty tons a day, with three teams and three extra men to assist in putting the hay into the barn. The hay loader does the raking and puts the hay in the wagon and leaves the field very clean.

Sisters are fixing up their flower beds in front of the family Dwelling, and they are very pretty.

I hope all who have the privilege may be faithful in the gospel cause, and help to build up our Zion home.

*H. W. Fredrick.*

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[Contributed by Harriet Shepard.]

#### IMPERISHABLE.

THE pure, the bright, the beautiful

That stirred our hearts in youth,

The impulse to a worldly prayer,

The dreams of love and truth;

The longing after something lost,

The spirit's yearning cry,

The striving after better hopes—

These things can never die.

The timid hand stretched forth to aid

A brother in his need,

The kindly words in grief's dark hour

That prove a friend, indeed,

The plea for mercy softly breathed,

When justice threatens nigh,

The sorrow of a contrite heart—

These things shall never die.

The memory of a clasping hand,

The pressure of a kiss,

And all the trifles weak and frail

That make up life's first bliss.

If with a firm, unchanging faith,  
And holy trust and high, [have met  
Those hands have clasped, those lips  
These things shall never die.

The cruel and the bitter word  
That wounded as it fell,  
The chilling want of sympathy,  
We feel but never tell,  
The hard repulse that chills the heart,  
Whose hopes were bounding high  
In an unfaded record kept—  
These things shall never die.

Let nothing pass, for every hand  
Must find some work to do.  
Lose not a chance to waken love,  
Be firm, and just, and true.  
So shall a light that can not fade  
Beam on thee from on high,  
And angel voices say to thee:  
These things shall never die.

—Selected.

[Contributed by Sophia Wayne.]

#### FUTURE OF RELIGIOUS THOUGHT.

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

#### KIPLING in the PULPIT.

THERE are probably not many ministers, says an exchange, who have quoted Rudyard Kipling's verses in the pulpit. This was done, however, on a recent Sunday morning by Dr. Clifford, of London. Speaking of the responsibility of the individual soul for its own output, and the danger of indulging in spiritual sal volatile when there is urgent work to be done, the Doctor quoted several verses from "Tomlinson," including the lines:

And they came to the gate within the wall,  
Where Peter holds the keys.  
Stand up, stand up now, Tomlinson, and answer loud and high  
The good that ye did for the sake of men ere ever ye came to die—  
The good that ye did for the sake of men in little earth so lone!

And the naked soul of Tomlinson grew white as a rain-washed bone.

"This I have read in a book," he said, "and that was told to me,

And this I have thought that another man thought of a Prince in Muscovy"—

And Peter twirled the jangling keys in weariness and wrath.

"Ye have read, ye have heard, ye have [run: thought," he said, "and the tale is yet to By the worth of the body that once ye had, give answer—what ha' ye done?"

—*Christian Union.*

#### Deaths.

Paulina Pearsons, at Shirley, Mass., May 19, 1893. Age 83 yrs. 2 mo. and 6 days.

A member of the Society since her early youth, and for many years an active burden-bearer. J. W.

Maria Hedrick, at Mt. Lebanon, N. Y. Age 67 yrs. 10 mo. and 12 days.

Our Sister has spent fifty-seven years in the gospel work and has left this shady vale, loved and honored by all.

Thou hast fought the glorious battle,  
Take the crown thy strife hath won,  
Don the robe of sweet rejoicing,  
Enter rest with work well done.

J. E. S.



## GLORIOUS ZION.

MT. LEBANON, N. Y.

*f*

O Zi - on, a - rise! a - rise! put on thy beau - ti - ful garments, Come

*f*

The first system of musical notation for 'Glorious Zion'. It consists of a treble and bass staff in 3/4 time, key of B-flat major. The melody is in the treble staff, and the accompaniment is in the bass staff. The first measure of the melody is marked with a forte (*f*) dynamic.

*p*

forth, come forth in the strength of the Lord. Weep no more, O

*p*

The second system of musical notation. It continues the melody and accompaniment from the first system. The melody is marked with a piano (*p*) dynamic.

*f*

beau - ti - ful Zi - on, put off thy morn - ing ar - ray; Re - joice, re -

*f*

The third system of musical notation. It continues the melody and accompaniment. The melody is marked with a forte (*f*) dynamic.

*m*

joice in the goodness of God, His mercies o'er shad - ow thee.

*m*

The fourth system of musical notation. It concludes the piece. The melody is marked with a mezzo-forte (*m*) dynamic.

## GLORIOUS ZION.

The wil-der-ness shall blos-som like the rose, Earth's des-ert

plac-es shall bloom; . . . . The hills and the val-lies shall

speak for the Lord; His knowledge shall cov-er the earth.

Pre-pare for the day, Pre-pare for the day of the Lord. Lo!

## GLORIOUS ZION.

glo - ry is ris - en up - on thee, O Zi - on, thou cit - y of

God. The wand' - ring sin - sick soul shall come,

Seeking the bread and wa-ters of life, Shall come, shall

come, . . . . . Shall come un - to thee.

come, . . . . . shall come, Shall come un - to thee.

## Books and Papers.

CHARLES FREDERICK DANFORTH gives a timely travelers' guide to the "Trout Fishing in New England," the season for which opens this current month, in the *New England Magazine* for June. It is illustrated by Jo. H. Hatfield and H. Martin Beal.

FOLLOWING Mr. Howells' lead, apparently, both Frank R. Stockton and Mrs. Frances Hodgson Burnett have gone over to *The Ladies' Home Journal*, and the most important works by these authors upon which they are now engaged, will shortly see publication in this magazine.

### A Literary Sensation.

"Uncle Tom's Cabin" has certainly "broke loose"! The copyright on this most famous of American novels, by Mrs. Stowe, has recently expired, which frees its publication from the monopoly of the high-priced publishers, and though in anticipation of this fact they have within a few months greatly reduced its price, now that it is really "un-chained" the consequences are something surprising. John B. Alden, Publisher, of New York, issues several editions, selling them only direct (not through agents or book sellers;) one in good type, paper covers, for 5 cents, sent post-paid, or the same bound in cloth for 10 cents with postage 7 cents extra; also an excellent large type edition, on fine paper, handsomely bound in cloth for the price of 25 cents, postage 10 cents. Surely a copy of "Uncle Tom's Cabin" will soon be found in every home where it is not already. Mr. Alden sends a 32-page pamphlet describing many of his publications free, or a catalogue of 128 pages of choice books, a veritable "literary gold mine" for book lovers, for 2 cents. Address JOHN B. ALDEN, Publisher, 57 Rose St., New York.

In the PHRENOLOGICAL JOURNAL for June, the leading features are of special interest: the first article being a sketch of the eminent founder of Perkins Institute, Boston, Dr. Samuel G. Howe. "Measuring the Perceptives" will be welcome to all students of scientific physiognomy. "Psychometry" is a brief explanation of this mysterious procedure; Prof. Sizer continues his discussion of "Talent and Character," including this time a description of the new "Facial Angle;" also a new installment of "Human Pursuits"—"The Clergyman" being the subject, with illustrations, among them a full delineation of the Rev. Dr. A. H. Bradford, of Montclair, N. J. A detailed "Phrenograph" and portrait of Mrs. Eliza A. Connor, well known in newspaperdom. In "Child-Culture," Florence Hull has another of her excellent sketches entitled "Childish Curiosity," and the very suggestive little story about "Smiling Muscles." "A Report on Hypnotism" will meet the expectation of many who are eager to know about this peculiar matter. Other departments are pletho-

ric with items social, scientific, personal, etc. \$1.50 a year, 15 cts. a number. Address, Fowler & Wells Co., Publishers, 23 East Twenty-first street, New York.

## EXPOSITION IS OPEN.

The Opening of the World's Columbian Exposition was the crowning event in the history of the past month. The "WORLD'S COLUMBIAN EXPOSITION ILLUSTRATED," authentic organ of the Exposition was established Feb. 1891. Its object is to make an Official History of the Fair. The June number gives full details of the opening, accompanied by appropriate illustrations. This number is of more than usual interest and rich with choice illustrations, among which are the Duke of Veragua, as frontispiece, the Duchess of Veragua, Marquis of Barboles, Marquis of Villalobar and other members of our honored guests. Other illustrations are "Liberty Bell," Mural paintings, "Education," "Music," "Statue of Archbishop Feehan," "The Chase," Spanish Pavilions in the Woman's and Horticultural buildings, "Designs for Columbian Stamps," "Last Nail in Woman's building," "Montana's State building," and three full page illustrations; "Opening Ceremonies," "Main Entrance to Fisheries building," and "View on Lagoon." Among the more prominent articles are "The Ethics of the Exposition," "The Exposition as an Educator," "Opening of the Exposition," "Our Spanish Guests," "Opening Ceremonies." In the Woman's department are the "Dedication of Woman's Building," "Kentucky's Rooms," "The Last Nail," "Spanish Woman's Exhibit," and other articles.

Altogether the Journal is an Exposition in itself. It is indispensable to those visiting the Fair—while those deprived of this privilege by perusing its pages, can visit the Exposition at home. After the Fair, it will be "CAMPBELL'S COLUMBIAN JOURNAL." The publisher wants good agents to represent this valuable work. Single copies 25 cts. Send stamps. Address,

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ENCOMIUMS FROM THE PRESS.

# The Manifesto.

VOL. XXIII.

AUGUST, 1893.

No. 8.

## TESTIMONY OF SAMUEL JOHNSON, SEN. No. 2.

—  
WHEN I arrived at Watervliet, where they lived, I was received with great kindness. The leader of this people was Ann Lee, whom they called Mother; and truly she seemed like a mother. Her countenance, and the countenances of those who stood as witnesses with her, shone with brightness and glory, as evidently as the shining of the sun upon clear water. This confirmed me that the glory of God was upon them. The first words I recollect hearing from Mother Ann were, "James, take this man and let him open his mind." This was just what I desired; and by this I perceived that she knew the state of my mind. I opened my mind and confessed my sins, freely and honestly, before Elder James, as a witness of God.

I had frequently confessed my sins to God in secret, as many others do; and in conformity to the practice of public preachers in antichrist's kingdom, I had frequently, in public, confessed myself and the congregation to be great sinners. But in all this I brought nothing to light, nor did I

find any abiding releasement of soul. The burden of my sins returned upon me, and condemnation still continued. I was therefore convinced that I did not confess to God's acceptance: for I read, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i., 10. This promise I had never before found verified. But now, by bringing my deeds to the light, I found the promise of God fulfilled: for I felt entirely released from the burden of sin. All condemnation and despair were entirely taken away, and my soul was filled with heavenly peace and comfort, accompanied with a godly sorrow and repentance for sin.

I tarried about a week, and witnessed many beautiful displays of divine power and goodness, and heard many precious instructions and exhortations. Here my soul received the precious "unction of the Holy One," which is the baptism of the Spirit, and by which I knew the spiritual things of God, which can not be understood nor discerned by the natural man. This produced in me many heavenly gifts, and many operations of Divine Power. Here I obtained the full an-

swer of my former prayers; for I had now lived to see the second coming of Christ, and the commencement of his kingdom on earth. In this I was confirmed beyond a doubt.

I left them with great reluctance; and nothing but my duty to my family, enjoined by Mother Ann's counsel, could have reconciled my feelings to retire from a place and a people so evidently filled with the Spirit of Christ, and so blessed with the Divine presence. I returned to my family, and felt myself blessed in my obedience to Mother Ann's testimony, and daily enjoyed the presence of God, and felt the powerful influences of his Spirit. And I have reason to bless God that my wife and children all embraced the same testimony of the gospel, and, with the exception of one daughter, who died firm in the faith, they are all now living in the Society, and continue in faithful obedience to the gospel.

In September following, after Mother and the Elders, and a number of the leading Brethren were imprisoned in Albany, I was attending a meeting on the Sabbath, at Dr. Isaac Harlow's, with my family and a considerable number of the Brethren and Sisters; and while we were on our knees, in prayer to God, a mob rushed into the house, headed by the very one who had stirred up the persecution against Mother and the Elders, and caused their imprisonment. They seized and dragged me out of the house, and carried me off to the house of their champion. The next morning they made a pretence of trying me before one Adgate, who had been a

justice of the peace under the royal government. Here I was accused of speaking against the war; and it was also alleged that Mother and the Elders were British emissaries in disguise, who were exciting their hearers against the war. After this mock trial, (for I can call it nothing else.) I was hurried off to Albany, to be tried before the commissioners who composed the Board of War.

Here I was again charged with maintaining the principles of Ann Lee against the lawfulness of war. Such principles, they contended, were detrimental to the cause of the country, which was then engaged in the arduous struggle for liberty, against a powerful enemy, and forbid my preaching such doctrine. I replied, "I shall speak what God gives me to speak; for I feel it my duty to obey God rather than man. I did not receive the testimony against war from Ann Lee; but was taught by the revelation of God, before I ever saw Ann Lee, that the followers of Christ could have nothing to do with wars and fightings." This declaration was so offensive to the commissioners, that they gave orders for my imprisonment, declaring at the same time, that the Elect Lady was going to be banished to the British army in New York. I replied "The Elect Lady she is, indeed and in truth; but whether she sinks or swims, I know the work is of God." They would not suffer me to be imprisoned with Mother and the Elders; I was therefore confined in the jail of the old City Hall.

After ten days imprisonment, I was set at liberty through the intercession

of my brother, who produced many certificates from respectable characters, of my former zeal in the cause of my country. From all the proceedings of these inveterate persecutors, it appeared evident that the clamorous charges of British emissaries and traitors to the country, which were raised against the leaders of the Society, were merely a pretext, under which they intended to effect the destruction of the Society, by securing the leaders and suppressing their testimony. But in this they were disappointed; for many who received intelligence of these things, flocked to hear the testimony of a people who were persecuted and imprisoned for the cause of righteousness and peace. So that in the event, the very means they had taken to prevent the spreading of the gospel, produced a far more extensive increase. Thus the overruling providence of God "caused the wrath of man to praise him."

Being now in the eighty-fourth year of my age, and on the verge of eternity, I feel it my duty to leave behind me a testimony of my experience, for the benefit of all who are seeking, as I once was, to find religion in the dark pages of ecclesiastical theology, written in the dark kingdom of antichrist, by the blind guides of a bigoted priesthood. And as I feel a sense of my solemn responsibility to a just and holy God, I can have no possible wish nor motive to deceive my fellow-creatures, in any manner whatever. I can therefore assure every candid inquirer after truth, that I could never find the work of salvation, nor the life and power of religion, which is the essence

of the gospel, by all my labors and researches, until I found the present testimony of the gospel, which was brought to light by Mother Ann Lee. And concerning her testimony, I can truly say, it is "the power of God unto salvation:" for such it has proved itself by its effects. It has purified my soul from sin, and saved me from the corrupt propensities of an evil nature. It has afforded me justification and peace for nearly forty-seven years. Through this gospel I have received many precious gifts, and many divine manifestations.

When I first embraced this testimony, I was baptized with the spirit of humiliation, which brought me under many mortifying and humiliating signs and operations, tending to mortify and crucify the pride of my nature, and show me the folly and vanity of relying on my literary and scientific acquirements to teach the way of salvation, or preach the gospel of Christ. These humiliating operations of the Spirit completely humbled the pride of my education, and prostrated in the dust my exalted station among men. I then felt, by actual experience, the force and power of the prophet's words: "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day." Isa. ii., 17. And this every exalted soul must yet feel and experience, before he can be prepared to enter the kingdom of heaven. By these humiliating scenes, the loftiness of my spirit was abased, and I was effectually brought down into a humble frame of mind; so that I could truly feel the meek and

lowly Spirit of Christ, and profit by the simplicity of the gospel, which, according to the testimony of Jesus Christ, is received by babes, rather than by the learned Rabbins and great ones of the earth. After this, my soul was blessed with many joyful and heavenly gifts of God; such as gifts of revelation and prophecy, which have actually come to pass; discerning of spirits; so that I could many times discern the secret state of souls: also divers kinds of tongues and signs; and many glorious and heavenly visions, by which the spiritual world was brought, as it were, into open view to my spiritual sight. Concerning the existence of such gifts, in this day, I well know that a spirit of scepticism prevails almost universally, both among professors and profane, and especially among the learned priesthood. They are taught to believe that there can be no such gifts in this day, nor any divine or supernatural inspiration; because they all ceased with the primitive Church. It is true that when the primitive Church lost the life and spirit of Christ, and fell back into the spirit of the world, these gifts actually died away. But a restoration was promised, which was to take place when the true Church should rise in the spirit and life of Christ: for these gifts are the life of the soul, and a seal to the testimony of the true gospel.

I was formerly taught, agreeable to the prevailing opinion, that those gifts had ceased, and were no more to be expected. Accordingly I strove to believe it, until I was convinced to the contrary by actual experience. I have

myself experienced many such gifts; I have been an eye and ear witness of many such in Mother and the Elders: and many such have I known to take place in the Church, from time to time, down to this day. Can I then disbelieve the sight of my own eyes, the hearing of my own ears, the feelings of my own senses, or the inspirations of Divine light in my own soul? I can not. The evidence of these things is as clear to me as that of my own existence. It is an immutable truth, established by the eternal principles of heaven, that without the inspiration and gifts of the Holy Spirit, no soul can ever find salvation. These gifts, being the very essence of divine life, are as important to the spiritual life of the soul, as the inspiration of the natural air is to the natural life of the body. Why then will mankind still cleave to an erroneous and blind tradition, which can not be maintained by scripture nor reason?

O, ye professors of the divine religion of Jesus Christ! when will ye cease to believe in the soul-darkening doctrines of men, and the blinding creeds of human invention? Is not God "the same yesterday, to-day and forever?" Is his "hand shortened that it can not save," or his Spirit straitened that it can not work? Is it not iniquity "that has separated between you and your God?" Have not your sins shut you from the light of his countenance, and hid from your eyes the divine operations of his Spirit? I know, by living experience, that this was once my case, and why not yours now?

I feel it my duty, before I leave this



earthly tabernacle, to bear a testimony concerning the characters, moral and religious, of Mother Ann and the Elders who administered the gospel with her; knowing, as I do, the many false and infamous reports circulated in the world against them, and more especially against Mother Ann, who was the principal object of the dragon's rage. For it is clearly evident that he is now gone forth in his wrath, "to make war with the remnant of her seed, who keep the commandments of God, and maintain the testimony of Jesus." I have been with her in many places, and had much opportunity to hear her testimony and observe her conduct, both in public and private; and I can bear witness to the purity of her life and the sincerity of her religion. She was truly a pattern of godliness to all Christians, and especially to those of her own sex: for she was indeed the most exemplary person, both in word and deed, that my eyes ever beheld. Her words were generally few; but they were directed in the most perfect wisdom; and none were able to gainsay or resist the power of her spirit. Yet she was free and familiar in conversation, when occasion required it; nor did she feel herself above conversing freely with the least and the low-est, whether aged or young.

She showed a remarkably kind and tender feeling towards children, and would often give them some good advice; and the attachment of such little ones to her was wonderful. There were many small children who, by a few words from her, received impressions of godliness which governed them through life. And there are numbers

now living, whose first impressions of faith and love to the way of God, were inspired into their souls, by the notice of Mother Ann to them, in their infancy.

She was truly a Mother in Christ. Her whole soul seemed entirely devoted to the will of God; and her discerning spirit was able to see and feel the state of souls in every situation, and to administer to their necessities under all circumstances. Indeed, the discerning light of God in her was such, that it seemed as if no secret thought of the heart could be hid from her. Often did she expose the secret sins of hypocrites and deceivers, to their shame and confusion: and in all she said, I never knew her to be in the least mistaken.

She always manifested a feeling of kindness and compassion to the poor, the widow and the fatherless, and often deprived herself of temporal comforts, in order to administer to their wants. She taught us to be faithful and just in all things, both spiritual and temporal—to be industrious, prudent and saving, and to manage our temporal affairs with economy, that the blessing of God might attend our labors. In so doing, she said we should be blessed with a plentiful store of the comforts of this life, and be able to supply the wants of the poor and needy. And by walking in uprightness and keeping the way of God in purity, she assured us that we should always be blessed with the gospel and the gifts of the Holy Spirit, not only for ourselves, but to administer to other needy souls, who should desire to forsake the course of this world, and

find a part with us in the way of God.

In the early part of my life, I often contemplated upon the character of a child of God, as exhibited in the New Testament, and earnestly sought for it; but could never find it, until I found it in Mother Ann Lee and the Elders, William Lee and James Whitaker; there indeed I found it perfectly exemplified to my full satisfaction.

Come then, ye who desire to learn the way of peace and righteousness, and be partakers of that life and salvation which, I can testify, is treasured up in this Church, which was founded by the ministration of Mother Ann Lee. I know by the revelation of God, and by my own experience, that the second coming of Christ has commenced; that the latter day of glory has dawned upon earth, and the kingdom of Christ is begun, which will never have an end. And I feel confident that all souls will yet bow before it, and acknowledge it, either in judgment or mercy. Beware then, ye children of men, that ye speak not evil of those things which ye understand not, "lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder and perish; for I work a work in your day, a work which ye will in no wise believe, though a man declare it unto you." Acts xiii., 40, 41.

Expecting this to be my last public duty, I solemnly bear witness, in the fear of God, to the truth of these things; and I pray God that, in his mercy, it may be the means of awakening and rightly directing some poor lost souls, who are, as I once was, seeking in the wilderness, where there

is no water, and in the desert, where there is none to save, and where there is no way of salvation to be found. So testifies your aged friend.

*New Lebanon, N. Y. 1827.*

### THE STARS.

ANNIE R. STEPHENS.

WRITTEN FOR THE CHILDREN.

*Amelia:—*

I WAS gazing out of the window  
On the twilight evening sky,  
And one by one in the stellar dome  
Gleamed the starry-gems on high.  
There was the sun fast sinking  
In his bed of living flame;  
And just above the sunset  
One star of glory came.  
And then, near the darkened zenith;  
A brighter one appears;  
Lo! all the star-lamps lighted,  
Hung out like chandeliers.  
And I've gazed in the morning twilight,  
When the moon was sailing by,  
Right near fair Lunar's crescent,  
Two diamonds gem the sky.  
So near that they flashed their beamings  
Right in her mellow ray,  
I wondered, (if by telephone)  
They talked on their circling way.  
Oh, with what thrilling ecstasy  
I've gazed on the star-lit dome,  
Till each radiant, silvery twinkler,  
Seemed a beautiful angel's home;  
And I've thought of the little children.  
And the funny things they've said:—  
That the angels lighted the star-lamps  
While they were going to bed.  
One thought that they were gimlet holes  
That the glory we might see;  
If heaven's wrong side so bright appeared  
What must the right side be.

*Maud:—*

Why Amelia! you must be a poet  
But I'm a star-gazer too;  
I love to watch the night-gems  
That sprinkle the vaulted blue,  
Your beautiful words of poetry  
Fall on my listening ears

Like harmonies of angels,  
 Or music from the spheres.  
 I have a little knowledge  
 Of those starry worlds afar,  
 For have seen one follow the sunset,  
 It is Venus, the evening star.  
 The brightest one is Jupiter,  
 Four million miles from here;  
 Four moons attend through all his course  
 That monarch of the spheres.  
 And those at present near the moon,  
 Are, Saturn with golden rings,  
 And Mars who was called the God of war  
 In the time of the ancient kings.  
 The shepherds on the Chaldean plains  
 The same bright planets viewed;  
 Down through ages men have watched  
 The starry multitude.  
 To constellations they gave names,  
 Like the Big and Little Bear;  
 Draco, Pegasus, Auriga,  
 And Cassiopeia's chair.  
 Perseus, Virgo, Hercules,  
 The beautiful Northern Crown;  
 Just now above the eastern hills,  
 Sweet Pleiades shines down.

*Serene:—*

Now I've listened with anxious ears,  
 To know beginning from end;  
 And the more I open my eyes  
 The less I can comprehend.  
 I know my grammar and history  
 And I can cipher, too,  
 This wonderful science Astronomy,  
 Is even too much for you.  
 Now you star-gazing poets,  
 I can not understand,  
 How you can fill your noddles,  
 With every thing so grand.

*Tillie:—*

I've had a bright idea  
 That struck me in the head,  
 They like such fairy visions,  
 We, practical things, instead.  
 Away back in the distance,  
 I can not tell you when.  
 Some wise men followed a wondrous star;

*Serene:—*

'Twas the Star of Bethlehem.

*Tillie:—*

I can not think just now Serene

'Twas something about night; [flocks  
 When shepherds watched their chosen  
 They saw a wondrous light.

*Serene:—*

Full eighteen hundred years ago  
 Was born in Bethlehem,  
 The promised child who grew to teach  
 God's law to suffering men.  
 Yet while he in a manger lay  
 Wise men came from afar,  
 Directed by the glowing light  
 Of the bright and guiding star.  
 They thought he was their future king,  
 As prophets had foretold;  
 They laid rich presents at his feet  
 Of frankincense and gold.  
 When he grew up to be a man  
 His mission he received,  
 He spread abroad the heavenly light,  
 And many souls believed  
 He healed the sick, the blind and lame,  
 And blest the children dear,  
 And comforted all lonely hearts  
 With blessed words of cheer.  
 And thus they loved and revered him,  
 But some his power denied;  
 The wicked Jews detested him,  
 His body crucified.  
 And down the years men worshiped him  
 This good and Christ-like man;  
 But loving self, they've quite forgot  
 His beautiful Christian plan.

*Tillie:—*

Why don't men worship present good,  
 Instead of the good afar?  
 I'm sure I could follow a starry ray,  
 And find where bright treasures are.

*Maud:—*

My dear little girl, I think we've found  
 The beautiful Morning Star;  
 For in our home doth love abound,  
 With naught our peace to mar.

*Tillie:—*

Why surely so! I never thought;  
 For through the winter's cold,  
 I am protected from the storm  
 Like a lamb within the fold.  
 And when the blossoms deck the trees,  
 And the birds are full of cheer,  
 And the fruit hangs ripening in the sun,  
 Why! it must be heaven here.

## THE MANIFESTO.

*Amelia:—*

Our heaven is formed by doing good,  
By being pure and true;  
To do to others as you wish  
That they should do to you.

*All:—*

Then we will form this heaven below,  
While grateful praise ascends,  
For daily blessings that we share,  
For home, and dear kind friends.  
*Mt. Lebanon, N. Y.*

### ABNEGATION.

O. C. HAMPTON.

WHEN I feel like airing my own wisdom and smartness by criticising the ignorance of another in an invidious and arrogant spirit, I take a lesson from the grey-headed dandelion (*Leontodon Taraxacum*,) or the humble pumpkin flower.

The first of these is such a skillfully wrought machine that it can distribute its seeds by aerial navigation all over the country—and then consider also the inimitable ingenuity and beauty of each little parachute under which the little seed sails to its destined future home.

And there is the golden flower of the pumpkin (*Cucurbita Pepo*,) within which are the most beautiful and gorgeous galleries and walks for the promenade of insects, with a symmetry, beauty, and glory, of which Solomon in all his glory, was not to be compared.

When I look on all this, and consider my own poor and limited intelligence, all my vainglory and conceit are snuffed out in a moment; and instead of inclining invidiously to criticise others who may not know quite

so much as myself or may not be quite so good a Pharisee as I may be, I am constrained to cry out “Fool! take back this unholy criticism or fault you are about to lay at the door of your brother fool, and allow both of you to grow together in peace till the harvest.” And thus my vain pride receives a wound from which there is no recovery. But herein the vale of humility and Christian charity is reached, and this yields a peace and consolation which no amount of pride and vain-glory can ever confer.

*Union Village, Ohio.*

### SECOND APPEARING OF CHRIST.

WATSON ANDREWS.

*Twelve reasons for believing in the second appearing of Christ as having been accomplished according to prophecy, and in the line of the female.*

1. There is a universe of natural life originating with Divine Power in obedience to natural law; and there is a universe of spiritual life originating with Divine Power in obedience to spiritual law.

2. The human Ego, the “living soul,” is this Divine Power, Deity, manifest in humanity, and subject to natural law.

3. This Deity, then, is original humanity, in infinity, and subject to spiritual law.

4. Such as original humanity was, then, the Deity is, in an infinitely superior degree.

5. Humanity is not composed of one, but two beings, distinct in nature and attributes: viz. male and female.

6. The Deity, then, is not composed of one, but two beings, distinct in nature and attributes, viz. male and female.

7. One being, distinct in nature and attributes from another, can not administer the nature and attributes of the other.

8. Two beings of distinct natures and attributes in united effort, can minister the nature and attributes of both, in accord with the law governing the case.

9. Hence there is required the united effort of male and female in order to produce their "image and likeness."

10. Jesus, the Christ declared his followers must be born again. That no man could enter the kingdom of heaven without passing through this new birth.

11. Jesus, the man, was the subject of the first, the natural birth.

12. Jesus, the Christ, was the subject of the second, the spiritual birth.

#### CONCLUSION.

As the natural man and woman are subjects of the natural—old—birth, through the united instrumentality of natural man and woman in conformity to the natural laws of generation; so the spiritual man and woman must be the subjects of the spiritual new birth, through the united instrumentality of spiritual man and woman, in conformity to the spiritual laws of regeneration.

Hence, as we believe Jesus of Nazareth to be the anointed Savior in the male line, because his advent was foretold by ancient prophets and typified by numerous symbolic representations; and because he was recognized by a

God-fearing man, John the Baptist; but principally because of the fruits he brought forth the world-wide results of his mission; as also by the fierce opposition and cruel persecution he suffered at the hands of the popular religionists of the times; so we believe Ann Lee, of Manchester, England, to be the anointed Savior in the female line; not only because a second advent was predicted and the only logical reason for such an event, so far as we can see, was the quickening into spiritual life the female nature, in humanity, as the male had been in the first advent; but for all the above reasons as well: viz. by prophecy, by typical representation; by being recognized by the godly inspired of the times, who were waiting and watching for his second coming, and by the like opposition and persecutions by the popular professors of religion of the most advanced civilization of the time; but principally because of the divine light and power manifest in her life and testimony and the most beneficent results of her mission.

The symbolic representations alluded to above, relating to the first and second advents of the divine spirit in the work of human redemption, point to two correspondent powers, united to accomplish the same purpose, being the united influence of male and female in the work of redemption.

Such are the Cherubims, (see Ex. xxxvii., 7.) whose wings covered the mercy-seat above the ark; the two tables of the covenant; the two silver trumpets; the two olive trees; the two olive branches; the two golden pipes through which the two olive branches

emptied the golden oil out of themselves; the two Anointed Ones, and many others which might be mentioned in God's typical work.

The two cherubims placed over the ark that contained the two tables of the covenant, were very remarkable types of the two Anointed Ones, the male and the female, who are united in the work of redemption, and the covenant of peace is between them both. Over the ark was placed the mercy-seat of pure gold, and the two cherubims of gold were placed on the ends of the mercy-seat, and their wings were extended on high, so that they covered the mercy-seat with their wings; and their faces looked toward each other and toward the mercy-seat. These figures are so plain and obvious, that it seems as though they could not be misunderstood, so strikingly representative are they of the true order of the work of God through the united agency of the male and female in Christ.

Between the two cherubims was the mercy-seat from whence the law of God was delivered, which not only pointed out two gospel dispensations, but also showed, in a figure, that the merciful display of God's grace, in the last dispensation, would proceed from between the Two.

All who have received this last manifestation of divine light and power, through the Two, have found it a saving faith, affording them complete victory over the animal nature, and fully satisfying their every need.

*Union Village, Ohio.*

JUSTICE is the only permanent foundation for peace.

C. Allen.

## "KNOW THYSELF."

SARAH F. BODINE.

THE knowledge requisite to fully comply with this important injunction, is obtainable through gradual development; or, in other language, as the thoughts and abilities of the child are inadequate to that of the man's, through lack of experience and maturity, so the unfoldment of spiritual discernment is limited only as we disassociate ourselves from physical phenomena and materialism.

Being the children of a heavenly Father and Mother, we necessarily partake of and are permeated with the divine life or spirit which is immortal. But, immediately arises the query:—Whence the evils so prevalent among humanity? The seed contains the germ of all that is possible for the plant to produce, vitality, leaves, color, etc.; but if sown in sterile soil, or surrounded by uncongenial conditions, the result is a frail, imperfect plant; so, the human soul placed under similar conditions becomes spiritually, mentally, and physically deficient; thus man's deterioration from the at-onement with the Father.

In this state of separation there consequently ensues tumult and contention; thus each soul hath its battle-field and its adversaries; the passions and propensities conflict with the lofty and divine nature. Through the efficacy of Truth and spiritual enlightenment, necessary to embrace this grand injunction "Know Thyself," we are prepared to enlist heroically in the warfare against our individual sins, and also against cooperative and com-

petitive evils, whose roots centre in the bestial passions. Never for a moment can the armor be laid aside, lest in an unexpected time the enemy gain vantage ground and demand surrender to its inglorious power.

The warrior returning from the battle-field crowned with success, feels not the thrill of joy permeating his being, equal to the spiritual warrior whose triumph is over self. If this victory was unattainable, never would have been uttered,—“Be ye therefore perfect, even as your Father in heaven is perfect.” This passage proves the possibility of regaining our inheritance with the Omnipotent Creator.

*Mt. Lebanon, N. Y.*

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#### TOIL ON.

LUCY S. BOWERS.

TOIL on O soul, toil on for truth and right,  
Thy vision true and clear as cloudless day,  
Toil on, thy tho't and purpose firm alway  
To reach the summit of faith's glorious height.  
Put to the plow thy never wearying might,  
Again, yea and again renew thyself and pray;

The good God sendeth knoweth no decay,  
His beauteous bloom is fadeless as his light.  
Give to the heart that yearneth for thy care,  
Nor from the wayward one turn once aside,  
All that thy spirit loveth for thy share  
Give unto others, it will help and guide;  
And thus toil on, O soul, live, do, and bear,  
With Christ in thee thou wilt in Christ abide.

*Mt. Lebanon, N. Y.*

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[Contributed by S. Barker.]

#### TO-DAY.

LURA A. BOIES.

IN the great world's ceaseless striving,  
In the jarring din and strife,  
Shall we call to-day a trifle?  
Is it not our all of life?  
Ah! we may not look beyond it,  
Yesterday we know is past,

We may never see to-morrow,  
This to-day may be our last.  
Only time for earnest action,  
Only time to watch and pray,  
O what meaning, vast, eternal,  
Centers in the word, to-day!

Every deed to-day shall witness,  
Every holy deed of love  
Borne by God's recording angel  
To the dazzling throne above—  
Every word the lips shall utter,  
Be it ill or be it well,  
Solemnly or lightly spoken,  
On the endless years shall tell.

Ye who spurn the crown of glory,  
Turning from the higher birth;  
Bartering the great immortal  
For the shining dust of earth—  
Wake to earnest life and duty,  
Dream no more the hours away;  
Endless joy or endless wailing  
Hang upon the vast to-day.

O whene'er the blessed sunlight  
Ushers in the holy morn;  
When the yesterday is buried,  
And the new to-day is born,  
Let us work anew for heaven,  
Let us wait and watch and pray,  
Knowing that we meet hereafter  
Every thing we do to-day.

Then the veil shall be uplifted  
From the vision faint and dim,  
And the song of time shall mingle  
With the grand eternal hymn.  
Yea, our life shall be an anthem  
Swelling up the shining way,  
And eternity the finale  
Of the glorious to-day.  
—Selected.

---

Born unto Christ's pure kingdom  
Through rending of the veil,  
Of darkness and tradition  
Pure light and life prevail.  
And he who will may enter,  
Was our meek Savior's word.  
Thus leaving man the power  
Of choice to serve the Lord

*M. Whitcher.*

## THE MANIFESTO.

AUGUST, 1893.

### 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.

To be good and to do good seems to be about the whole duty of man. It may well be called his legitimate sphere of action. To be good, whether in our own home or among strangers, is a very essential feature in one's life. The conscience that is to be exercised for the home relations, should not be laid aside under any circumstances. Personal pleasure should always be a secondary consideration, and honest principle be the governing rule.

To profess to be good and then to

walk in the worldly ways of crookedness, is not quite right. Such a course is confusing to the mind and makes for all a sphere of inharmony.

As there are so many degrees of goodness, especially when it is connected with religion, that sometimes the lines are so faint that one can scarcely perceive them, or they may be so shaded by the elements of the world that they would hardly be known. Religious goodness should be an unmistakable force in the reforming of one's life. It should say in words easy to be understood,—  
"Go and sin no more."

It should have the same ministration for the erring as did the apostle. "Let him that stole, steal no more." And then to make the whole matter as simple as is the gospel of Christ, we have only to listen to the words of the prophet,—  
"Cease to do evil, and learn to do well."

To involve any thing that belongs to the testimony of Jesus, the Christ, in a mysterious maze, is to detract so much from its spirituality and add to it that which is man-made. Religious goodness, or that which is goodness by profession may sound better than it really is. Cain and Abel each had religious goodness, and they brought offerings to place on the altar before the Lord. These gifts were of value as they had built places of sacrifice and carried to them the best that their store-house afforded, and yet the sequel of their story informs us that there must have



been a deficiency in the essential quality of goodness.

To make long prayers that may be heard of men is no evidence of goodness, neither is a protestation of a life to God, unless it comes from a contrite spirit. It is practical righteousness that makes the life of man a power to do good. "Show me," said the apostle, "thy faith without works, and I will show thee my faith by my works."

These works constitute the life. It is the governing element that forbids the doing of wrong. It is the armor that protects the soul against the fiery darts of Satan. This element returns to the Christian mind the new language which belongs to the people of God, and so clothes them with the Holy Spirit that they are enabled to say what they mean and to mean what they say. It aids them in living a new life, and leads the soul onward and upward toward the blissful future.

It was Henry Ward Beecher who talked of the thermal line of duty, where it was warm toward God at home and in meeting, and then became cool in proportion as it went from home. Some one on asking him to step aside from the rules of propriety, he remarked,—“If I am going to take any liberties, I am going to take them at home.”

That rule would not be out of place with us who are members of a religious Community, and any thing less careful than that is not consistent with our profession.

#### A METAPHYSICAL PREACHER.

THE Rev. John Jones was a preacher of the metaphysical type. He had signified his desire to preach on a certain Sunday in the village of H—, where he had formerly served as pastor. His application was favorably considered by the pastor, who in order to make up his mind wisely, consulted Jonathan Sykes. The latter was a steward and class leader, a man advanced in years, whose educational advantages had been limited, but whose common sense was without limit. He was a man of great influence in the community, always at the head of every good work. "Brother Sykes," said the pastor, "the Rev. John Jones wishes to occupy our pulpit next Sunday. What shall I say to him?" Laughing heartily, Brother Sykes answered: "The Rev. John Jones always reminds me of a great big fish in a little pool of water. No sooner does he get in than he gives two or three flops and flounders, and gets it so muddy that you can't see in, and he can't see out." We would commend the above to some preachers who are not of the Methodist persuasion. —*Christian Standard.*

“STILL as the spiral grew he left past  
year's dwelling for the new,  
Stole with soft step its shining archway  
through, built up its idle door,  
Stretched in his last found home, and knew  
the old no more.  
Thanks for the heavenly message brought  
by thee,  
Child of the wandering sea, cast from her  
lap forlorn.

\* \* \* \* \*

Build thee more stately mansions, O my  
soul!  
As the swift seasons roll. Leave thy low  
vaulted past  
Let each new temple, nobler than the last  
Shut thee from heaven with a dome more  
vast,  
Till thou at length art free,  
Leaving thine out-grown shell, by life's  
unresting sea.”

## NOTES ABOUT HOME.

Mount Lebanon. N. Y.

Average of Weather at Mt. Lebanon.

June.

| Thermometer.                  | Rain.           |
|-------------------------------|-----------------|
| 1892. 69.53                   | 3.19 in.        |
| 1893. 67.8                    | 1.5 in.         |
| Highest Temp. during this mo. | 93. above 0     |
| Lowest " " "                  | " " 47. above 0 |
| Number of rainy days          | " " 7.          |
| " " clear " "                 | " " 14.         |
| " " cloudy " "                | " " 16.         |

Calvin G. Reed.

July, 1893.

It is customary in some Oriental cities for the night-watchmen to hourly announce the time, adding "All is well," when it is so, for the comfort of the inhabitants who are trusting their safety to these vigilant guards.

This is very much like our little Home Note corner, where we can pass the word of hope and cheer from one Society to another, though not hourly.

It is pleasant to hear of homes being renewed, brightened up and put in order. It shows that there is life within, as much as the quick healing of a wound, speaks well for the healthy vitalizing fluid, which courses through the veins.

We regret to learn of drought and frosts as so troubling our Western Societies. Columbia County, N. Y. is one of the best places to live in after all. The weather is always doing better for us than we expect.

We can stand a drought without much injury (only to strawberries,) and although we had quite a severe freeze the last week in April, we had no frosts afterward of any amount, although we expected them for "Hicks said so."

Under these conditions we have and shall be blest with all kinds of fruit, which has been provided with a tree, bush or vine to grow on.

The second Sabbath in June witnessed for us an unusual gathering to our morning service. The worthy Ministry from Maine being on a flying visit to Lebanon, we being unwilling to share such privileges

alone, invited the Society at Hancock to meet with us, and it was a season of mutual strength and encouragement. Small families, (where the premises are in accordance) and large meetings is the ideal Community.

For the information of all who have so long known our dear Eldress Ann, we would say that she is still the same loving mother as when she stood at the head of Community. Age drafts upon her bodily strength, but she is bright and active, lending her aid in the little home duties as far as her strength will permit, and more than we feel that she ought. She lives to show us the beauty of that character which has made a life work of crucifying self and living to make others happy.

Amelia J. Calver.

Center Family.

July, 1893.

We have begun haying. I have been out picking cherries, most of the time for a fortnight past. But I must close this to get off this morning. Inclosed find copy second and completed edition of Synoptic View. Hope you will be pleased with it. I do not yet despair of seeing R. McNeemar's sermon in MANIFESTO.

Alonzo Hollister.

North Family.

THE heavens are full of promise of the brighter day. We have had quite recently several very interesting callers. They came to us seeking information and to make the acquaintance of our people.

We are pleased and encouraged to meet so many thoughtful and intelligent inquirers who are giving their earnest efforts to the solution of the dark problems of human life. We are thankful that Zion is yet able to minister strength and encouragement to such souls, and that the hallowed influence in and about our consecrated homes is felt and the source of it acknowledged and revered.

Much has been gained and come to us through the labors of those who have

passed on. We have been blessed beyond hope or thought. We desire an increase for ourselves, for our day and time.

We are straightening the wall of our large stone silo on two sides. The unevenness caused considerable loss, and we think with straight walls there will be no necessity for weighting the ensilage when the silo is filled. We have under way considerable improvement in our barnyards with the object of having them in as dry and tidy a condition as possible.

Our gardeners have noticed there are fewer insect pests in the gardens and orchards this year than for many previous years. We hope this is general and presages a time of relief from these plagues.

A company of our Sisters have been on a visit to our good friends at Watervliet and have just returned with increased strength and a renewal of the spirit that quickens and makes alive.

*Walter S. Shepherd.*

---

**Shakers, N. Y.**  
North Family.

July, 1893.

On the 25th of June we were privileged to enjoy a season of spiritual communion. Our beloved Ministry and several Sisters from Mt. Lebanon and others from Enfield, Conn., were with us and what a blessed ministration it was. The heavens were opened and holy angels descended with their blessing and strength for the faithful. Also on the 30th ult. a company of Sisters from the North family at Mt. Lebanon came to enjoy a season of social and spiritual interest with gospel relation in the Valley.

Through the kindness of a beloved gospel Sister we were favored with the loan of a work entitled, "The Way, the Truth, and the Life." by J. H. Dewey, M. D. It is a non-sectarian work and every one who is seeking the higher illumination, desirous to unfold their spiritual life, can peruse the book with both pleasure and profit.

\* \* \* \* \*

At present we are enjoying beautiful

growing weather with occasional showers to refresh vegetation. We do not want to "count our chickens before they are hatched," but at present we feel safe in saying to our beloved Editor that if he will call around about melon time he will have the pleasure of sampling some choice varieties.

A barn is being erected at the North family 50x135 ft. in place of the veteran structure that has performed service for the last century, being nailed together with hand forged nails. Thus it is in both material and spiritual things, the old must pass away to make room for more advanced and better conditions.

*Hamilton DeGraw.*

**Second Family.**

We have lately been privileged to enjoy a season of refreshing gospel love, with gospel kindred from the Mount and elsewhere. Eldress Emily Smith, Elizaette Sutton, Annie Clapp and Alma Shattuck from the Second family, Mt. Lebanon. Caroline Taite and Emily Copley from Enfield, Conn. Also Sisters Martha Anderson, Julia Lincoln, Mabel Lane, and Belle Rulhausen from the North family, Mt. Lebanon. The younger part of the family were much interested in Sister Martha's account of the progress and good done by the "Self-improvement Society" at the North family, and are quite anxious to form a little band here, for the same purpose.

The writer was absent from home on a short, pleasant, and profitable visit to the Society at Canterbury, and was entertained both spiritually and temporally as Canterbury can do it. He did not have the privilege of meeting the first company mentioned, but fully appreciated the love extended here, of which he received a share on his return home.

"Such seasons are delightful, such company we love,  
And with the true and faithful, right forward we will move."

We are busy securing hay and taking care of other crops. Grain will soon be ready for the reaper. Grass will not be as good a crop as expected last spring.

*Isaac Anstatt.*

**Shaker Station, Conn.**

July, 1893.

"THOU shalt worship the Lord thy God, and Him only shalt thou serve."

Serving God is a profitable employment and a satisfactory service. God abundantly rewards the faithful. There are many living witnesses who can testify to present payment for labor in the vineyard of God. The consciousness of divine approval, the assurance of being a co-worker with God and the eternal witness of the true spirit, are soul-satisfying even though the way seems rough and the trials great.

The testimony that God is a sure paymaster is uniform and overwhelming. The heavenly joy gained by living in purity fully compensates for the most trial-tossed life, the heaviest crosses. The virtuous and true will find a heaven of peace and blessedness. Heaven is a state of continual labor and activity that knows no weariness. Let us make our heaven here. Let us do and be as near right as possible now, and strive for higher wisdom.

The pamphlets entitled "Synopsis of Doctrine Taught by Believers in Christ's Second Appearing," and "Interpreting Prophecy" by A. G. Hollister, Mt. Lebanon, N. Y., are valuable and they should be in every home. Their cost is as nothing compared with their value.

\* \* \* \* \*

There is money in poultry if you know how to get it. We study poultry for profit. In feeding poultry, too much whole grain should be avoided. Poultry should have a dry place to run and roost. Damp and muddy yards are a prolific cause of disease.

*Daniel Orcutt.*

South Family.

July, 1893.

ALREADY I am admonished that the time is here for the few items of interest which have occurred in the short time that has intervened since the last MANIFESTO, which was so richly laden with interesting topics.

The haying season has commenced and is progressing with speed. Twelve large

loads were put in on the 8th inst. and the number will increase as the better portions of the mowing fields are reached. The hay loader is a great addition in the field to save time and labor.

The garden is looking unexceptionably well. A number of bushels of peas found ready market about the 4th. Quite a number of crates of fine large strawberries also paid well for raising, and a plenty was reserved for home use, the yield being large. Cherries are abundant and of this fruit the preserving jars are well filled. Currants are in good demand at 15 cts. a basket. The sweet corn is about four feet high and promises a good yield. Tomatoes and cucumbers in full bloom, next the fruit. Beets and turnips are now ready for cooking. Potatoes are looking fine, but late.

With all these blessings, health prevails. These demonstrations are proof of God's care for his grateful subjects: and love being an evident quality of his nature, will it not ever remain the same? The number of those who look into the great book of Nature where every page speaks of its Divine Author, are wilfully blind to the grandest expressions of truth radiant with meaning, and full of evidence of an All-wise God.

*Maria Witham.***Ayer, Mass.**

July, 1893.

DEAR ELDER HENRY:—We are just at present having beautiful weather, and about all we hear is the click and sound of the mower and tedder. Busy hands and hearts are pushing the business, and every thing denotes a bountiful hay harvest. This gives joy to the farmer's heart.

All this is telling how well the stock is going to be kept through the rigor of a hard winter. When we see that vegetation is giving promise of a bountiful harvest, then how dependent we are on a kind and merciful Father who gives his blessings to all who ask, or rather to those who work and wait.

There is a joy that meets the farmer as he passes out upon his gardens and fields

and can see them flourishing by the hand of industry. Well may he sing, "Rejoice in the Lord always, and again I say rejoice."

Joyfulness is a characteristic element of Christian life, and is full of hope, courage, joy and peace.

*Andrew Barrett.*

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**Enfield, N. H.**

July, 1893.

WE left our allotted space in June No. and as a reward, have received in July No. three pages of music, so we shall do it again. If "Brevity is the soul of wit," why not as well applied, when we change the t into s and add d-o-m? It certainly is in harmony with "boil it down" which is the needful watchword of every editor, wherever located.

We welcome our long-trying friend and counselor Elder Henry C. Blinn, to the vacancy made by the removal of Elder James S. Kaime, from the Ministry of our Bishopric; two noble examples of consecration and true manhood; (we) say, the mould is broken, wherein such specimens of true worth were fashioned, and can hear the echo of expressions like these, "hero worship, conservatism"; not at all; those who come after, have yet to prove their mettle, no words spoken or written, can give or take merit; we believe in the comrades of our own life battles, in the rising generation also, and are just as hopeful and prayerful, that a faithful few may sacrifice error to truth, maintain the vital principles of the Christ life, thus performing the duties of their day and time with equal honor to both God and man; speed the day.

Strawberries have been abundant: 100 qts. of field berries canned for winter use. 10 bushels from the garden have graced the table in all their pristine beauty.

Not a Shaker visitor booked for this season, how unneighborly!

*Mary Ella Briggs.*

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**Watervliet, Ohio.**

July, 1893.

WE are busy putting up clover hay of which we have about one hundred tons.

Crops are good all round. Commenced cutting wheat, of which there are about ninety acres. We purchased a hay loader and it works to perfection. It is like the Irishman who came to this country, and wrote home to his people, telling them this country was a great country. All you had to do was to carry the brick and mortar to the men on the building and they did the work. But it is a little better with our hay loader; it does the work, and all we have to do is to stand on the wagon and place the hay wherever we want it.

We have been hauling corn and oats to market. Corn is bringing 40 cts. a bush. and oats 34 cts.

Everything is moving on nicely here at Watervliet. We are all striving to do good to our fellow-beings, and helping each other in the right way. Doing unto others as we wish to be done by and having charity for all good Believers who are trying to better their conditions day by day.

Two Brethren from White Water came to see us and spend a few days. Brs. August Frederick and William Beckwith. We enjoyed their company very much, and would say here that Believers are welcome to visit our home at any time. We are a small Society, but nevertheless our hearts are with all good Believers in Christ's second appearing. I close by giving my love to all who read this.

*H. W. Frederick.*

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**Pleasant Hill, Ky.**

July, 1893.

BELOVED ELDER HENRY:—I have been looking over various numbers of the MANIFESTO to-day. What a fount of heavenly virtues beams forth from the pens of our inspired ancient worthies! There I find our gifted Elders, F. W. Evans, H. L. Eads, G. B. Avery, Eldress Antoinette Doolittle, and scores of others beautifully illustrating the sublime teachings and example of those self-sacrificing, devoted souls, who received and kept the gospel in its purity in days gone by.

I always hail with joy the MANIFESTO

so fraught with precious truths. O, for a score of Brs. like Isaac Anstatt and truthful sayings so bravely proclaimed.

We are a little band away out here in a region called the "dark and bloody ground;" toiling and struggling with foes within and without; intermingling with the world, dependent on them for aid in our daily toil. "Oh! what will the harvest be?"

Communities have sinned and strayed (in many things) from the true fundamental principles of the faith, therefore, few in numbers and works. Though like the Ninevites we sometimes cry out,—“Where are the hundreds and thousands that were to flock to Zion for the food of eternal life?” From early childhood we have watched and waited, and still the vision tarries. And, where rests the responsibility? A certain inquirer, visiting us once, said, “If the testimony you put forth was strictly lived to, people would fall before you like grass before the scythe.” What a responsibility is resting upon the subjects of this faith! All praise and honor to your faithful heart and toiling hands, in keeping afloat the highly prized MANIFESTO. May your days be long and blissful.

I was so impressed with the article of Br. Isaac Anstatt, that I felt like making a faint effort to add to your columns a few lines.

We are having very warm and stormy weather. Our fruit about half a crop, meadows and grain fine.

*Nancy L. Rupe.*

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Shirley, Mass.

July, 1893.

BELoved ELDER HENRY:—Your kind favor of the 6th and the MANIFESTO, also a copy of Friend Robinson's book, received. It has much information, in an attractive form, and people will be looking after it more and more as the necessities of the case will require. In consideration of the great changes that are going on, it does not require prophetic eyes to see, must go on, in the minds of the people, as they feel

the increasing pressure resulting from panic and the accumulation of riches on one hand and consequent impoverishment on the other. Politicians may shout themselves hoarse, to little avail.

The Heaven-born plan of Christian Communism is the panacea for poverty, destitution and the inequality so deplorable in our day. Would that the masses could see these things in their true light, and be willing to pay the price required to enjoy the blessings of a peaceful, pure relation.

Nothing can well be imagined more wicked and deplorable than the spirit of anarchy that is becoming so prevalent in Europe especially, and gathering strength in our own country. How true the figure—“Men shall hew for themselves cisterns, broken cisterns, that can hold no water.” Will repeated failure prove the fact to them that “All things shall work together for good to them that love God and keep in the way of his counsel?”

How sad it is to think that, “The ways of our Zion do mourn, that none come up to her feasts”—while so many are needy, but hungering and thirsting after worldly pleasure, rather than the self-denying way of Jesus and his faithful followers; would also the world could know that they can not follow where he never went on the generative plane. But I would not weary you or your readers.

We have been blest by a short visit from your well known correspondent Br. Daniel Orcutt of Shaker Station, Conn.

We are well along with haying, a beautiful crop, and thus far in excellent condition. Our first green peas were enjoyed on June 25th instead of as mentioned in my last had been previously on June 7th, showing a great difference in the seasons.

*John Whiteley.*

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Canterbury, N. H.

North Family.

Weather Record for May, 1893.

Highest Tem. during the month, 95.

Lowest " " " " 50.

Mean " " " " 68.7

Total rainfall " " " 1.09.

N. A. Briggs.

SOUTH ATHOL, MASS.

EDITOR OF MANIFESTO,

MY DEAR FRIEND:—I have been so exceedingly interested in the life and doings of Ann Lee, I have read the little book over and over. I am delighted with the Christian experiences noted therein, and now by the kindness of a friend I have had the MANIFESTO of March and April. I am also much taken by some of the plain Christian talks therein printed. I was held to consider the quotation, Gal. v., 24, And they that are Christ's *have crucified the flesh with the affections* (margin says *passions*) and lusts. This has been the experience of such as have been Christ's since that epistle of Paul to the Galatians, A. D. 58, so that this is no new doctrine, as some claim. I have heard much talk about a (or the) resurrection life, while those claiming to live the life, lived in pleasure. In plainer words they rushed from a single, pure life, into marriage, and from all outward appearances became slaves to the flesh. I always doubted their sincerity. Now I read in the Gospel according to Luke chap. 20, beginning with the 33rd verse,—“The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. \* \* \* \* \* They are equal unto the angels and are the children of God, being the children of the resurrection.” Here we have something on which we may rest our faith and hope. Jesus Christ gave us the precept and example nearly nineteen hundred years ago, and all along He

has had true followers who delighted to walk even as He walked. Why? Because they loved Him, and while the Shakers may be the first and only Society holding this Christ life up to the world, I have known some cases where married people, in the prime of life, have lived together, where the true light shone on them, being married, and have been as free from the flesh life as are the angels in heaven, fulfilling the injunction at the hand of the beloved Paul: “Let them that have wives be as though they had none;” but if there is not union and agreement with husband and wife to Jesus Christ's example, then the next best will follow. A Society like yours would be a place of refuge indeed. Did not Jesus Christ himself say “All men can not receive this saying;” and then again He said, “Many are called, but few are chosen.” What was this calling, but the marriage supper? And why not chosen? Because the old garments were not exchanged for the white raiment. I believe in this real life, walking with Jesus, and to Him be all the praise. I am walking in the way, and find it so sweet and satisfactory, so free from the world of trouble. I have my trials and temptations, but there is peace in believing. The spirit says, “This is the way, walk ye in it,” and the “spirit and the word agree.”

God bless all the dear ones who see the way, and give them confidence to walk in the way that He has cast up in this wilderness of sin, is the prayer of

A BELIEVER.

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He is good that does good to others.

[Contributed from Enfield, N. H.]

### HOW TO HAVE CONSTANT GOOD COMPANY.

THE most charming companion I ever met was a plain little woman whose life for years had been entirely given up to the care of an invalid, demented father, an old man who demanded her constant presence in his darkened room during his waking hours, in the few spare moments she had while going through the usual round of household duties.

Poor, living in the backwoods, where she never saw any society, she gained a depth of mind and a power of expression far superior to any of her old schoolmates who had shown greater promise, and had possessed every advantage. Indeed, she was neither "smart" nor particularly studious at school, but excessively fond of fun, excitement, and company.

One day I asked her the secret of the change. She laughed: "I have been enjoying constant pleasant company for the last few years."

I started mystified. She drew from her pocket a little quotation book, and pointed to two quotations, "My own thoughts are my companions," and, "They are never alone that are accompanied with noble thoughts." There were several other quotations written on the margin, and the page was well thumbed.

She said earnestly: "Looking back over my girl-hood, I know that there is a fatal defect in the training of our girls; our words, our actions, receive attention; we are given advice and instruction in every point but in our thinking. I did not have even a conception of entertaining myself by my own thoughts; I wanted all the time to be amused by something or somebody outside of myself. Then came that plunge into poverty, sadness, and loneliness; at first I believed I should become insane, then God must have directed me to this little book, too worthless to be sold when our library went. One other quotation chained my mind. 'Our thoughts are heard in heaven,' and I began recalling

my thoughts. How disgusted I was with them! Round and round, in a weary rut of repining they had traveled, or ever if not repining, how stupid, how unelevating they had been! From that hour I determined my thoughts should be inspiring companions; when sewing up a seam, they should not be, 'So long and tiresome, wonder how long before I get done,' and so on and so on, over and over again. Why! I would take a little trip while sewing that seam.

When washing the dishes, I discuss with myself different national questions; when sweeping the room, I review the last book I read, or perhaps a book read years ago; every duty not requiring concentration is enlivened in this way.

Not more than an hour can I ever read a day. Our books scarcely number a dozen, but since I began to think, one verse of the Bible will open and unfold, until it blossoms into a wonderful revelation, and I hope bears fruit. Before, I did not take time to wait for the unfolding and the fruit-bearing."

"But I can't control my thoughts," I objected. "They will dwell on any trouble or worry I have."

"Paul tells us that in our warfare our weapons are 'mighty to cast down our imaginations,' bringing into captivity every thought; that promise is a great help when I feel despairing over my wrong thoughts. To keep down the disagreeable ones, to shake myself free from the servitude of the daily fretting tasks, I drill myself into meditating on pleasant subjects, just as I would drill my tongue, if in company, to make pleasant speeches.

Tell the girls you teach and write to, how true it is that 'The pleasantest things in the world are pleasant thoughts, and the great art in life is to have as many of them as possible' also that this art can not be learned when the feebleness of age has weakened the control of the mind."

When she had left me, I remembered she was the only person who had not made insane remarks about the weather, nor said, "Wasn't that Johnstown calamity awful?" Do you suppose it was because



thoughts had occupied her mind, not empty turning of the mental wheels?

If the mill grinds not grist, it will grind itself; if the mind feeds not on thought, it preys upon itself, and is its own destroyer.—*The Christian at Work.*

### "HOLINESS TO THE LORD."

AGNES LEE.

*"In that day shall there be upon the bells of the horses, holiness to the Lord, and the pots of the Lord's house shall be like the bowls before the altar." Zech. xiv., 20.*

In ancient times the people of Asia used bells on their horses and camels to encourage them in their work. The above passage was prophetic of a time when the law of the Lord should be "written in the inward parts"—when all the promises concerning God's chosen people, should be fulfilled in the great Sabbath, the millennial period of which their jubilee year was typical. A time of spiritual rest from all that was sinful, or in any way contrary to the higher laws of being. Truth is a unit, and real science and religion are always closely connected, as body and soul.

The Jews were thoroughly schooled in relation to every department of physical existence, by their great law-giver, Moses. They received many special instructions concerning agriculture and dietetics;—the manner in which they should manage their land, cook their food, etc. Their obedience to those laws made of them a distinct people, separate from all the surrounding nations. In that day they were a very crude people, just having been emancipated from Egyptian servitude,

and could not understand spiritual things, therefore all their religious ceremonies were of an external nature; but the prophet foresaw the time, when in the progress of the race, their righteousness in physical things would be only as the foundation of a superior order of society, wherein man's moral and spiritual nature should be controlled by those higher laws of divine truth which should be taught by the Christ spirit, when the whole life should be one of perpetual consecration, so sanctified through obedience to truth in every department of life that "holiness to the Lord" would be as much observed in the treatment of the animals, the tilling of the earth or cooking of food, as in the sanctuary of worship.

The prophetic period has come to us, and has or will come to any other people, according to the light given them and the measure of obedience they yield to that light in the observance of physical and spiritual law. We believe we can serve and honor God just as acceptably in the performance of the lowliest duties, of manual labor, as in those seasons set apart for spiritual devotions.

To live in the truth is to "write holiness to the Lord" on everything with which we come in contact.

*Mt. Lebanon, N. Y.*

OUR affections are vines that will lengthen over marshes of sorrow, if we do not lift them up and fasten their tendrils to the strong towers of our faith, then they will blossom and bear fruit, lasting and precious.

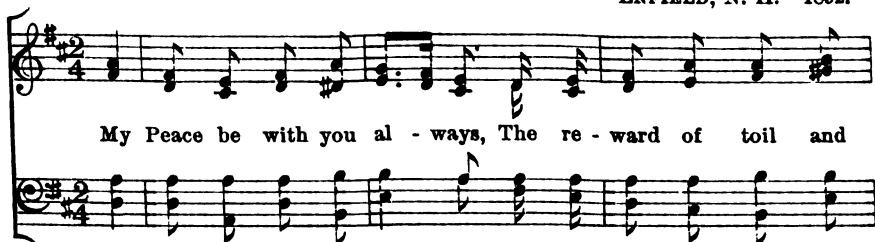
C. De Vere.

The soul is strong that trusts in God.

## THE CHRISTIAN'S REWARD.

*"Peace I leave with you; my peace I give unto you."*— John xiv., 27.

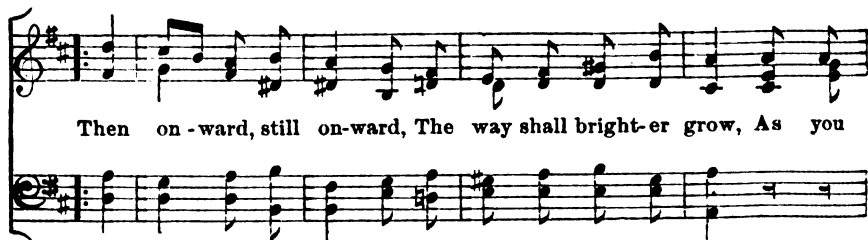
ENFIELD, N. H. 1892.



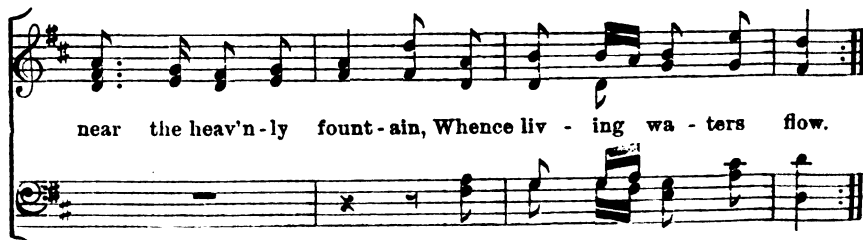
My Peace be with you al - ways, The re - ward of toil and



strife, Is the hundred fold re - la - tion, The end,— E - ter - nal life.



Then on - ward, still on - ward, The way shall bright - er grow, As you



near the heav'n - ly fount - ain, Whence liv - ing wa - ters flow.

## THINK NO ILL.

CATHARINE ALLEN.

At the present time there is a widespread movement in the world, among earnest, aspiring souls, to draw nearer the Fountain Source of truth and life, by establishing among themselves, unity of purpose and harmony of thought and feeling.

To this end are held the Soul-communion and the Silent Unity meetings of which we have read. This class of people are organized under various names in different places, but the central idea among them all is to *Think no Ill*,—to look for, emphasize, and build up the good in each other, by thought, word and deed; recognizing that the outer being is created by the inner; that all potency is in thought; in fact that *thoughts are things*, and the only real things. That apart from expressions in word or action, through silent thought we have power to bless or injure, uplift or degrade our brother or sister.

The acceptance of this truth is having a practical bearing upon the lives of thousands at the present time, and is working as a dissolving element to creeds and dogmas, sects and isms, and also as a unifying and focalizing power to all that is good and true in the hearts of the people.

In refusing to think evil, and ever holding in view the God-thought and divine ideal, they believe they are brought nearer the source of creative good which heals,—restores to wholeness, body and mind.

It seems to me there is a truth in this, worthy of our thoughtful accept-

ance. As a people we are blest above all others in the possession of many of those spiritual truths toward which they are progressing, and should we not strive earnestly to embody these in our characters, that we also may be drawn together in a closer communion, and have our souls refreshed from those crystal fountains that shall vitalize our beings with new and living thoughts? To this end let us be firm in our resolve to think no ill of each other.

In every human heart there dwells a deathless being created in the image of the Divine;—a child of God,—a beautiful angel. Let us call it forth and recognize it: let us speak of it to each other and greet it *in* each other. Let us nourish it by our kindly thought, our sympathies and prayers, and in our efforts to minister to this life in those about us, perchance the angel within our own hearts will grow stronger.

We all have one purpose, and one goal in view. We all must feel struggle of soul in casting off the old life for birth in the new. Let us be lights to each other through the darkened valley, that we may rejoice together on the mount of triumph. Let us cultivate that kindly affection and tenderness of feeling that shall make us as careful of another's reputation as we would wish them to be of our own, thus keep the golden rule; and in that love which is the fulfilling of the law, so faithfully guard our hearts that we shall *think no ill*.

*Mt. Lebanon, N. Y.*

I can of mine own self do nothing.

## Books and Papers.

### SPECIAL LITERARY NOTE.

THE NEW ENGLAND MAGAZINE with the current issue for July passes into the hands of Warren F. Kellogg, who has purchased the assets of the old company, and will continue the publication of the magazine, managing it himself from its new offices at 5 Park Square, Boston. Mr. Kellogg was formerly Treasurer of the Boston Post, under the old regime, when it stood for all that was highest in American journalism, and more recently he has been interested in different Boston magazines. Edwin D. Mead, the chief editor of the NEW ENGLAND, under the old stock company, and Walter Blackburn Harte, the managing editor, will be associated with Mr. Kellogg in his new enterprise. The July magazine is now on the news-stands, and the August number—an especially strong one—will be out at the usual time.

THE JOURNAL OF HYGIEIO-THERAPY. July, Contents. A Physiological Study; Biography of T. V. Gifford; The Invalid's Home; Address of Welcome; Why I am a Hygienist; Anti-vaccination; Our Home Work, etc., etc. Dr. T. V. Gifford,

Kokomo, Ind.

### MR. HOWELLS' NEW NOVEL.

Mr. Howells has given the title of "The Coast of Bohemia" to his new novel of American girl life which is about to be published in *The Ladies' Home Journal*. The novelist says of the story that "it is about the prettiest thing I have ever done."

### WORLD'S FAIR COMPLETE.

THE WORLD'S COLUMBIAN EXPOSITION is one of the most complete and attractive exhibitions ever given since time began. As the warm, balmy days of summer make a visit to this great show a pleasure, hundreds of thousands of people are feasting their eyes on its beauties.

In order to prepare the great mass of humanity to better understand and appreciate the Exposition, the WORLD'S COLUMBIAN EXPOSITION ILLUSTRATED, in its midsummer or July number, has made a new departure in the character and class of its illustrations. In this issue especial attention has been given to illustrations of the exhibits.

Beginning with a full page frontispiece of P. de Gloukhovskoy, Imperial Commissioner General of Russia to the World's Fair, the other prominent illustrations are full-page reproductions of an exhibit of "Japanese Silk Tapestry," "Agricultural Building," and others. Besides these are the "Lapland Village," "Chinese Theatre," "Walter M. Lowney Company's Chocolate Pavilion," "Reproduction of Farm Scene in Grains in Illinois State Building," "View from Wooded Island," "Model of St. Peter's at Rome," "Illi-

nois and Iowa's Pavilions in Agricultural Building," a beautiful center piece. "The Exposition by Night," "Hide and Seek," "Interior View of Manufactures Building," "California Orange Exhibit," "Central Fountains and Aquariums in Fisheries' Building," "Group of Sea Lions in U. S. Government Building," and many others.

Among the leading articles are "Success of the Exposition," "The Opening of World's Congresses," "The Exposition and the Youth," "The Many Attractions of the Exposition," "Realization of Hopes," "Best Time to See the Exposition," and others.

From every standpoint the present number of this excellent magazine is the strongest yet sent out to its thousands of readers and admirers. In its completed form it will make a valuable history of the great Exposition that no one should fail to have. Back numbers always on hand, and all requests for either back or future issues, sent to the publisher personally, will receive prompt attention. Sample copy sent for 25 cents in stamps. Address, J. B. CAMPBELL, Publisher, 159-161 Adams St., Chicago, Ill.

## IMMORTALIZED.

THIS is the title of a pamphlet of about one hundred pages, that is being published in memory of Elder F. W. Evans, by the Elders of the North Family of Mt. Lebanon, N. Y. The work will contain much interesting matter relating to the life experience of Elder Frederick, and also a frontispiece of the good Elder, which will make it much more valuable. All will want to secure a copy. Price, in Paper covers, 50 cts. and in Cloth 60 cts.

Address Anna White, Mt. Lebanon, N. Y.

## Benths.

Henry S. Whiton, at Ayer, Mass. June 26, 1893. Age 68 yrs.

Marcia L. Mann, at Shirley, Mass. July 4, 1893. Age 70 yrs. 2 mo. and 12 days.

For more than fifty years she has been willing toiler in the vineyard.

# The Manifesto.

VOL. XXIII.

SEPTEMBER, 1893.

No. 9.

[The following very interesting biography of John Rankin was furnished to us by the friends of South Union, Ky. Ed.]

## AUTOBIOGRAPHY OF JOHN RANKIN.

—

My parents emigrated from Ireland to the state of Pennsylvania, while in their youth. Both of my parents were educated in the Colonistic church and adhered to the doctrines in the Westminster confession.

My parents after a suitable acquaintance entered into that civil connection natural to the human family, who design living according to the order of the first Adam.

I was born Nov. 27, 1757 in Guilford Co., North Carolina. When nearly three years of age, my father was removed by death, and my mother was left with two little children. While but a mere child, my mind was given to religious subjects, and my mother instructed me in the catechism, and had me commit to memory the creed, and some passages in the Psalms. In this I understood but little that I had learned although it made a serious impression on my mind. In addition to this she was careful to warn me against all sin, either in myself or by the example of others. I was taught to abhor intoxi-

cation and to detest the company of blasphemers.

A kind parent ever solicitous for my welfare, taught me to beware of effeminate company. By this education and a protecting Providence, my mind was armed in a good measure with a shield against outbreking sin.

While I was receiving the above verbal education, a sufficient supply of religious books were put into my hands for my information and entertainment in leisure hours, and in particular on the Sabbath day, which had to be observed almost to Jewish scrupulosity. This observation held me under restraint and formed in me a habitual and easy subjection to order, whether religious or civil.

Some of the books were highly Calvinistic, and held forth their doctrines in general, with all the practical duties of religion as taught in their system. This course gave me a relish for reading and for research into those difficult scriptural doctrines.

Having these lively impressions, my mind preponderated in favor of the New Light doctrine, and I greatly desired a living religion that would reach my understanding.

I was now nineteen years of age and

rationally feeling and scripturally convinced that I was destitute of what was called living religion. While under these impressions I made a practice of praying to God to illuminate my mind and bring me to the knowledge of the truth, to save me from temptation and sin. If I conversed on religion it was on the topics of the day. I dared advance no further, but at the expense of a sneer.

In 1776, I was warmly solicited to obtain a classical education preparatory to becoming a theological preacher, or a preacher made by men. After mature deliberation on the subject, I embarked in the enterprize. I knew I was destitute of that which was said to be the effects of the gospel in that day and therefore made no determined choice of a profession, only on certain conditions, which were—that if God, in the course of my studies should enlighten my mind, and lead me to be a subject of his favor, I would then apply my education to public usefulness.

I proceeded assiduously through Roman and Greek literature, and was entertained by a history of the exploits of their heroes, kings and emperors. Also with the account of the heathen mythology, a course of reading much better calculated to inspire a youth with inclinations to become a Julius Cæsar or an Alexander, than to lead him to the gentle waters of eternal life. In my laborious study I lost my taste for reading the Scriptures and other religious books. Against Saturday evening my mind would be so fatigued with study, that I required the Sabbath to refresh myself for the labors of the following week.

I went from home to the town of Charlotte and entered the academy in Mecklenburg County. Here I heard a man deliver a discourse that quickened my feelings and created in me strong desires for living religion.

On Sabbath evening I retired to a thicket where I had frequently spent some time in meditation. I fell on my knees in grief and earnestly called on God to have mercy on me, and deliver me from the burden of sin.

It now occurred to me, that it was worse than vanity to attempt to preach a gospel which I had not in possession. Instantaneously I declined all prospects toward the gospel ministry and resolved that I would prosecute my learning and if possible, become a proficient in some branch of education by which I should be qualified for a teacher in some public institution and could live an honorable life.

After a few months, I left the academy, to which I never returned. Our peace and prosperity was clouded by the desolating approach of war. Civil and literary improvements were laid aside, and the struggle to defend the country, was the great object.

Armies were marching and counter marching in every quarter; scenes of blood and carnage were presented to the eye, and a cruel foe marked with desolation, for three years their whole route in the South, when their career fell by the arms of their triumphant captors. Things now began to wear a new aspect. Victory had brought peace.

During the unsettled state of the nation and the return of peace, my mind was generally occupied with the chang-

ing scenes of the day. I applied myself to regular business, if possible to retrieve my loss, and I was successful in obtaining a profitable employment. About this time I heard of a Methodist preacher, who had visited our place, and I was desirous of hearing him. I reached the place of meeting too late to hear the first part of his sermon, but one remark that he made, entered my heart never to be forgotten. He said,—“I know I am alive to God.” My heart rejoiced; that is the life I want, but how to obtain it is beyond my comprehension.

In this state of perplexity I continued to pray to God for light and wisdom, but could obtain no consolation. By industry and economy I laid by a sum of money to answer purposes I had in contemplation.

On the 5th of Dec. 1786, I entered a new relation in life and settled in a family capacity. In this situation new duties devolved upon me, the religious part of which I found myself inadequate to perform to the satisfaction of my conscience.

I had been baptized with water, but had no evidence of the remission of sins, but had evidence of the condemnation for sin. I now resolved to obtain the all-important treasures of the gospel. Accordingly I arranged my business in such a manner that I could attend all the principal meetings without inconvenience. The light was appearing. I had not put the above resolution into practice long, until on a memorable morning in great heaviness of spirit I retired to a sequestered spot for meditation and prayer.

In composure of mind I arose from

my knees and returned to the house, and instantly this passage of Scripture came to my mind,—“He which hath begun a good work in you, will perform it until the day of Jesus Christ.” Under these considerations I was encouraged in the performance of every duty. In the mean time, I made no more profession than formerly, but kept the operations of my mind a secret, as much as possible.

Time seemed to pass almost imperceptibly. My mind was chained to the subject of Divine aid, so that I wrestled day and night, and would take no denial. Again the messenger came to my soul,—“Blessed are they who hunger and thirst after righteousness, for they shall be filled.” I believed it came from God, and applied to my case. New consolation came to me and my hope revived. After this encouragement I determined to persevere in the path of duty let my condition of mind be what it might.

A favorable opportunity offering, I opened my mind to one of the leading preachers of the revival, respecting my belief in the promises of God, and he frankly told me I had religion. I said I was not satisfied. He told me to persevere and I would be better satisfied. On another occasion being in company with a preacher who was very learned, I stated my situation to him, and he also said that I had religion.

(TO BE CONTINUED.)

As shines the sun upon the whole broad  
earth  
With light and heat extant o'er all man-  
kind  
So shines my spirit round the sacred  
hearth  
Of home and friends I'm blest to claim as  
mine. M. Whitther.

### COMMENTS ON "IMMORTALIZED."

IN "The Flaming Sword" of July 15th 1893, there is an article entitled "Immortalized," which is so singularly narrow and unspiritual when compared with the magnificence and depth of our soul-saving faith, that it would invite some remarks even if its conclusions concerning Mother Ann were correct and acceptable.

If we discard old theologies, why should we take the silken thread of truth and tangle it up into a new snarl or snare. Ages and ages of the past have left no trace of their history and fame—well, it never was the object of a great soul. Jesus through the eternal truth that he lived reached glorified immortality.

We have reason to believe that his body was not corrupted by disease, nor by generation, and, as far as our requirements extend that would be all the immaculate flesh which we could see any use in; as to the "personality, name, form and function of the man-god that stood forth from the grave," they have as little bearing on the soul's travel as the Father, Son and Holy Ghost doctrine has. There is obvious inconsistency in the statement, that Jesus showed the world a "new and living way, by having attained to the knowledge and possibility of dematerializing his body and converting it to spirit," for then it could not be a tangible, material form as declared; or, if through the perfection of his character he rendered his flesh immortal either pure or indestructable. What became of it after it appeared? for "flesh and blood cannot inherit the kingdom of

God" however transcendently immaculate, because they are of substance and weight, therefore could not share the throne. In the waters of repentance, the soul may be cleansed from the corruptions that are in the world through lust; and for the external, there are several methods by which fetid organism corruption is overcome or stayed. Embalming, freezing, petrifying etc., will keep it from the old dead way, namely, the corruption of the body.

It is a curious fact that no ethics or religion have as yet been able to bring the body to the perfection that is produced by the science of the pugilists. It is veritable nonsense to speak of one having received an illumination of immortal thoughts while his body, brain and surroundings are undergoing the disintegration which is but a natural process of decay? then alas, for our inspiration and aspiration! But nay, is it not far more in accordance with the general plan that our earthly form, like all other things which have served their use, shall go to the elements that made and unmade them?

Whoever is instructed in and lives the life of the heavens to which we look, will surely be welcomed by their intelligent hosts whether he believe that God is man, that the son of man is the Son of God, and all the rest about the God-head bodily, or, that he thinks all creeds are non-essentials or even rubbish. While we believe that all souls are immortal we would not think that any are celestially immortalized that merely overcame corruption or depravity; purity and holiness must be added and then perfected in the fear, which is the sacred love of God. The soul



that succumbs to corruption or sin has not yet attained to divine immortal life. The generative spirit world feeds and perpetuates the life of the flesh, often grossly, even the angels of its many spheres impart the same influence in a refined way, just as the festering pool sends up its lovely white but poisonous vapor.

What kind of contracted, "angelic heavens" are they, "whose central and foundational principle is that the Son of God was glorified in his humanity," and that they could not "tolerate the sphere of any person who denied the Divinity of the Lord whom they confessed the Son of God and the divine human;" that intolerance has the color of the blueness of the blue creed. Such heavens ought to pass away by the death and closure of their cycle. No broad minded soul would wish to be admitted into any of them; for their angels in order to progress have need of being scattered among the noble ones on earth, who have overcome corruption and conquered in all its phases the nature that produced its loathsomeness; such are capable of teaching that class of angels not to minister to mortal flesh.

If we were going to seek for embodiments or prototypes of Ann Lee, we would not begin with the mother of Ephraim, who was "joined to his idols," nor close with the gentle Mary, who watched over and sympathized with her son through his mission of trust and suffering. The march of time developed more advanced women than were those.

Mother Ann, by her soul labors and with the derrick of her testimonies, tore

out the great root of evil; trunk, branches, blossoms and fruit were cast into the flames never to be resuscitated, never to be made immaculate, but to be burned. She flung up the earth in all directions, and searched for every fibre which might again send forth the growth of that Upas tree; thus clearing the soil for the germs of the immortal. While she taught what constitutes that life most lucidly and with the simplicity of her own genuine goodness, neither she, nor any of her children, believed that the goal of human aspiration was reached by her or by themselves. How could they while they were encouraged by the ministrations which were the reward of the work that they did, and which their faith still revealed as being before them.

What an Olio Incongruous could be published of the various presentations of Ann Lee that have been listened to by the Shakers for the last forty-five years, while they adhered to her instructions and were blessed. She left us, in degree the Immaculate Motherhood which proceeded from the arch celestial, the key stone of which was and is Hatred to the Flesh. That Motherhood has been increased and glorified, it more than meets our souls; no man hath seen it, for it could not manifest, save to souls that travel in the regeneration.

Behold it is not connected with the male prophet who is to turn the hearts of the fathers and sons to each other; fathers and daughters are seldom separated in feeling. The Messenger is he (not she) that is to prepare the way before the Lord, who is to come to his temple, in his dreadful day (with whip

of small cords,) and who is to abide his coming? evidently no daughters. He, the Messenger of the Covenant, in whom men delight, "Behold he shall come, saith the Lord of Hosts."

That sentence we thought went out of use with Miller's misinterpretation of the spiritual influx that was about to illumine the world. Who saith of Ann she is my Mother and shall perform all my pleasure; even saying to Jerusalem thou shalt more beautifully be built, and to the temple, thy foundations shall be strengthened, they who have come up out of great tribulation and who still in humility walk in the light of their Immortal Faith.

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### MY CHOICE.

LIZZIE D. HORTON.

WHEN a very little girl I was placed with the Shakers by a kind father who wished me protected from the sins of the world. He knew that with this people I should find a good home, receive an education and be taught to live an honorable and upright life. Not being blest with any particularly religious aspirations, I could not realize so fully as to-day the great blessing which came to me, not by chance, but by the leading of the Spirit.

I was loved and kindly cared for by my Shaker friends, and in my childish fancy and affection tried to return that love. I endeavored to be good and obedient because it pleased them, feeling very sorry when I did wrong, principally, because I had grieved my dear teachers, not knowing that every sin marred my own spirit.

I always found forgiveness for my faults, even before I sought it; and when reprov'd for some error, recognized that love guided the hand that chastened. Thus years passed on, and childhood with its free, happy days gradually blossomed into youth. I began to realize that life was not all play and I longed for the virtuous freedom of spirit which I saw so plainly manifested in the lives of my superiors, not fully comprehending the import or meaning of the desire. I had always said I never should leave this home, for I intended to become a Shaker Sister, but how little did I know what it was to be a Shaker Sister,—a disciple of Christ.

At one time, when conversing with one of my best friends and asking counsel, I was advised to pray that conviction might rest upon my soul and lead me to confess, honestly and humbly, all past errors and ask the forgiveness of my friends. This work she assured me would be the first step in the new life, and a sure foundation upon which to build. In this condition. I was seemingly placed before two roads. In one,—the broad way I dare not walk, yet desired to obtain the joy, comfort and reward of the narrow way without paying the full price.

While thus undecided the words of our Savior came forcibly to mind.—"Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat, for strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Heeding this voice of warning, I said, The broad way is not the path for me.

I then prayed that I might walk in the "strait and narrow way," and that I might clearly see and comprehend my duty. As an answer came the words, "Knock and it shall be opened unto you," and again, the price to pay is, "Thine own life also." I felt that now I must make my final choice, for time spent in doubting and indecision is wasted. I resolved to enter the cleansing waters of Jordan and thus fit my soul for acceptance with the pure in heart.

By an honest confession of all sin and by consecrating my services to God, anew, sought the privilege, on the 17th of May, 1892, to write my name in our Church Covenant. There my name stands enrolled with tried and true souls, and also my resolution to be a loyal member thereof. Thanks to God and to my precious friends, that I number one among you in the morning of my days, for one of the greatest blessings crowning our Centennial year, I deem that of recording my name as a member of this Church.

The beloved friends of my childhood and youth who have often "turned my feet from harm I could not see," have been the "angels in the way."

May I be so loyal to my mission that by an upright example I may be able to impress some little soul with conviction, and aid such to make a wise choice, with me.

*East Canterbury, N. H.*

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It is clearly the law of our nature, that the triumphs of intellect are to be gained only by laborious thought, and by the gains of one generation being made the starting-point for the acquisition of the next.—*Duke of Argyll.*

## IMMORTALIZED.

DANIEL OFFORD.

THIS is the heading of an article in the *Flaming Sword* of July 15. On account of our extending union and fellowship to the leaders of that paper to preach the gospel of purity, and accepting them as members of the North family, on condition that they live out in daily practice the fundamental principles of our Order, oral confession of sin before a living witness; a pure virgin life; the principle of peace as taught and practiced by Jesus; and consecration of all worldly goods to the gospel cause, some might think that we endorse the theological statements and ideas set forth in the *Flaming Sword*. We do nothing of the kind, and especially we do not in the article referred to, and some previous ones.

A correct understanding of the meaning of words and terms is very essential. When a Shaker speaks of *the flesh*, it is distinct from the body, or our mortal part. It is the root of the great tree of evil that bears the fruit spoken of by the Apostle; (Gal. v.,) herein is the Shaker definition of *the flesh*.

When the flesh is spoken of as the body, we mean the mortal part of man which is not the man, but simply the casket of the real man, the spirit; and the medium of its, or his manifestation.

In the article referred to, the *immortal flesh* is spoken of. Immortal, according to Webster is, "Having no principle of alteration or corruption; exempt from death; having life or being that shall never end." There has been no evidence or proof given, that

my rational understanding can accept, of any human body or flesh becoming immortal. If the body of Enoch, Elijah or Jesus became so, it must be in existence to-day. If it is not in existence, then it is not immortal.

The probability is that no human body ever will be. Scientists tell us, that nothing can be destroyed, that matter is eternal; but by the operation of the laws of nature every particle of matter is continually undergoing the process of change. Now if dematerializing is the process of nature, making matter invisible, or changing its form, then every human body or any other body can be and is subject to the process. The Society of Believers may be ignorant of the immortal life spoken of by the writer of that article, but we of the Society of Believers, or Shakers, do not believe that Ann Lee "attained the goal of human aspiration." But we do believe, and have a spiritual evidence, not understood by the natural man, that Ann Lee is immortal, and that we by living the same life, obeying the same principles she taught and lived, we also shall become as she is; and many have become so already. Not by eating the literal flesh or body of Jesus or that of any other human body. The statement that the Lord made choice of a woman, who was the wife of Joseph, the mother of Ephraim, and the espoused of Joseph, and the mother of Jesus; and that woman was Ann Lee, the Society of Believers take no part in. That Ann Lee is about to come forth re-incarnated in the immaculate Motherhood, and by that means the Sons of God will come forth as biune beings, is no part of the

faith of the Shaker Order. We become the Sons and Daughters of God, by doing in all things the will of our Heavenly Father and our Heavenly Mother, just as Jesus became the Son of God, and Ann the Daughter of God.

There has been in the last century, a number of individuals who believed they had attained to a knowledge whereby their mortal bodies would become immortal; but where are they now? Just where all other mortal bodies *are*, and where all human bodies that are now in existence will be sooner or later.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For 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."

*Mt. Lebanon, N. Y.*

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### A LIVING FAITH.

LARZ ERICKSON.

*"He that believeth on me, as the Scripture hath said, out of his life shall flow rivers of living water."*—John vii, 38.

A living faith rests on Christ only. The words he spoke are full of life and light. Happy and blest is every one that believes in our Lord and Savior, Jesus the Christ. Faith is the only ship that will carry us safely over the stormy ocean. No wave nor hurricane nor tornado be it ever so strong, can hurt or destroy. We move on straight through. Sure the world may trouble us for a while, but we will soon be beyond its reach, and then it will trouble us no more.

Oh, blessed power! the true, living faith, that brings joy and gladness to the weary, and opens the gate that we can enter into the rest of God. Oh, blessed power, the word of God, that brought redemption to fallen man, to help him out of his sinful state, and brought us home to our Father's house. For such redemption we give thanks, and will give the news to our fallen brother man.

The gates are open, and, if we will, we are welcome to enter. Come, eat and drink from the spring of life. Do not refuse—you are welcome here. You will be blest from the streams of life, so you can give and bless again. The love of God is exceeding deep. He gave the Savior to us. He trod the wine-press alone. He did not tread it in vain. Because we feel that our love increases when we believe as the Scripture saith.

*Pleasant Hill, Ky.*

MT. LEBANON, N. Y., July, 1893.

BELoved ELDER HENRY BLINN;—In the "Cultivator and Country Gentleman," (June 22) of which I send you a copy, by same mail you will find an article under the heading, "Shall We Eat Meat?" If you have room for its reprint in the MANIFESTO; it may again claim the attention of some of our people to prepare their minds for that mode of life which will prove to be the best for the present and of necessary acceptance in days to come.

With kind love. Respectfully yours,  
ERNEST PICK.

### SHALL WE EAT MEAT?

ERNEST PICK.

THAT the columns of the *Country Gentleman* are open to discussion of

the above question is evidence of the generous and liberal spirit of its Editors. The several articles published on this subject pro and con, make it a matter of earnest investigation more than a mere party question for its readers. Still, I consider that vegetarians are pre-eminently justified in treating this subject, because we do not expect a drunkard to be just the right person to give a right view concerning alcoholic drinks, nor a tobacco-user to speak of the blessings connected with abstinence from tobacco.

In the article under the above heading there are some points that need correction. It is not the "eating of meat that provides the rich red blood that furnishes the animal vigor necessary to rough sports," but it is the amount of fresh pure air we inhale and its combustion in our lungs that condition the amount and quality of the red blood corpuscles. If the country people of the old country (the robust Irishman and the sturdy Scotchman) should depend on meat for their red corpuscles they would have very few of them and far between—on holidays and exceptional occasions. To state that the various herbivora have been created because the vigor and stamina of the human race are dependent in some degree on moderate meat eating is about as logical as for the cannibals to assume that the meat of their captives in war (or missionaries for a change) is necessary for keeping up their strength and courage in prime condition.

The majority of the inhabitants of the earth prove that we indeed are able to feed directly of all the earth produces for us, for whole nations and

classes do abstain from eating meat—be it out of religious motives or out of necessity—and still (yea for this) maintain vigor of body and mind; whereas the slaughtering of animals for feeding on their often diseased bodies is one of the many sources of the intemperance that produces so much misery and sickness among men to-day. There is no reason to fear that “the day that animal appetites are bred out of the human race, we shall be too worthless to accomplish any work the Lord has appointed for us.” On the contrary we shall then approach nearer the Kingdom of Heaven, with peace on earth and good-will to man, and cultivate the arts, industries and labors of *peace*. For as long as man will continue to kill animals for food, *war* will not cease.

But I admit that total prohibition of meat eating once established will render us effeminate so as to deprive us of that animal vigor that vents itself in bestial excesses, and of that ferocity which moves our death-dealing hand not only against the harmless creatures of a lower plane, but forges weapons of death against our fellow-man—our brother. “Thou shalt not kill” will yet be sacredly observed both concerning animals and man; he who slayeth an ox will be like him who slayeth a man. Before the temperance movement, farmers thought it impossible to go through the arduous requirements of their occupation without the whiskey-bottle. Now many a good-tempered tiller of the soil and his brothers in the different trades prove the contrary to their satisfaction and benefit. That men in different occupations per-

form the most laborious work without the stimulant of meat food will not be disputed. We need not give individual or general cases to prove it.

We are masters of causes but become the slaves of consequences; as long as man chooses to kill in order to eat, to ransack ocean and land for the gratification of animal appetites and trying to appease the following indispositions by using stimulants like coffee, tea, tobacco, morphine, opium, hashish and so on, he will suffer all manner of diseases and vent his wrath in extinguishing life. But the refined man is a simple feeder, and the temperate enjoys all the blessings of a life worth the living. In the future development of man he will rely for his food more and more on the garden and orchard and less on the pasture and slaughter-house. The law of love will protect all harmless living beings and the life of our brother-man will be sacred above all things. No blood will uselessly be spilled in the kingdom to come when love will reign, peace be on earth and good-will to all men.

*Mt. Lebanon, N. Y.*

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#### FACE TO FACE WITH TROUBLE.

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You are face to face with trouble,  
And the skies are murk and gray;  
You hardly know which way to turn,  
You are almost dazed, you say.  
And at night you wake to wonder  
What the next day's news will bring:  
Your pillow is brushed by phantom care  
With a grim and ghastly wing.

You are face to face with trouble;  
A child has gone astray;  
A ship is wrecked on the bitter sea;  
There's a note you cannot pay;

Your brave right hand is feeble;  
 Your sight is growing blind;  
 Perhaps a friend is cold and stern,  
 Who was ever warm and kind.

You are face to face with trouble;  
 No wonder you cannot sleep;  
 But stay, and think of the promise,  
 The Lord will safely keep,  
 And lead you out of the thicket,  
 And into the pasture land;  
 You have only to walk straight onward,  
 Holding the dear Lord's hand.

Face to face with trouble;  
 And did you forget to look,  
 As the good old father taught you,  
 For help to the dear old Book?  
 You have heard the tempter whisper,  
 And you've had no heart to pray,  
 And God has dropped from your scheme  
 O! for many a weary day! [of life,

Then face to face with trouble;  
 It is thus He calls you back  
 From the land of dearth and famine  
 To the land that has no lack.  
 You would not hear in the sunshine;  
 You hear in the midnight gloom;  
 Behold, his tapers kindle  
 Like stars in the quiet room.

O! face to face with trouble,  
 Friend, I have often stood;  
 To learn that pain hath sweetness,  
 To know that God is good.  
 Arise and meet the daylight;  
 Be strong and do your best!  
 With an honest heart, and a childlike faith  
 That God will do the rest.—*Selected.*

[Contributed by E. A. Stratton.]

### KINDLING WOOD.

BY B. FRANK WICKERSHAM.

GREAT things from small beginnings start,  
 The progress which they make and  
 spread,  
 Depends entirely on the part  
 And nature of material fed.

Once let the poisoned dart of *hate*  
 Control the functions of the mind,

Then life, no matter what its state,  
 Can peace no longer in it find.

Burning with *jealous* fire, the soul  
 Consumes within its narrow cell  
 The thoughts and feelings which control  
 A power, tongue can never tell.

*Passion* (which we ourselves condemn,)  
 Strikes, without thought, the fatal blow,  
 It disregards all friendship, when  
 It falls alike on friend and foe.

Twin sister of a jealous heart,  
 Is *envy*, with its bitter scorn;  
 Where one performs an active part,  
 Its sure the other will be born.

And *malice*, with its plans so deep,  
 Holds to its breast, with cankerous hand  
 A weapon which it ever keeps  
 Ready for use at its command.

Were ever roaring flames so great,  
 Or kindlings more destructive be,  
 Than *passion*, *envy*, *malice*, *hate*,  
 Bound by the cord of *jealousy*.

The desolation they would bring,  
 No pen of man could e'er portray,  
 Eternal ages, too, would ring,  
 With loud anathemas displayed.

If we would have our life infused,  
 Not with the evil, but the good,  
 In starting out be sure to choose  
 The proper kind of kindling wood.

Instead of *hatred*, let the soul  
 Be kindled by a flame of love,  
 Dark *passion*, then, will be controlled  
 By quickening power sent from above.

If sympathy support the spark,  
 The flame of *malice* cannot rise,  
 And if *good-will* should form a part,  
 Then *jealousy* and *envy* dies.—*Pen and Ink.*

THE humblest occupation has in it materials of discipline for the highest heaven.  
 M. Witham.

BELIEVE me, the talent of success is nothing more than doing what you can do well, and doing well whatever you do.—*H. W. Longfellow.*

## THE MANIFESTO.

SEPTEMBER, 1893.

### 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.

MORE than all other things combined,—the prosperity of a Community depends upon the Christian union that is to be found to exist among the several members who compose that body. Brotherly love has a wonderful, magical effect upon the mind to dispel all doubt and fears, and to make the burdens and trials of life grow light.

No amount of wealth, nor extent of worldly possessions, nor multitudes of people can bring to Community, the peace and prosperity which is

found to unfold so beautifully in the cultivation of the precious gift of union.

This in its fulness is the love of God to man. It creates, holds and remolds till degree after degree is passed, and a life obtained that may, very properly, be said, to be "hid with Christ in God."

"By this shall men know that ye are my disciples, if ye love another." In this is the key-note of success for the followers of Jesus. This divine gift of love was an out-pouring from the presence of the Lord,—it was a manifestation of the refreshing that was promised to come upon the earnest seeker after righteousness. and was no less a baptism into a new and spiritual life.

Neither wealth nor poverty, are in the least calculated to develop that love which Jesus was so anxious should be known among his disciples; and yet he promised them an hundred-fold of all the blessings in time, if they would become the children of God. This promise of such abundant blessings in this world, was the introduction of the Ministry of wealth, through which so much good might be accomplished for the happiness of the race of man.

This had no reference to the accumulation of wealth for selfish purposes, which might be consumed as is the wealth held by the children of this world, but should be used for the peace and prosperity of all who entered the religious communion.



Gold and silver are as essentially needed in the dissemination of the glad tidings among men, as is the daily bread in the maintenance of the physical life. To secure a healthy, active, religious Community, there needs to be a constant liberal expenditure to keep pace with the perishable property and to meet all the demands of the general household.

Poverty on the other hand is not at all to be desired, even though a religious communist in his consecration to God has given all he possessed into the treasury of the Lord. With this disposition of time and talents and worldly treasures, he is by no means poor, unless the Community, as a whole, is poor, which indeed, must be the visitation of a sad affliction upon the faithful workers of the cross.

Here again, comes the greatest of all treasures, and the surest road to ultimate success, as the love of God and the union of the brotherhood is consummated in the daily life of the Christian disciple. This transcends all things else, in that it gives assurance of a present happiness and an unfolding prosperity.

It was our Mother Ann who foresaw the great need of the Communistic life, and impressed this saying upon the minds of her people. "Put your hands at work, and give your heart to God." She well knew that an industrious people would never need beg for bread nor suffer from

the want of any temporal blessing, and yet at this same time, Mother Ann was suffering intense cruelty from the hands of violent persecutors, and often reduced to a very low point for the want of her daily bread.

In all of these sad afflictions, her hope rested permanently on God, and she could praise him for his boundless mercies to her and to her gospel companions.

Parallel with this was the experience that Jesus passed through while on his gospel mission. At the same time that he was exhorting his followers to maintain their integrity in God, and promising them an hundred-fold for every sacrifice that they would make, he also gave them to understand that as a selfish man and in the accumulation of private property, he had not where to lay his head.

The members of a Christian Community can readily understand the position which Jesus occupied in the forming of his little family of Believers. There is not the least doubt but that every phase of selfishness was manifested in them, that had previously occupied their minds. It was the conversion to a great work and to a wonderful experience in practical self-denial for Peter, Andrew, John, James and others to give all they possessed into the common treasury, that all might share equally in the blessings of the little family.

This unselfish, consecrated life

was the all in all to Jesus and brought out that beautiful and oft-repeated saying which is so imperfectly understood.

“By this shall all men know that ye are my disciples, if ye have love one for another.”

In fact there was no other way to know it. Whoever reads the history of Peter and John and James and Judas would wonder how such diverse dispositions could ever harmonize with each other. They were emphatically, the men of the world, while their love for themselves was above all other considerations, and it was only by having this love one for another that their Christianity could be determined.

Can we not as a Community learn from this, a lesson that may be of value in our Community life? Shall we be any better known as the disciples of Jesus the Christ, than the world at large unless we manifest a Christian love and union for each other?

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How blest to dwell in that relationship to truth, that we may behold and follow its golden light, and hear those angel voices ever calling us to “Come up higher.”

*C. Allen.*

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WHEN we go out of this world we may pass into new scenes, and a new state of life and action, just as naturally as we came into the present.—*Idem.*

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As you increase in years, it will be a joy to be conscious that you have endeavored, however feebly, to walk with God.—*T. D. Woolsey.*

## NOTES ABOUT HOME.

Mount Lebanon. N. Y.

North Family.

Aug., 1893.

THERE is evidently a strong feeling, prevailing throughout our entire Order, of desire to enter upon a work of self-examination and expurgation of all that is contrary to our principles and hinders our spiritual growth and usefulness.

Conditions are in many respects at the present time, unsatisfactory, but there is no cause for alarm.

Ours has always been a progressive gospel, there is more wisdom, love and virtue among us, as a people to-day, than at any previous period of our history, with a stronger confidence in the value and importance of our mission and a deeper realization of our responsibility. The power that has inspired and sustained us hitherto, will still succour, guide and deliver, as we are individually prepared to take up the cross and move forward in the light of the present day. The call to us is, “Be ye therefore perfect, even as your Father in heaven is perfect.” This will be a long travel but the end of our faith will be the salvation of our souls.

It was suggested some time ago, that yearly, or every two years, a Convention be held to discuss and advise upon points of doctrine and practice. Has the idea dropped? Something needs to be done to engage the interest and enlist the enthusiasm of the progressive minds among us.

Our good Sisters, Ann Offord and Catherine Allen have been away from home a little over two weeks enjoying the advantage of sea air. They have just returned much benefited.

A company of our Sisters recently spent three pleasant days with Church family Sisters picking blue huckleberries on the mountain. They gathered five bushels.

The berries were much appreciated, but the gospel union between the families, was better than berries. The last day they went up to “Holy Mount” where many a gospel meeting has been held, and upon which a baptism of the power of the Res-

urrection Heavens has often descended. The company joined in song, admired the delightful scenery, and returned home feeling as happy as faithful Believers only can.

The homes of Believers are much appreciated as training schools for the young. We have just accepted four boys. "Cast thy bread upon the waters" is the injunction, and so we think that the good we do in this way is not lost.

Health of family good. Crops fair and well harvested so far. Very dry season, and water very low in the brooks.

*Walter S. Shepherd.*

### Shakers, N. Y.

Second Family.

Aug., 1893.

WE have secured our hay and rye. Oats yet to gather. We have had a severe drought in this section. Corn and potatoes as well as young seeding and pastures have suffered for want of rain. We have now a refreshing rain, two and one half inches have fallen. Have canned some beans.

*Isaac Anstatt.*

North Family.

Aug., 1893.

IN reading the testimonies of those royal veteran souls that were the founders of our Communal homes, that at different times have been published in the MANIFESTO, how puny our efforts seem to be in comparison. We can at least be thankful to be counted worthy to be among the least of the Brethren if thereby we can receive their ministrations.

Although arisen, they are still ministering angels, and their blessing is descending upon the faithful ones in this the time of Zion's great need.

We are having our first experience in a contest with that persistent foe to the gardener,—quack. It reminds one of the struggle with the elementary forces of the soul in the effort to bring them under the dominion of the higher law; both can be accomplished, but it requires energetic action.

In our more than twenty years experience gardening, the most effectual means that we have found to combat that pest, the cut worms, has been in late fall plowing. Whenever we have faithfully followed that plan they were effectually suppressed.

By the time these notes appear our new barn will be finished and ready for occupation.

We wish to especially thank Elder Watson Andrews, for his clear elucidation and reasons given for upholding the doctrine of the Second Appearing of Christ in the maternal order. It will be a true educator and enlightener of the people.

*Hamilton DeGraaf.*

### Shaker Station, Conn.

Aug., 1893.

JESUS said, "If any man will come after me let him deny himself and take up his cross and follow me." How plain the injunction, and how pleasing it should be when we know that bearing the cross will ensure eternal life. To be a true cross-bearer requires a crucifixion of all sinful elements. By the cross salvation is free. The true Christian traveler is sure to win, though long and severe be the conflict.

Our prayer should be that we may have courage to bear trials, afflictions, and crosses, and thus be better fitted for self-denying work. Crosses patiently borne, will make us strong in the Lord and build us up to a higher Christian standard. There is no promise of reward without the cross.

We should live with noble aims in view, be virtuous, wise and true. Life is beautiful only as it is lived for a noble purpose.

Ensilaged fodder is exempt from the influences of the atmospheric conditions that are so annoying in the management of dry fodder, and it is always ready for use when wanted. Fodder corn is growing in favor for summer feed and it would be more extensively cultivated for winter feeding were it not for the difficulty of curing it, particularly in wet seasons.

The care of hens to produce the best results, demands intelligence, and a general

oversight of the owner, just as much as any other branch of business. There is nothing on a farm that will produce money more easily or more surely than a well cared for flock of hens. Eggs are cash, and always in demand; while eggs in winter are valuable.

*Daniel Orcutt.*

### Enfield, N. H.

North Family.

Aug. 1893.

"God is too great to need a religious broker on earth," as He is too great for finite mind to fully comprehend. The divinity of God is of individual growth. That God's work ever has and ever will be performed and advanced by noble beings whose minds have penetrated beyond the boundary line which encompasses and utilizes the generative life forces, is an indisputable fact. To believe that God's laws need or are developing a new type of a human being through whom his truths are to be revealed, we would consider ourselves like Peter of old, denying Christ and stultifying our spiritually enlightened consciences.

God's work needs no new revelator, but more laborers, armored in godly nobility to wisely explain laws of health, of mental and moral purity.

True Christianity is not enshrouded in mystical signs, language, or based upon unscientific facts, any more than it ever has or ever will create materiality out of nothing, a god-man out of a mental emotion.

We are blessed with health, which condition is a power.

"Prompting us unto kindest deeds,

To love mankind still dearer;

For by pure love, not man-made creeds,

We draw to God still nearer."

Our hay harvest is over, and of finer quality than last year's yield. We have had our Dry House re-floored with eighty iron rods, thus making a fire-proof building of brick, iron and slate.

As we read of the prosperity in our several homes, we fervently breath a prayer for continued blessing throughout Zion.

*George H. Baxter.*

### Canterbury, N. H.

Weather Record for July, 1893.

Highest Tem. during the month, 92.

Lowest " " " " 53.

Mean " " " " 69.1

Total rainfall " " " 1.90.

N. A. BRIGGS.

Aug. 1893.

My first duty is the pleasant one of recording our united thanks to God for the recent rainfalls which have done so much toward ensuring us a plentiful harvest, that had previously been so seriously menaced by the protracted drought. Our hay harvest was an average crop, on new land, very little rowen will be secured. Farm potatoes have not looked so promising for years, but garden potatoes were slightly affected by the drought.

Up to present date, (Aug. 7,) we have taken from the garden 165 bu. and there will be, probably, 40 bu. more. Oats will be ready to cut the present week.

The 6th of August is a day which every Shaker cannot but remember and celebrate as "Mother's Day." On this day, 119 years ago, Mother Ann Lee, the founder of this Church, landed in America with her little band of eight followers, after a most perilous voyage in an old, leaky and condemned ship. This voyage of nearly three months was taken consequent on special revelation; a revelation confirmed by signs, visions and extraordinary manifestations to individual members of the, then little Church in England as well as to Mother Ann herself.

During a storm on the voyage, after the captain had told his strange passengers that they must all perish before morning; Mother expressed her faith and cheer after seeing two bright angels of God standing by the mast, through whom she received the promise that not a hair of their heads should perish. Such unusual spiritual communications from the powers on high were the fundamental pillars of this Church; a church not made with hands but it is eternal in the heavens.

The 6th of August falling this year upon

the Sabbath day, the motto for our worship on that day was "Mother's Day." The service being of a retrospective character in the various testimonies. At six o'clock in the evening a number of our young Sisters, who last year had formed themselves into a "Centennial Band," to commemorate the organization of this Society one hundred years ago, gave an interesting and most effective dedicatory service, in which they were assisted by the girls and boys. A well arranged programme of about twenty items was organized, and the Brethren and Sisters of both families were invited to the meeting held in the church.

MOTHER ANN LEE, Aug. 6, 1774.

MOTHER'S DAY, Aug. 6, 1893.

The opening address was a graceful statement of the anniversary celebrated, and stated that "It afforded a fitting opportunity to renew vows of consecration to the noble cause espoused by every grateful member, to exalt the integrity of purpose which enabled 'Our Mother' to become an instrument through whom the light of God came into the world and so clearly defined the nature of sin that we are permitted to see with our imperfect vision and immature understanding that God is no respecter of persons.

But one baptism, one cross, one sacrifice enables whosoever will to find one brotherhood, one family tie, even a spiritual home for soul and body. Those who are blest to associate as Brothers and Sisters in the virgin order, which is the legitimate fruit of the revelation of God through Mother, have a debt of gratitude to render for sacred protection and liberty, which no others can conceive. Its beauty and blessing have opened to our youthful minds to such a degree that with bowed heads we would repeat, 'Let us be there with the holy in heart.' We are not hero worshippers in any sense of the word. We trust in no arm of flesh, but in that Christ we have unlimited confidence which spoke through Jesus of Nazareth, giving to the world as much of truth as it was prepared to receive, and which was opened

afresh and finally perfected through the agency of Mother Ann as a mouthpiece and represented through her personality. Only for this sacred feature connected with the journey, the landing of Ann Lee on the shores of America would be an event of no more moment to us, than the landing of hundreds of women before and since that memorable day.

That she was English born, is too insignificant to claim thought, but that the Spirit breathed into her soul and that she conceived, thereby, a purely unselfish mission, to which she was ever faithful is beyond all praise and above all criticism. Even this little 'Centennial Band' have life to-day from the faithfulness of parents in the seen and unseen worlds.

We have a peaceful, happy home, blest with more than the essential comforts of life. But best of all, below, above and beyond all for which we give thanks to-day, is the knowledge of *Mother Ann's Christian mission*, which has opened its arms as a warm-hearted father and mother to this band of daughters, enabling us, if we choose, to stand in Gospel relation equal with our Brothers, to attempt the full cross and win and wear the full crown."

The programme consisted of the choicest offerings of singing, recitation and dialogues. The "Twelve Christian Virtues" were an interesting and most telling item. A paper on "Confession" was read, treating of that most important duty from a comprehensive, spiritual and thoughtful view.

The meeting claimed the highest approval and appreciation from the Brethren and Sisters who were invited to the celebration, as it has endeared the younger members of the household to their older friends in, let us hope, an indissoluble tie of Gospel love and union.

*Albert Evans.*

[The above article having in it an interesting feature of home life, and especially as it was in remembrance of the 6th of August, we cheerfully admit it into the columns of the MANIFESTO, although quite beyond the length that was suggested for Home Notes. Ed.]

**Sabbathday Lake.**

Aug. 1893.

We are having very warm days with little or no rain. The water supply is becoming short. The reservoir for the Laundry is dry and we must resort to the old-fashioned way of pumping for our washing next week.

We have enjoyed a refreshing visit with our Canterbury Sisters, Emeline Hart and Bertha Mansfield. They kindly gave us two or three days from a business journey and one of those days was the Sabbath. We united in worship; in the freedom of the Spirit and in the songs of Zion. All were especially glad to meet Sister Emeline as she is one for whom we gained great love in former days when her home was with us, and now our dear Sister Bertha will always be lovingly remembered after enjoying this extra privilege with her.

Our barns are filled with hay and the cattle and horses will have an abundant supply for another winter.

With these few lines we send our best love to all our Gospel friends both far and near.

*Ada S. Cummings.***West Pittsfield, Mass.**

Aug., 1893.

THE temperate zone seems to have overstepped its boundaries and strayed into the tropical regions, as the mercury in the past few days has reached the altitude of one-hundred degrees in the shade. The earth in our section is extremely parched and a severe drought is imminent unless rain is forthcoming.

On the evening of the 22nd ult. we were visited by another violent thunder shower accompanied by hail, and unusually sharp lightning. Fortunately our home was preserved from any direful effects, but it was found necessary to replace several broken window panes. On one of our small farms lying just over the line in the town of Richmond, is a field of six acres of sweet corn which was totally destroyed. It swept with terrific force through the section just south of us, laying waste every-

thing in its path. Many of our neighbors in that vicinity suffered the loss of nearly all their crops.

The following day was Sunday and proved to be a most propitious one, as a company of angel visitants, still in earth form came over from Mt. Lebanon, to unite in our worship and spend the day in sweet interchange of love and communion making the day seem doubly hallowed by their presence.

Br. Benjamin Gates, Eldress Dorothy Wright, Sisters Mary Hazard, Eunice Cantrell and Cornelia French were the precious ones who thus honored us, and may the reflections of that interview be to them so pleasing that they may be induced to repeat it, and others come and do likewise.

We are also especially grateful to the select company who attended the funeral of our venerated Sister, Lucy Jane Osborne and added so much interest to the occasion.

*Julia L. Sweet.***Mt. Lebanon, N. Y.****Average of Weather at Mt. Lebanon.**

July.

|                               | <i>Thermometer.</i> | <i>Rain.</i> |
|-------------------------------|---------------------|--------------|
| 1892.                         | 70.05               | 7.875 in.    |
| 1893.                         | 68.35               | 2.875 in.    |
| Highest Temp. during this mo. | 90.                 | above 0      |
| Lowest " " " "                | "                   | 44. above 0  |
| Number of rainy days          | "                   | 8.           |
| " " clear " "                 | "                   | 18.          |
| " " cloudy " "                | "                   | 5.           |

**Center Family.**

Aug. 14, 1893.

THE weather of late has been excessively warm; it reached the climax on Thursday last, when the mercury in the city of Pittsfield rose to 95.0 in the shade. We, the Center family commenced putting a new roof of felt on our Dwelling last Tuesday and the heat was almost unbearable. still we survived to tell you and the good friends who read that as a family we are fairly prosperous. Crops pretty good, cherry crop never so large as this year.

We have commenced on the pear harvest which bids fair to be quite large, the

Bartletts are looking finely; should think they would be ready to market in about two weeks.

There came a great change in the weather last night which was very agreeable, it being cool and pleasant this morning, but very dry. Since our last "Notes" we have gathered a family of children, or rather a part of it, three girls and a boy. We would much rather gather adults capable of understanding the principles of our Order, and willing to devote their lives to its upbuilding and perpetuity.

If it were not for hope, it is said the heart would faint, and so we keep on hoping that our numbers will be augmented. There are honest men and women abroad, and it would seem that they would gladly join our ranks had they a knowledge of its workings. Who shall spread the glad tidings?

*Timothy Rayson.*

## OBITUARY.

SOPHIA COPLEY.

On Friday, Aug. 4th, Br. Richard went his usual rounds of duty. On returning to the house he said, "I feel just as I do not want to feel. I am much exhausted but perhaps a little rest will bring me out all right." He walked out again in the p. m. The physician who was called entertained hopes of his recovery. The Doctor came again at evening, but his symptoms were worse. On Sunday morning at 4 o'clock, the physician was again summoned and then said that he was beyond all mortal aid. It was pronounced to be heart disease, combined with peritonitis.

The Church were in the morning service, but soon after meeting received word that life was fast passing away. At 1 p. m. all was over, and the sad word was sudden and unexpected to many in the Society.

Sister Margaret had left us just twelve hours previous, but we had been expecting her departure and were better prepared.

The funeral of our two gospel friends

was held on Monday at 3 o'clock p. m. at the Church family.

Several friends, not of our Order, attended the services, and sympathized with us in our bereavement.

*Shaker Station, Ct.*

*Read at the Funeral of Sister  
MARGARETT HOPKINS, and  
Br. RICHARD VAN DEUSEN.*

SOPHIA COPLEY.

It is written, "All flesh is as grass and the glory of man as the flower of grass, the grass withereth and the flower thereof falleth away."

We are often reminded of this important fact, but seldom so forcibly as on the present occasion. One of our little company, anxiously awaited the summons to "come up higher," not considering death the dread messenger many supposed it to be, but a birth into spiritual life; neither did she wish to evade the duties and responsibilities of earth-life. She cheerfully labored and when unable to do more, sought to be as little care as possible. We were prepared for this change, but not so with our much needed, faithful Brother, who but a few days since was apparently in the prime of activity, performing the many duties incumbent on one of his marked ability. It hardly need be said that our Brother possessed talent and strength of character rarely met with, one of the few who had the courage of his convictions and dared to meet them with friend or foe, fearless and undaunted in any emergency, never swerving from what to him seemed right. He was possessed with a kind, sympathetic nature and won many friends who will sadly miss his genial smile and cheerful greetings. Even the least child grew to expect some pleasant remark when Br. Richard passed by.

Even while in earth-life, he had a foretaste of the powers of the world to come. Only one short week since he was with us to mingle his voice in praise and prayer. Many will recall how earnestly he exhorted

the young to be true, enduring as brave soldiers, the trials and burdens of to-day, saying, "We must not only begin well but run well to the end, as the end of our faith will be the salvation of the soul."

With what peculiar fervor he would sing,  
 "O for a deeper baptism  
 Of true conviction and power  
 And faith to endure without flinching  
 Through every trying hour.  
 For I know to be worthy of heaven  
 Is to live unspotted from sin,  
 In the gospel a power is given,—  
 This heaven on earth to begin.

*Shaker Station, Ct.*

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*In memory of Sister*  
**MARGARETT HOPKINS.**

MARIA WITHAM.

ONCE more are we called to part with a kind and faithful Sister, one who has spent a long life of usefulness, counting no sacrifice too great that would enable her to gain complete victory over worldly elements, and their existing influences, possessing a kind, benevolent disposition which won many friends.

My acquaintance with her has been pleasant and profitable but my loss, is her gain. Her freed spirit can rejoice and she will hear the welcome, "Well done, good and faithful servant." She was prepared to meet the change, which seemed so long in coming, but it is well with her now.

Days and weeks are swiftly passing, saying as they go, "improve us, for these opportunities will never return." Should we not be deeply impressed on such occasions and moralize upon the inevitable condition? Without gospel vision, we should fail to see why so many hopes and purposes, lay waste, and so many fields whose precious harvests we long to gather are not ours.

May we not open the volume of inspiration and read, "Vanity of vanities." The highest ideal of life includes the assurance that it is eternal. For what shall it profit us if we gain the whole world, and yet come short of the everlasting prize.

Is there not a power delegated to those who are determined to live a life of holiness and power in its richest and fullest extent, to conquer the man of sin? We often lament our poor ability to work out the noble purposes of a spiritual mind. The indwelling of the Spirit purifies both thoughts and expressions and the whole being is elevated and sanctified. The mind that acts in harmony with the spirit, is lighted with peace, which kindles every feature, expressive of joyful emotion and thus it will be when the spiritual body comes forth from God's crucible purified from all dross.

Hark! what is this I hear! one more transition to the other sphere, a brother has been suddenly called from the shores of time. "In the midst of life, we are in death!" One moment in the confidence of perfect security, the next beyond the reach of struggle.

How can we short-sighted mortals solve the problem. The summons must be obeyed and although their loss in our midst is deeply felt and lamented, are we not carried along on the strong wings of faith? "Be ye also ready" is the voice of the Spirit. "Thy will be done."

After the somber shades of night  
 Cometh the welcome morning light  
 After the saddest notes of pain  
 Cometh a higher, sweeter strain,  
 Cometh a strength, steadfast sure,  
 Cometh a peace which shall endure.  
 After the cross so patiently borne  
 Waiteth the crown to be royally worn  
 Hope sweet messenger always fair,  
 Shieldeth the soul from chill despair  
 Be it storm or sunshine, toil or rest,  
 He who loveth us knoweth best.  
*Shaker Station, Conn.*

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**NO TIME TO LOSE.**

ANNIE R. STEPHENS.

WRITTEN FOR THE CHILDREN.

"No time to lose," say the tiny buds  
 As they catch the spring-tide's beam;  
 We must open our calyxes green and gold,  
 E'er our wonderful bloom is seen.

"No time to lose," say the blithesome birds  
 As they fly with straw and hay,—



Not even time for our sweetest song,  
Till the daylight turns to grey.

"No time to lose," say the busy bees,  
In these golden sunny hours,  
We must sip the dew so pure and sweet,  
From the cups of a thousand flowers.

"No time to lose," say the working ants  
We're always busy you know;  
We gather our store in the summer days  
E're the winter brings the snow.

"No time to lose" say studious girls  
While our school-days glide away,  
We'll fill up our minds with every good,  
Nor waste precious time in play.

Then we will learn from the buds and  
flowers

From insects,—the ants and bees;  
Lessons of industry, patience, trust,  
Nature is teaching us these.

*Mt. Lebanon, N. Y.*

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#### OUR ADVOCATE.

SOPHIA WAYNE.

WE welcome thee with message clear,  
Through every month throughout the year,  
Thy words bring to us hope and cheer.

Our MANIFESTO.

Though conflicts rage and strifes increase,  
Who advocates the reign of peace,  
And seeks from sin souls to release?

Our MANIFESTO.

Who shows "the way, the truth, the light,"  
Declares, "My servants do not fight,"  
Condemns the rule that "might makes right?"

Our MANIFESTO.

Our pure, bright harbinger of love,  
That bears the spirit of the dove,  
Thy blessed truths our hearts approve.

Loved MANIFESTO!

*Ballston, Spa. N. Y.*

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#### KIND WORDS.

MILTON, OREGON. JULY 17, 1893.

BELoved ELDER HENRY:—Each month  
the MANIFESTO comes to me laden with  
heavenly manna. I trust we will never  
permit its monthly visitation to cease to  
visit each household, when it does such

valuable missionary work, in sowing seeds  
of truth.

There is a great controversy in churches  
as to which is the true mode of baptism,  
claiming that without water baptism, we  
are eternally lost. Paul in his epistle  
to the Galatians iii., 27, says,—“For as  
many of you as have been baptized into  
Christ, have put on Christ.” This is plain,  
that if we “walk even as he (Jesus) walked  
we are baptized with the true baptism,  
water being simply a sign to link the dis-  
pensation of John’s baptism to Christ’s  
baptism.

*W. W. Bellmire.*

WITHOUT the unfolding of the religious  
nature, man is but a one-sided being.

M. J. A.

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#### Deaths.

Calvin Stebbins at Enfield, Conn.  
June 13, 1893. Age 92 yrs. 8 m. and  
18 days.

Br. Calvin entered the Community at  
the age of 13 years, and since that date has  
given to the cause, his whole heart. At  
the age of 82 he accidentally fell on the ice  
and has not been able to walk since that  
date. He has been a patient sufferer.

G. A.

Lucy Jane Osborne, at West Pittsfield,  
Mass. July 16, 1893. Age 73 yrs. 10 mo.  
and 22 days.

Sister Lucy entered this Society at the  
age of seven years and has always been a  
faithful, devoted member, and must reap  
the reward of the faithful soul. I. R. L.

Margarett Hopkins, at Shaker Station,  
Ct. Aug. 6, 1893. Age 64 years and 9 mo.

Sister Margarett was one of the most  
faithful Sisters the Community has ever  
known. S. C.

Richard Van Deusen at Shaker Station,  
Ct. Aug. 6, 1893. Age 64 years and 5 mo.

Br. Richard entered the Community  
when a child, and has fought the good  
fight and kept the faith. S. C.

## TO-DAY.

*"Exhort one another daily, while it is called To-day."*— Heb. iii., 13.

CANTERBURY, N. H. 1890.

No time like to - day for thine own, To - day for thy cross and thy crown; To -

day may the vic - to - ries won Es - tab - lish thy feet in God's way.

To - day tho' the vintage may fail, And answer to pray'r seem to wait, Still

let thy faith cheer thee to - day, God's blessings can nev - er be late.

## Books and Papers.

The **JOURNAL OF HYGEO-THERAPY**. Aug. Contents. The Science of Dietetics; Stimulants and Impurities; An Open Letter; Jennerism on the Nose; Compulsory Vaccination; The Vegetarian Congress; The Walking Race Prevention of Cholera; Ammonia and the Complexion; etc., etc.

Dr. T. V. Gifford & Co.,  
Kokomo, Ind.

An excellent portrait and phrenological description of the Earl of Aberdeen, the new Viceroy of Canada, leads in the August number of the **PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH**, while the textual matter is noteworthy. Following this a graphic article on the importance of phrenological information to the managers of public institutions will arrest close attention because written by Mr. Stead, the editor of *Review of Reviews*. An elaborate delineation of Ella Wheeler Wilcox, from an examination, accompanies a fine portrait of that very well-known writer of poetry and story books. A profusely illustrated discussion of the vital temperament forms the installment in the series on How to Study Strangers, and an Analysis of Approbativeness on a fresh line of thought will impress the reader. In the series of phrenological biographies two important names appear this time, Dr. Coxe and Dr. Gleason, the latter of water cure fame. These biographies show one feature sharply enough, that scientific men who were in advance of their fellows readily accepted the teachings of Spurzheim and Combe. Several finely written articles appear in the departments of Child Culture and Health the usefulness of which elicits general notice and the wish that all the world could read them. Only 15 cents a number, or \$1.50 a year. Address Fowler & Wells, No. 25 East 21st St. New York.

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Other numbers have been widely scattered. Some 40 numbers have been issued, up to July 1893 which are sold at 5 to 10, 15, and 25 cents each and furnished for distribution at reduced rates.

This work appeals to all Christian and right-thinking men. The profits on the sale of these publications do not warrant our expending money in advertising them, as we would gladly do. May we not take the liberty of asking Christian friends and editors to help a work that is being done, under many difficulties, with limited resources, by directing the attention of Christian people to these publications?

H. L. HASTINGS,  
EDITOR OF THE ANTI-INFIDEL LIBRARY,  
47 Cornhill, Boston, Mass.

### DELICIOUS MIXED PICKLES.

LET five dozen small cucumbers stand in strong brine for three days, writes Eliza R. Parker in a column of "Southern Receipts for Pickles" in the August *Ladies' Home Journal*. Wash through cold water several times. Put half a gallon of strong vinegar in a kettle with one ounce of mustard-seed, one of juniper berries, one of celery-seed, half a dozen pods of green pepper, two pounds of sugar, half a dozen small onions and a lump of alum. Let come to a boil, and pour over the pickle for three mornings, heating the vinegar each time. Put the pickles in wide-mouthed bottles and seal.

### BIOGRAPHICAL SKETCH

OF

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of

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—o—

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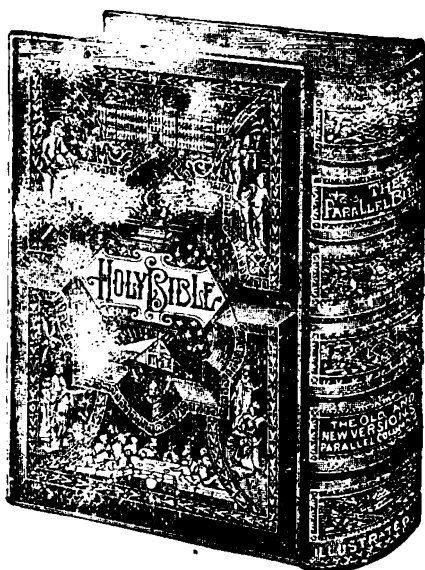
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# The Manifesto.

VOL. XXIII.

OCTOBER, 1893.

No. 10.

## AUTOBIOGRAPHY OF JOHN BANKIN.

### No. 2.

IN the progress of the above exercises of mind, when duty called me, and I providentially fell into company with any of the religious part of the community, stimulated as we were, by the then present excitement, our conversation would naturally turn on some religious topic, but frequently on the new and interesting operations of the day.

Having complied with every duty as far as lay in my power, according to my apprehension, I obtained strong hopes that I should attain to the end of my faith. On some occasions, when in conversation with some of the most zealous preachers of the day, my feelings would excite me to speak with pathos on the necessity of living religion, on the depravity and degeneracy of human nature. They discovering my views and anxiety on these subjects proposed that I should revise my former reading, and suggested to me other scientific books, preparatory to being received a probationer for the Ministry in the Presbyterian order.

When I came to address the public, to my regret, I discovered that my former zeal had subsided, my fervor

was reduced to lukewarmness, my lively views of the loss of man had become faint, and I felt shorn of my locks, and my strength was wasted on language, science, and speculation on the letter. I knew not what to do, in order to regain life and vigor. The revival had ceased and little more than formality pervaded the congregations. About this time, 1796, I received an invitation by letter from a friend in Tennessee, to visit him. On my arrival, to my astonishment I found the inhabitants of the Presbyterian denomination comparatively a barren waste in a religious point of view.

In the month of Jan. 1796, I visited South Union, then called "Gasper's River," and on the Sabbath preached to the people, also preached in the vicinity of Russellville, Nashville, Gallatin, and other places. In 1798, I returned to Gasper's River and attended a four days' meeting. At this time I was under obligation to no people, as my labors were a voluntary gift. I had no pecuniary contract for a single cent, but supported myself and family from my own resources. In December of this year I moved to Gasper's River, and became a teacher among the people. I labored in this place

one half of my time and traveled abroad some one hundred miles, where it had been arranged for me to preach.

In August, 1799, the Kentucky Revival began in earnest. Due attendance, serious attention to preaching, and solemn inquiry what they should do to be saved, appeared to agitate the minds of the congregations throughout.

In the month of June, 1800, the principal members of the three awakened congregations met together at the Red River meeting house, with large accessions of citizens, and two preachers from the state of Tenn. The multitude sat and heard with reverence. At the close of the meeting, a part of the body went out of the house, while many remained in their seats in contemplative silence. Suddenly a cry burst from the assembly, and some were thrown into strange contortions. Some had singular gestures with words quite inconsistent with presbyterian order. All was confusion. One of the preachers asked, What shall we do? The confusion should be quelled. I replied, We can do nothing at present, we are strangers to such an operation. The cry and burden of prayer to God is for mercy and the salvation of their souls. The next large meeting was held about one mile below South Union in the month of July. The curious came to gratify their curiosity. The seriously convicted presented themselves that they might receive some special benefit to their souls, and promote the cause of God at home and abroad. Many came even from the state of Tennessee.

When I came in sight of this vast assemblage, I was astonished. I said within my heart, "God is in this place." I felt a spirit of thankfulness and prayed God would favor us with a bountiful effusion of his spirit. Through the day and night the exercises continued without much intermission. Professors prayed to be saved from the least and last remains of sin, and also from lukewarm professors and sinners of every description.

On Monday, the last and great day of the feast, the proclamation of the spirit came;—"If any man thirst after righteousness and salvation, let him come and partake of the waters of life freely." Toward evening of said day, inquirers began to fall prostrate on all sides, and their cries became piercing. Heavy groans were heard and shaking throughout the house. At the approach of night, the floor of the meeting house was literally covered with the prostrate bodies of penitents, so that it became necessary to carry a number out and lay them on the grass or garments, if they had them. The night was beautiful; heaven and the elements seemed to smile on the occasion.

The news of the meeting spread all around in the adjacent congregations. The subjects of the work would pray with fervency for their friends and neighbors and exhort them to be converted to God. Small children often spoke with boldness and truth in language to which they were unaccustomed, to the astonishment of the surrounding multitude. Dancing and whirling entered into the exercises and

some of the strangest operations of the day, were the falling into trances for hours and sometimes for days, and then rising in raptures of praise to God for redeeming grace. These would prophesy that they saw the kingdom of God near at hand.

The great work increased in searching power from its inauguration, till the year 1805, when the messengers were sent from the east with the gospel tidings. These ministers introduced with their testimony the oral confession of sin and I have seen respectable people fall upon the floor, under the operations of the spirit, and confess themselves guilty of sin. These facts prove the truth, the light.

(THE END.)

### VINDICATING THE TRUTH.

HAMILTON DEGRAU.

In the "Flaming Sword" of July 29th is an article entitled "Betraying the Truth," in which the writer criticises a letter written in the "MANIFESTO" where the author makes the statement the Shakers "have no need to run after other religious teachers as they are all below her (Mother Ann's) standard." His theological structure seems to have been severely shaken by the sudden bursting upon his mind of the above fact.

He makes the statement that "these people (the Shakers) as well as the great body of professed Christians will treat the messenger of God who comes after Ann just as the people of her time treated her and her followers.

Before proceeding further we will state that the views expressed here

have been subject to the approval of the leaders of the Church and are not merely personal opinions. While we can not state with certainty what the method of procedure would be with the popular churches, we do assert that if at any time in the future any individual should arise that has a higher spiritual revelation than the one Mother Ann presented to the world for their acceptance, one that calls for a more complete subjection of the elementary forces in the human soul to the Divine will and opens to mortals a higher conception of what is attainable by a strict compliance with the higher law; none would be more ready to hail with joy the new advent and step forward in the increasing work, than the faithful believers in the divine truths promulgated by our founder.

Our mission is not merely to build up a sectarian organization, to be called great among men, but to uphold and publish the truths of the higher life; to have a house of refuge for the sin-sick soul when weary of the lusts of the flesh and the mind and in the agony of their souls cry out; "Lord what shall I do to be saved." So hold the fort against the encroachments of those demoniac forces that are seeking to draw back into sin and consequent degradation.

Mother Ann in one of her highly inspired moments said that she "saw in open vision souls who had passed the dark valley and the shadow, who had come up through deep tribulation and had washed their garments clean."

"Poor man in the flesh is always in danger." And the mission of her testimony was to remove that danger by

leading them up to a higher plane of life where they in truth could be over-comers.

It has been the blessed privilege of the writer to become acquainted with souls while here in mortality, who, through strict compliance with the testimony of Mother Ann, attained unto that spiritual travel where in truth they could say, "the tempter cometh and findeth nothing in me." Who stood while here in time with that glorified band that the revelator saw who were "redeemed from the earth."

We do not write this for controversy but to vindicate the truth, to do what we can in our humble way to uphold the standard raised by our blessed founder that others may see the beacon light and come to a knowledge of the truth.

*Shakers, N. Y.*

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### THE GOOD TIME COMING.

EMORETTA BELDEN.

LIFE in this world is never stationary. Every year we see changes in the people and places about us, and if one year brings about an apparent change, what may not be achieved in a century of time?

Many and marvelous are the events of the past. What some have even termed impossibilities, are taking place in our midst and are thought to be indispensable adjuncts of our life. So it will ever be. That which we have never even thought of will be accomplished. "Necessity is the mother of invention," and as new wants are developed, new articles will be brought forward to supply the deficiency.

The number of inventions brought before the public yearly, is almost incredible. "The records of the Patent Office show over 21,500 issued in 1889. Edison's patents alone fill one large volume."

Life is a progressive march; we advance step by step, from light to light, and should never be content until we have attained to our highest ideal. As this is true the people of 1993 will, no doubt, be more enlightened in many respects, than are those of this age, and the social status may be very different.

Of only one thing are we really certain, and that is, the love of our Father in heaven; this will ever be the same for He is unchangeable, "The same yesterday, to-day and forever." To Him a thousand years are but as one day; hence, the sun will rise and set in its splendor, the seasons come and go, the rain will fall, and through all this his children will share the protecting love of their heavenly Father, a hundred years from now, even as we do now.

Listen to the voice of the prophetess:

"In that day the sound of war shall be no more heard in the land. Nay, schools for training young men in the art of killing their fellow man shall be no more seen on any hill-top, neither in any valley, and the standing Army of twenty-five thousand men shall be scattered to all parts of this wide land, and their weapons shall be the implements of peace—"the pen is mightier than the sword."

"All disputes shall be adjusted by arbitration. The tears of the mother



shall be dried and the load lifted from her heavy heart, for her loved ones shall not be exposed to danger on the battle field. The gray-haired sire will not mourn the premature death of his stalwart son—his peace shall be such that his last days shall be likened unto a deep river flowing through a still, green valley. The money used in this day to defray the expense of war, and of military academies, will then be devoted to the sustaining of free schools and colleges for the higher education and training for the professional life of the people. I know that much, very much has been done in that direction, but in that day whereof I speak all knowledge will be free as the air we breathe. Before a half century shall have passed, laws will be made forbidding the printing of impure and sensational literature, and many a parent's heart will be made to bound with joy when the declaration of that law goes forth, and many a life will rise to a more exalted position when it shall come to pass."

*West Pittsfield, Mass.*

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## TWO SHIPS.

H. MURIEL PATRIARCHE.

I built a ship—a great large ship,  
And Pride stood at the helm  
And steered for Fame, that wondrous land  
And Wealth—bright, golden realm!  
And Pride was captain, mate and crew,  
And launched my ship with much ado.  
"Now go, my ship, my great, great ship,  
And laugh the winds to scorn."  
And, lo, my ship came back to me  
All broken, bent and torn!

\* \* \* \* \*

I built a ship, a lowly ship,  
With modern wings of white,  
And thought not of bright Wealth or Fame  
But pleasure rose in sight.  
Love was my captain, mate and crew,  
And launched my ship without ado.  
"Now go, my ship, lowly ship,  
Thy modest wings unfold."  
And, lo, my ship came dancing back  
Just weighted down with gold!—  
*Selected.*

---

## SCRIPTURE TEXT.

JESUS says to Simon Peter in Luke, xxii.,—When thou art converted, strengthen thy Brethren. The revised version reads,—When once thou hast turned again, establish thy Brethren.

We might suppose that Simon Peter had not been converted as he is informed what to do when he is converted, or has again turned to the right way. When thou hast turned again, as much as to say,—Well, Peter, you have attempted to be a Christian, to walk in the narrow way, but have stepped aside. Now when thou hast turned again into the right way, then establish or strengthen thy Brethren. Peter was a growing Christian, but the growth in grace was slow. He was quick to receive some impressions, and when Jesus called him from his home at the sea shore, he left his ship, his nets and all his business relations and followed the Teacher. Matt. xxvi., 51. From this moment Peter was ready, either to pray or to fight for the safety of his accepted friend. He could pray (Acts ix., 40) and baptise (Acts x., 47) and preach, if need be, (Acts viii., 20) and yet was not quite able under all circumstances of life to

hold himself by the side of his spiritual pattern.

When Jesus was talking about the rich men, that they could hardly enter the kingdom of heaven, that a camel might go through the eye of a needle as easily, it brought Peter to his feet who evidently was thinking about his daily bread, and said he, Behold we have forsaken all and followed thee; what shall we have therefore? Peter believed in the adage, "Look before you leap." We suppose Jesus soon quieted his mind on this subject as he pictured to him the hundred-fold of houses and lands that he would possess in this world, and then of the assurance of eternal life. Peter was so well understood that when he assured Jesus that he was ready to go with him into prison or unto death, Jesus says, I tell thee Peter, the cock shall not crow this day before thou shalt thrice deny that thou knowest me.—Luke xxii., 33–34. Peter had many chances to turn again and help establish the Brethren. In his crudeness and roughness, which was his inheritance through the flesh, he manifested the growth of his gospel life, so fast as he obtained it.

While another disciple might be in spiritual retirement, Peter was defending the life of his beloved Teacher from the insults of the crowd. A corresponding instance occurred in the life of our good brother Peter Ayers. Peter was about eighteen years of age when he accepted the testimony of Jesus Christ, as preached by Ann Lee. He was full of the life of the world. Every bone and muscle from the crown of his head to the soles of his feet was perfectly sound.

Invitations brought Peter into all the dancing parties near his home, and whether it was a cotillion, a jig or a breakdown, he was always on the floor. Peter was also a soldier in the cause of his country, when the red-coats were at Yorktown and Bunker Hill, and later was a soldier of the Lord, Jesus Christ.

He was at the surrender of Burgoyne at Bemis Heights, Oct. 16, 1777, but at a later date he threw aside all his carnal weapons and accepted a place in the ranks of the peacemakers. Peter would sing and dance for the Lord, day or night, and if need be fight for his religious teachers with as good grace as he would pray for them.

Soon after he became converted, but before he had done much to establish the Brethren in the peaceable fruits of righteousness, he was subjected to the ridicule and mockery of an idle, reckless class, who laughed at the idea that Peter Ayers should have religion. Peter endured the insults like a martyr and suffered much personal abuse with Christian patience. One night after saying his prayers and retiring to enjoy the slumbers of a peaceful conscience, he was awakened by three young men who were calling him, Shaker! Shaker! Then they dared him to come out of the house.

Peter was not in the least disturbed by this salutation, but when they began to slander his gospel teacher, Ann Lee, and denounced her as a bad woman, he could bear it no longer. Jumping from his bed, and without dressing he was soon on a wild chase and did not return to the house till he had thoroughly pounded his tormentors.

and left them to mourn their bruises, while he returned to enjoy a night of quiet rest.

Peter in his old age, would laugh over this example of zealous, muscular Christianity and say it was all the self-denial he had attained unto, up to that date.

Simon Peter represents the zealous, muscular, daring, affectionate and great hearted Christian, and he helped to establish his Brethren while passing through all these trials and temptations. Converted Christians are quite often, in their march, like infants trying to walk. The least obstacle in the way and they are certain to fall.

The only sure way to success is to try again and every time we try to recover from the fall or have turned again the Lord will help us up, and then we must work more diligently to establish ourselves and the Brethren on a sure foundation.

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#### THE CHRISTIAN'S PRAYER.

MARGARETTE DAVIS.

"Our Father who in heaven art,"  
How good to pray to Thee;  
And "Hallowed be thy holy name"  
Is sweet command to me.  
"Thy kingdom" let it come;  
"Thy will in earth be done,"  
As e'en in heaven above,  
And so transform this world below,  
That all thy perfect love shall know.  
"Give us this day our daily bread,"  
Our Savior taught to pray.  
For living bread, our soul's great need  
We ask anew to-day,  
Forgive us Lord our trespasses,  
As we forgive those, who  
May chance to trespass against us;  
The perfect lives are few.  
Oh in temptation leave us not

But grant us saving grace.  
Deliver us from evil, Lord,  
That we may see thy face [power  
For thine is the kingdom, the glory and  
Our merciful Father forever and ever.  
*Canterbury, N. H.*

---

#### BETRAYING THE TRUTH, OR IGNORANCE! WHICH?

ISAAC ANSTATT.

HAD the writer of the article in the "Flaming Sword" of July 29th, "Betraying the Truth," placed a glass before him, he would not, I think, condemn in others what he was about to practice, nor shown his ignorance. We quote—"If the parable of the coming of the bridegroom, who hath the bride means anything, it means there will come a personality, etc. It appears from this that the writer is not aware that not only the bridegroom but the bride has *already* come, and her name is Ann Lee. From the time of her conversion and baptism by the Christ spirit, the bride, the mother of the "new heavens, wherein dwelleth righteousness," having become one with Christ, taught the same gospel, the same manner of life as did Jesus. As we have heard of no spiritual death, nor separation from Christ, what need is there of another bridegroom, or as he terms it, (man—woman.) Now that the true order of Deity is represented by the masculine and feminine principles, and here we have the "virgins" Jesus and Ann Lee, who can administer to the spiritual needs of humanity, and together redeem them from the fall. This is as it should be, and is more in the line of true spiritu-

al progress, as well as science, than the (man—woman) form, the writer calls it.

“Jesus made no mistake.” Did not Ann Lee teach her followers the same doctrine that Jesus taught his followers? Had Ann Lee taught a new and opposite doctrine to Christ, there would be a schism, and there might be a need of that (man—woman.) I would also call the editor’s attention to an article the week previous on “Theology.” I quote. “Through a partial attainment of righteousness in the perception of *one* of the ten principles of the categories of arch-natural life, viz. the chastity of the female, she ordained the Society of Believers, who, through ignorance of what comprises immortal life, believe her to have attained the goal of human aspiration.” Was not the writer rather blind to find only *one* in ten? Did she not lay the foundation of a Pentecostal Church, where all things were held in common, and naught they possessed was their own, thereby destroying the very foundation of selfishness? It is true she struck at the root of all evil, the lusts of the flesh and mind; but did she not, by establishing a Pentecostal Church, after the pattern of the first, where all were to share and fare alike, no high, no low, no rich, no poor, but all one family of Christ, each working for the good of all, having one faith, one Lord, and one baptism, show the only true solution of the social evil and the financial and labor agitations of our day. If this be “ignorance,” “I thank thee, Oh Father, that thou hast hid it from the wise and high and unto simple babes revealed it.”

The simple logic is this—The writer of the article mentioned is only voicing the feelings of many aspirants to office, notoriety, and leadership, who came or would come into our Community, not to change and reform their lives, but to change and reform society. To such we would say,—If you have no conviction for sin, and no desire to change your lives, remain where you are, we already have enough dead weights. But to the sin-sick, penitent souls who are hungering and thirsting for the bread and waters of life, come.

*Waterliet, N. Y.*

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NEW ZEALAND, APR. 16, 1893.

DEAR BROTHERS AND SISTERS:—Your literature containing the most advanced views, came duly, addressed to the Order of the Temple, and was read before the Order with great pleasure and profit.

We clasp your hands with loving appreciation, and thank God that you too, know that all so-called love, based upon sex, is animal attraction, and can never be anything else, no matter how refined it may become in its methods. You are so much older than we, that we ought to be able to learn a great deal from you. Have you any printed particulars, or rules, containing the statement of your co-operative efforts? How does any one join you? If they already have worldly possessions, do they carry such into your Society? Can one retire from you if he should undergo a change of mind? I do wish you would kindly take the time to give particulars. We have an enormous work founded here, and there are some

thirty or forty families who live the new life. By that I mean lives of chastity and continence. There are many more almost ready to take the step.

Our Sunday evening audiences are sixteen hundred people, and we have a large school and Sunday School and many other things. Of course the Order of the Temple is the heart of our work, and its members are wholly consecrated to service. None of them retain money nor any other property. We have felt great pleasure in receiving the Flaming Sword and other leaflets from Koresh. We judge they are doing a grand work. I am writing by this mail to Sister Victoria, of their number. I have gleaned from their paper that she is the head of their Unity.

Is it not glorious to note how the thought of the higher spiritual life on earth, is taking possession of the wise ones of the world. This New Zealand is a wonderful country, and the people are a God-fearing one. We hope to transform them into a God-loving one. It is a grand place to make the foundation of a work. We have every advantage and opportunity here, for a great co-operative work, and our minds are full of the study of methods. So I know you will give us whatever hints you are able. For are we not a part of yourselves? [Yea, you are.]

Shall I ask you to pardon intrusion? No, you will I know, feel it as we do, a privilege to point the way to others.

We send you warm loving greetings.

SISTER MAGDALA.

---

Straight on is the nearest way.

## PARABLES.

MARTHA J. ANDERSON.

"OH, sacred soil his sandals pressed,  
Sweet fountains of his noonday rest,  
Oh, light and air of Palestine,  
Impregnate with his life divine!"

A COMMON mode of instruction in the Orient was by parables, proverbs and allegories. All Asiatic nations held this method in high esteem. Truth couched in comparison or similitude seemed to reach the understanding and arrest the attention of the hearers more readily than when given directly to the point; and when the meaning was too obscure, it provoked a spirit of inquiry or explanation, which served to fix the idea it was intended to convey.

With the ancients, a parable or proverb formed the principal illustrative point in the discourse. Sometimes the parable took the form of allegory and again of fable. This method of teaching is prominent in the ministry of Jesus. "And he spake not to them without a parable." In his expansive view there was a near kinship between the natural and spiritual, and his words had a twofold meaning as had the Jewish Law; to the enlightened there was an interior germ of truth not perceived nor appreciated by the plebeian mind, which, occupied solely with material things, received but a vague understanding of his words; and yet, only language borrowed from the outward visible world, served to meet their condition.

Under the clear sky of Syria, beside the sea, on the hillside, and by the fountain where he fain would take his noonday rest, multitudes flocked from the

neighboring towns and villages to hear the gentle Nazarene. Through the wonderful miracles performed in the region round about Jordan, his fame had spread throughout all Jewry, and even to the cities of Samaria; and though the proud Pharisee and learned Scribe denied his heaven-ordained mission, the common people heard him gladly, because his was a gospel of divine love and faith in humanity: the key-note to universal brotherhood.

He had taught in their synagogues, and in the temple at Jerusalem without a parable, but his direct teaching was met with scorn, hardness and unbelief. He was wearied with carping about doctrine with the learned doctors of the Law; he had no love for theology, but longed to reach the souls of men and women with the truth he had received from heaven; to show them the better way, and to lift them up to higher planes of thought and action.

"All outward symbols disappear  
To him whose inward sight is clear."

The blessed Master saw the tokens of his Heavenly Father's beneficence on pastoral hill and vale, where the quiet flocks grazed, and the honest husbandmen went forth to sow the seed of fruit and cereal; where the earth teemed with green herbage and lovely flowers and the noble forests lifted their verdant fronds in the pure, sweet air of Palestine, which seemed infilled with the life and light of a new dispensation which was about to dawn upon the world. "Bent on his Father's mission!" How wrapt the reverie, as with sandaled feet he walked the green fields, contemplating the utter folly of human life, when material blessings

alone were sought; and as his flowing garments brushed the dew-moistened lilies, they bowed their heads and dropped a tear of sympathy, then lifted their sweet faces only to meet his thought, for they had suggested to his mind a suitable theme for discourse.

Ever uppermost in all the Savior's teaching is the grand ideal he cherished: the establishment of the kingdom of God upon earth, wherein would be actualized all that was lofty and noble; the unfoldment of the hidden possibilities of redeemed and regenerate humanity; but, like all great reformers, he lived only to see the seed of that kingdom spring up in a few hearts whom he had imbued with the spirit and life of his soul-elevating testimony. Even those who were the direct recipients of his ministration failed to understand the import of his words; they were dark sayings to the chosen twelve, for when they were alone with him, they asked him to declare unto them the parable of the tares, and inquired of him why he spoke in this indirect manner to the people, and he answered them thus. "Because it is given unto you to understand the mysteries of the kingdom of heaven, but to them it is not, for their heart is waxed gross, and their senses are dull of understanding." Nor as yet are mankind able to receive the full measure of the truth. Sensuality beclouds the mind and bars the soul's receptivity to spiritual influx.

How beautifully the good poet expresses it.

"Lord what is man whose thought at times  
Up to Thy seven-fold brightness climbs,  
While still his grosser instinct clings

To earth like other creeping things?  
 So rich in words, in acts so mean,  
 So high, so low, chance—swung between  
 The foulness of the penal pit,  
 And truth's clear sky Millennium—lit!"

After eighteen centuries of manipulation and distortion to "make all things to all men" as Paul expresses it or excuses his digression from Christ's teachings pure and simple, we see a grandeur in, and feel the power of those principles laid down by the great Captain and Pattern of our salvation, designed to disenthral humanity from the baser selfhood of the two-fold being, and in our souls we feel the expanding, developing and uplifting influence of the Christ inspiration, the holy anointing which made Jesus the Son of God.

Under this divine illumination we scale the mount of beatific vision, and behold the day-dawn of the golden prophecy when truth shall rule the world. The grand evolution of the race is on the upward scale, and the climax of the centuries' throes will be the new-born child of immortal virtue, whose garments will know no stain, and whose life will be the love universal of the Dual Christ, replete with the perfection of Wisdom and Love.

*Mt. Lebanon, N. Y.*

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### JUDGE NOT.

BELLE RULLHAUSEN.

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"GIVE every man thine ear, but few thy voice, take each man's censure; but reserve thy judgment."

The happiness of life would be greatly augmented if persons were more careful to reserve their judgment, especially in regard to the faults

of others. God alone is able to judge the heart righteously and discern the motives which lie in the soul; but far too often do we harshly and coldly judge an innocent brother or sister from external appearances, forgetting that virtue is sometimes clothed in the coarsest raiment.

Too frequently is it the case, that those who have wandered from God, and endeavored to retrace their steps, have encountered so much scorn, censure and unkind judgment, with few to extend the gentle hand of pity, that they sink down in discouragement, thinking that a good name once lost can never be regained. Just here a maxim written by Shakespeare occurs to my mind.

"He who steals my purse, steals trash,  
 But he who filches from me my good name,  
 Robs me of that which not enriches him,  
 And makes me poor indeed."

How true it is when any one is robbed of his good name, or in other words, when his true worth is depreciated and he becomes a victim to the false judgment of others, he is made to appear poor in the eyes of mortals, but God who searches the heart, sees us as we really are. If we recognized the divine and good in the hearts of others instead of the failings, so common to humanity, we should be following the Christ, who gave to the down-trodden and oppressed words of tenderness and love.

Many are so sensitive to criticism and unkind remarks that we can not be too charitable in our judgment.

*New Lebanon, N. Y.*

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Love, Hope and Patience, these I desire to be my graces, and in my own heart let them have perfect rule. M. Witham.

## THE MANIFESTO.

OCTOBER, 1893.

### OFFICE OF PUBLICATION.

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

All communications should be addressed to

HENRY C. BLINN,  
EAST CANTERBURY,  
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## Editorial.

It is questionable if any religionist of the present day can state more concisely and more clearly the position that a Christian mind should occupy, than did the good apostle when giving instruction to the Brethren in Corinth.

It was the life interest of Jesus and his early followers, to become spiritually-minded men, although surrounded by the cares and burdens that are consequent upon a life in this world.

This Christian experience soon afforded them the privilege of being

able to express themselves with a bold assurance relative to their power of gospel protection, as they walked among the children of men.

Life to them was very much as life is to us. There was no roseate path in which to walk that should lead them to their anticipated spiritual home among the pure in heart. Thorns and thistles were as common then as now, and the anxieties arising in regard to the accumulation of earthly goods were quite like those which are experienced to-day.

This became, at one time, so pronounced, that Jesus carefully advised his brethren not to be over anxious about what they should eat and drink, nor concerning the clothes which they should wear. Eating and drinking and even the clothing may occupy, at this day, the greater part of the time of both saints and sinners, very much to their spiritual loss and to their ability to do good, and the occasional ministration of a Teacher like Jesus would prove quite beneficial.

The life of self-denial into which the disciples had been called, was away from that of the world, and under the discipline of the cross of Christ. They had learned the value of a Christian experience by "living soberly, righteously and godly in this present world."

This was the key to that success which afforded them an overcoming power and enabled them to walk uprightly among men. It became their



privilege as men of God to do God's will in all things, and to accept the blessings which grew out from this new order of life.

They had learned that "to be spiritually minded is life and peace, but to be carnally minded is death."

Have we not learned that same lesson, and also learned that these spiritual attainments are the legitimate fruit of a well-ordered life? Yea, and we have learned that to be spiritually minded is indeed a great attainment.

It is the new baptism into the life of God. It is the entering into the resurrection order; that order into which Jesus had risen, as he says:—"I am the resurrection."

Into this life of spirituality and into this order of the resurrection, the Christian disciple must find his place, or he is quite sure to enter the ranks of the carnally minded, and follow after those who throng the broad way.

Baptized into a spiritual resurrection, how can the disciple avoid putting off the former conversation that belongs to the old inheritance, and then learn as did the apostle to have our conversation honest before men, and then raise it to the spiritual standard in which we now profess to live.

Too much care can not be exercised over the language that we use. Careless words and slang phrases are becoming so common that it is only by a daily discipline that one can avoid their use.

Although we may not accord any very great degree of spirituality to King David or to many of his psalms, yet even here we may learn a lesson of which we need not be ashamed. He says,—"Because thy loving kindness is better than life, my lips shall praise thee."

It is for this same reason, for this gentle, loving kindness that our conversation should be concerning the new heavens and the new earth wherein the spirit of righteousness and peace should ever dwell.

☞ Please write the articles that are intended for publication on sheets of NOTE SIZE, 5x8 inches; write with ink on one side of the paper, only, and much oblige the printers of the MANIFESTO.

#### PURITY.

LUCY S. BOWERS.

It is a wondrous gift of glory bright,  
 Rich essence of divine and sacred grace,  
 Upon whose whiteness evil finds no place  
 To mar the beauty of its pearly light.  
 'Tis clear as sunlight from its golden height;  
 Deep as the rolling seas that none may trace;  
 High as the blue heaven's ethereal space,  
 And strong as the eternal power of right.  
 Then vanish every thought of doubt and ill,  
 Of sin, of death, of shadows dark and deep.  
 That every soul this substance may infill;  
 In every heart its holy presence keep.  
 Till thoughts and deeds and life and human will  
 Are molded in it, and its glory reap.  
*Mt. Lebanon, N. Y.*

The scenes of childhood are the memories of future years.

## NOTES ABOUT HOME.

Mt. Lebanon, N. Y.  
Average of Weather at Mt. Lebanon.

August.

| Thermometer.                  | Rain.       |
|-------------------------------|-------------|
| 1892. 66.1                    | 3.13-16 in. |
| 1893. 68.52                   | 5.3-4 in.   |
| Highest Temp. during this mo. | 92. above 0 |
| Lowest " " " "                | 42. above 0 |
| Number of rainy days " "      | 8.          |
| " " clear " " "               | 15.         |
| " " cloudy " " "              | 8.          |

Sept. 1893.

THE beautiful summer has passed, although the harvest is not ended; and yet how brief seems the period since the sowing and planting time. Really "Time flies" and we fly with it, hardly having an opportunity to secure the precious moments, ere they elude our grasp. Surely "Now is the acceptable time" should be the motto of each who would make life worth the living.

Our blessings the season past have been manifold. The sowing and reaping of temporal blessings, have been sure, while others of our dear friends near by have suffered the loss of crops by the devastations of wind and hail.

Our garden yields productively, by faithful care. We had two-fifths of a mile of pears, as much by measurement of raspberries and blackberries, with an occasional specimen of the dewberry, a running blackberry, the average size of which is an inch and a half long, and three inches in circumference. To these are added all the nutritious vegetables, indigenous to our climate.

Yet amid all these blessings, we are puzzled by a problem which we wonder if any of our sister Societies have solved.

When we add healthful food, regular meals, and temperate habits, the sum or amount is perfect digestion, consequently good health. But when we subtract therefrom—as we are obliged to—imperfect mastication caused by rapid eating, the remainder is sure to be indigestion, with its attendant ill-omened figures; and to

reconcile these antagonisms, is as impossible as it is for the defaulting cashier to meet the demands of his bank, when he has subtracted the funds placed in his charge, for his own selfish use.

"Bolted" food is wasted food, since it is not what we eat but what we digest that makes us strong. It is said that those who properly masticate their food, never eat too much. Under these considerations economy would balance the scales, and add health, strength, and virtue which would far outweigh the little increase of time.

Our summer school term of seventeen weeks ended Sept. 1st. Good teachers, interested pupils, and satisfactory results, is the verdict of all who have visited the school, or have been associated with the children out of school.

On the last of August we little people had a delightful visit and picnic, with our dear friends at Hancock, who entertained us beautifully.

Our——to be continued in our next.

*Amelia J. Cairer.*

North Family.

Sept. 1893.

WE read with much pleasure the very excellent and thoughtful editorial of the Sept. MANIFESTO. The opening sentence of which is the key to our thoughts at this writing.

The love and the peace that flows from the spiritual union of Brethren and Sisters, brought together by the love of purity is more precious, saving, and uplifting than any other gift under heaven. "Though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity (or love) I am nothing."

We feel the importance of gathering and cultivating this beautiful gift of divine love. Where pure love is, the love of God, the love of the divine in Brother and Sister, there is freedom and confidence.

Nothing is more helpful to the growth and strength of this union and the quick-

ening of this divine love than the blending of our gifts and aspirations in our spiritual meetings. Let us keep the altar fires of our spiritual meetings burning brightly and we shall surely increase in love and zeal and devotion.

St. Paul, writing to the early churches says;—"Let us consider one another to provoke unto love and good works. Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."

We feel the force of the admonition in this last quotation and know the consequences of neglect.

Since last writing, the Brethren and Sisters one day, and the boys and girls another day, enjoyed their usual summer ride. These are very enjoyable days, when the weather and all other appointments are favorable, as this year.

Had our first frost on the 3rd inst. We began cutting ensilage corn on the 11th.

*Walter S. Shepard.*

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### Shakers, N. Y.

#### North Family.

Sept. 1893.

WE were reminded recently, in one of our spiritual meetings, by the testimony of the Elder, of the importance of laboring first, for a spiritual interest in the cause, and if we did the temporal would not lack support. To seek first the kingdom of heaven, and all else would be added.

In our experience we have observed that those who are deeply solicitous that the spiritual gift be upheld, are faithful in temporal things.

Our weekly Society meetings are seasons of special blessing, in which the gifts of the spirit flow abundantly; and may we always be in a condition to receive their benefits.

The old saying that "one extreme follows another," is applicable at present to the weather. It rains "just as easy" and we are getting a superabundance of it, but it is better than a drought.

On the 23rd of August, the different Sabbath schools in this vicinity, had a picnic in the Church family's grove. On a liberal estimate, more than a thousand people assembled. As there was to be speaking by different clergymen, and as we were anxious to see from what fountain they drew their inspiration, a small delegation from the North family attended. We were pleasantly disappointed. The remarks made were directed to the practical duties of life, urging the young, as they were the ones soon to hold the destinies of the world in their grasp, to set the standard of their life high; to have a laudable ambition to be known as those who had lived to help lift human society to a higher plane of thought and action. The absence of the dry forms of theological discussion was very marked.

When we look around and see the vast estates of Believers and know that thousands are suffering for the mere necessities of life who could have the benefits of a peaceful home, if they were willing to make the sacrifice needed, the dying words of Captain Lawrence seem to sound in our ears from the immortal shores, "Don't give up the ship." The testimony of eternal truth is at present, as never before "smashing the godless shrines of man," and those who are faithful to the higher life, will yet rejoice with an exceeding great joy.

*Hamilton DeGruin.*

#### Second Family.

Sept. 1893.

WE are having good weather to secure crops. Aug. 29th we had the worst storm of the season—a half grown cyclone, it not only blew fruit off the trees, but took trees and all, in some cases. What few apples we had, were nearly all blown from the trees. We have had a slight frost in some low places, but not enough to do any damage. Are busy canning tomatoes and drying sweet corn. As crops are late, we shall drive the harvest to secure them before Jack Frost steps in for his share.

With all this we do not lose sight of our spiritual duties. Our Society meetings

give strength to the faithful as well as encouragement to the weak. Although our numbers are comparatively few, we strive to keep the gospel by testimony and daily practice. As "the darkest hour is just before the dawn," we have the faith that daylight will soon be here, and with it a renewal of conviction, and a pentecostal baptism.

*Isaac Anstett.*

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**Shaker Station, Conn.**

Sept. 1893.

PAUL said he could do all things through Christ who strengthened him. Wise man. All true Christians gain over-coming power and strength in the same way. Drawing their spiritual life from Christ the true vine, they are strengthened for all requirements, and the measure of their strength is just the measure with which Christ dwells in them. He sends new strength for every trial and gives precious comfort and help. To be always watchful is to be always strong. Christ is a safe guide. Him we can trust. Let us be strong in Him.

Let us look on the bright side of life, and we shall find that there are more days of sunshine than hours of storm.

The broad highway to destruction is the root of all evil. Let us shun it ever.

\* \* \* \* \*

Oats, wheat, barley, buckwheat and bran produce eggs. With fowls as with other stock, the best feeding is a good variety regularly and generously given.

Generous feeding means generous laying. It will always pay to have hens that lay. Plenty of sharp gravel should be provided for hens and they will not be crop-bound. Prime fowls must have prime progenitors. Sunshine should be admitted into the poultry-house whenever possible. Hens lay the best eggs for hatching; the pullets lay the most.

*Daniel Orcutt.*

South Family.

Sept. 1893.

THE beautiful autumn days have come once more with cooler and more bracing

air, and we have been eager to get out of the trying heat of the lingering summer into the splendid golden days of September, as its sunny mornings are full of life and good spirits. The heat and drouth of August has been rather unusual in our vicinity, and a change is truly welcome.

The harvesting of corn is now going on to fill the new silo which is capable of holding one hundred and fifty tons. The corn is cut by steam power and is quickly performed. The rye is also to be threshed by steam power. The coming week will bring all to a close with this labor saving machinery; one of the improvements of the age in which we are living.

The severe high winds of the past week have caused the greater part of the fruit to fall to the ground, which will diminish the apple crop about one half, also the pears which were not fully grown and too green for use. But when we read of the destruction of property in some places we are truly thankful for our preservation through such storms.

We have enjoyed an interchange of love with a Sister from West Pittsfield for two weeks, which strengthens the bond of union.

*Maria Witham.*

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**Ayer, Mass.**

Sept. 1893.

THE drouth which has clung to us for the last month with the tenacity of a lion to his prey, has been forced to succumb to our longing intercession for the blessing of rain.

Our reservoir was drawn to within eight inches of the bottom, which called forth a little unrest in those who used it for the family, or for the watering of the stock. Some of the creatures were forced to drink water quite unsuitable for them.

How little we realize the blessings of an All-wise Father, until we are quite deprived of them. It is good to have a thankful spirit.

Our potatoes, which have ripened unusually quick, have all been harvested, and we shall now turn our attention to the

filling of our silo with corn. Of all things used for silage we think this is the best.

Life's duties are many while the laborers are few, but constant toil brings about a great amount of good work during the year.

Be sure that you are right, and then go ahead, is good doctrine. Put yourself into the harness and do the work that lies before you. It is not a change of circumstances, but by fitting our spirits to the circumstances in which we are placed, that we can be reconciled to the duties of life.

*Andrew Barrett.*

Enfield, N. H.

Sept. 1893.

"THE more a man deny himself the more the Gods bestow."

Not a bestowal of this world's goods for creature comfort, but a peace of mind, which always comes, if it is enjoyed at all, through self-denial and sacrifice. If the example of our Savior, Mother, and many other noble ones who have fought the good fight are of value, they certainly proclaim these conditions, as necessary to the highest state of usefulness and happiness.

What do the numerous suicides by the wealthy teach, other than that the path to even a tolerable contentment in this world is not one of luxury, but honest work for the good of others?

We as United Societies, are neither rich nor poor, do not profess to take any advantage of our communal possessions, let us often "sit alone with conscience," and inquire how loyal we are to our sacred Covenant.

We acknowledge the kindness of our sister Society at Canterbury in sparing Br. Albert Evans to make us a visit, at this busy season; one is better than none, but as our Sister Jessie Evans, has been with us teaching, we shall call it two, and be very grateful, as becomes brothers and sisters of one household, all working for the good of the whole, and that whole, not confined to any locality.

Over five hundred feet of 8 inch iron

pipe is being laid by Brethren, which furnishes water power at laundry and dairy, the wooden tube having out-lived its usefulness, unless it be to test the patience of Br. John Cummings and others who have repaired it; we have had brooks of various sizes in summer, and ice to match in winter for several years, so one source of vexation to the spirit will be removed.

Thanks to all the writers and well wishers of the MANIFESTO now and ever.

*Mary Ella Briggs.*

Alfred, Maine.

Sept. 1893.

BELOVED ELDER HENRY;—Your correspondent, like Martha of old has been busied with much serving, so before she was aware of it the time for Home Notes had passed. However, a wise Mother in Israel said, that a person good for making excuses was seldom good for anything else, and as I would not be so classed, I will say no more but try to do better next time. Our Notes would have been much as others have written, of the bountiful hay crop, and of the hot, dry weather that was so nice for making hay, but bad for the uncovered grass roots and for the pastures that let the cows come home hungry.

The drought continued so long that we are getting but two thirds of a crop of sweet corn and some of our neighbors fare not so well as we. A little more than half the potatoes are dug. We use a Potato Digger which our Brethren think well of but would like it better could it pick up the potatoes. Two thirds of a crop of potatoes is all we hope for but with carefulness that will suffice.

We were made glad by a short call from Elder John Whiteley. Was sorry he could not stop over the Sabbath. Elder John remarked that apples in our section of the country seemed more abundant than in any other locality he had seen. Unless his eyes magnified a little we pity the rest of the country for ours will be a very small harvest. We shall have to do with less pie, which may be good for health. A

lady Reformer from Portland seemed surprised that we ate pie. The small crop may help us reform in this matter of pleating. We assured the lady that our pies were very different from the greasy pastry found in the city.

We are striving daily to live as Jesus taught his disciples to live. If we have been faithful to sow the good seed, in due season we shall reap the harvest.

*Fannie Casey.*

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### Sabbathday Lake.

Sept. 1893.

ANOTHER month has dawned upon us and the days are swiftly passing. The harvest is in progress and all are engaged gathering in our winter store.

The harvester has visited us in another sense and taken a Sister that we loved, to the evergreen shores. Our dear Sister, Elmira Douglas left us quite suddenly at the last, although her health has been failing for some time. She was a good Sister and will be greatly missed in our home circle. Her kind heart and willing hands and ministries of good, will long be remembered by all. She has been a member of this Society about thirty-one years.

Elegant carriages and spans continue to pass our dwellings every day and will for some time yet. The Poland Spring Hotels are well filled with the gay throng who delight to receive the lovely flowers which are blooming for them in our gardens and which we are pleased to bestow upon them for a small equivalent.

We are this year blest with a fine crop of potatoes superior to those of a number of years past. From one piece of three acres the Brethren harvested 470 bu. and they were large and smooth. A few acres in other places yielded well, and the crops generally are coming in fair.

*Ada S. Cummings.*

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### Watervliet, Ohio.

Sept. 1893.

SINCE our last letter we have been threshing our grain, and the yield is not quite as much as we expected. Howev-

er, we will be satisfied with what we do get, as we know God will help us in other things.

Wheat has averaged about fifteen bush. to the acre, and oats thirty bush. As the price is now on wheat we shall not grow rich very rapidly by selling it. At present it is bringing only 54 cts. per bushel.

We have had some visitors from White Water. On the 12th of August, Bra. John Tyler, George Rushman, and Albert Masters, were with us for several days, and we trust the visit was reciprocal. We also entertained another company of one Brother and five Sisters from White Water on the 25th of August. We all enjoyed the season with a great deal of satisfaction, and trust it will be the means of doing a great deal of good. Our love and our interest is for the whole household of faith.

*H. W. Fredrick.*

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### South Union, Ky.

Center House.

Sept. 1893.

DEAR EDITOR:—While musing about some of your able correspondents of the past from this place, I thought I would write a few lines for the Home Notes in your magazine.

South Union is still here, fair and beautiful to behold. Earth, air, sky, and vegetation retain all their loveliness and original beauty. The pines, cedars, and maples that were planted here by zealous and earnest hands have grown to be large trees, and the stone walks are worn smooth by the steady march of tireless feet.

The dry and warm summer days of 1893 are gone, and the initial days of autumn are here with all the grandeur of roadside and forest scenery. The golden rod is waving its yellow plume in every wind that blows. The sassafras has taken on the hue of velvet plush, and the vine that twines its tendrils around the oak is a sight worth seeing in the evening twilight.

We have finished making preserves for

this season, and a busy time it has been. The last bottle was not placed on the shelves in the cellar before an order came for fifty cases. That is encouraging, for quick sales are the life of trade. We canned strawberries, raspberries, cherries, plums, blackberries, pears, peaches, and quinces. These preserves are made of the very best of fruit and the very finest of granulated sugar, put in weight for weight. They are very rich in flavor and good to the taste. We also put up grape jellies.

We are in usual health, and have three in the family who are up in the nineties.

Our family is making good progress in financial affairs. Elder Henry, come and see us, and you will find that Kentuckians make friendship a virtue.

*James Carr.*

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#### West Pittsfield, Mass.

Sept. 1893.

THE tidy monthly "Messenger" as a medium of intercommunion with kindred Societies, and a publisher of truth and righteousness, has to us become invaluable. The Editorial in Sept. number is especially significant and claims our closest attention. Another important item in June no. by Sister Amelia Calver, in which she notes the exhortation by Elder Daniel Oxford regarding the care of our premises, is of moment. Were such wise counsels heeded by all, what a wealth of beauty might be added to our Zion homes.

Br. Ira Lawson continues his efforts to make improvements. Is laying a line of ten inch earthen pipes a distance of over four hundred feet, to conduct water from the laundry and machine shop, to another shop.

Has also placed two hydrants along the line to be used in case of accident by fire, and will attach two garden hydrants. A motor, the (Maelstrom), is to be placed in the dairy for churning purposes.

The ancient method of hand churning will soon be a thing of the past with us, as it has long been with most of our Communities.

Two shops and two barns have received a new dressing of paint. Our hay crop, owing to the drought was light and of inferior quality. Oats yielded well, potatoes are proving fairly good, apples and pears not superabundant but may be sufficient for home consumption. Small fruits are scarce. To-day began cutting and drying sweet corn, but as a portion was destroyed and but sixteen acres remain the job will soon be despatched.

A short time ago Sister Amelia Calver conducted a party of fifteen young Sisters from Mount Lebanon to our home for a day's outing. Arrangements were made for an open air entertainment, but the ground being damp the banquet was prepared in our large dining room and that, with the whole day's pastime, we trust was to all a mutual enjoyment.

*Julia L. Sweet.*

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#### Canterbury, N. H.

Weather Record for August, 1893.

|                                                    |      |
|----------------------------------------------------|------|
| Highest Tem. during the month,                     | 89.  |
| Lowest " " " "                                     | 48.  |
| Mean " " " "                                       | 66.8 |
| Greatest precipitation in any 24 consecutive hours | 1.05 |
| Total rainfall " " "                               | 4.47 |

N. A. BRIGGS.

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#### Enfield, N. H.

North Family.

Sept. 1893.

By perusing the life records of Jesus the Christ, what grand lessons of simplicity, self-denial, justice, and love we learn. No ambiguous sentiments formed his teachings, nor traits of self-emulation characterized his life work. Magnanimous of soul, his spirit bore the impress of God's special favor, and through its influence—not by any occult power—Jesus became a worthy shepherd to lead fallen humanity along God's way, by example as well as by precept. Christ's true followers are clothed in a like spirit, changed from a natural to a spiritual nature; as simple and as pure a language

they use, and receive the "well done" by traversing God's way, maintaining purity of spirit in every phase of life.

This is the treasure of our hearts, centered, not in any human potentate, but in that divine love which, wrought out in works of righteousness, regenerates the soul, becomes pure as God is pure.

"O who can doubt the King's highway,

Or fear to trust the Lord alway.

The earth is promised to the meek,

And heaven's wealth to those who seek."

Lovage root is of more prolific yield than last year, and brings a better price. The season of cheese making though short has given satisfactory results.

We extend unchanged love and pleasant salutations of good cheer to all.

*George H. Baxter.*

*In memory of Sister HARRIET SHEP-  
ARD, of Union Village, O.*

WATSON ANDREWS.

"OUR Sister's gone, she is no more,  
She's left our coast, and quit our shore;  
Her spirit fled, and soars away  
To regions of eternal day."  
Long time she tarried, suffered long,  
Did lack of patience do her wrong?  
We ask forgiveness, can no more,  
Since she has left this mortal shore,  
Beyond the reach alike of pain,—  
Of mortal kindness, earthly gain,  
If aught we've lacked in kindly deed,  
Or soothing smile in hours of need,  
We still are here and can amend  
Our ways, and be the sufferer's friend;  
And thus regain, if lost, her care,  
And kind remembrance and prayer.  
While she released from earthly fears,  
From earthly burdens, pains and tears,  
Has doubtless borne to that bright shore,  
Only the good here wrought in store.  
Not sounding titles, famous names,  
Nor splendid gifts, nor hoarded gains,  
Avail the soul in its last hour,  
Nor earthly pomp, nor earthly power,  
Nor saving power by others won,  
Attaining grace by David's Son,  
But heaven consists,—taught Mother Ann,  
In love to God and love to man.

*Union Village, O.*

*In Memory of one of our most dearly  
beloved and honored Sisters,  
FATSY GREGORY.*

NANCY RUPE.

ANOTHER transition, a gem from our circle,  
Hath passed through the portals of life's tran-  
sient stay;  
A pure, sinless spirit, so loving and peaceful,  
Didst strictly all true gospel precepts obey.  
A pattern so Christ-like in all her behavior,  
From her early childhood for over four score,  
In humble submission, with this chosen peo-  
ple,  
Without ostentation, didst all things endure.  
O kind, loving Sister, thy presence was sun-  
shine;  
We'll miss in our worship thy musical voice;  
Will see thee no more in thy beautiful casket,  
But lo! in thy glory, with thee we'll rejoice.  
By faith we behold thee in heavenly mansions  
The Lord in his majesty, surely doth reign.  
Through dark the perception of poor erring  
mortals,  
We feel that our longings will not be in vain.  
"All flesh is as grass," and we know it must  
perish;  
But where, O where is that immortal soul?  
Just free from its casket, to journey we know  
not.  
And yet it must have an immortal control.  
Vast millions have queried *this*; the all-impor-  
tant:  
Is life all to live? or is death all to die?  
O where our location? What our occupation?  
Come Science, come Knowledge and give a  
reply.  
The great heart is stilled, and talent so needed  
Is snatched from our knowledge, forever be-  
low;  
We surely exist; but who shall decipher  
The source of our destiny; whither we go?  
Ah! pure living faith, thou art pointing us up-  
ward  
And onward, to mansions where millions have  
flown.  
Come true inspiration and lighten our vision  
As swiftly we hasten to regions unknown.  
O may we improve the brief span here allotted  
To us to prepare for an immortal stay.  
In some boundless realm where no grief can  
enter,  
Come faith and triumphantly bear us away.  
*Pleasant Hill, Ky.*

UNION VILLAGE, O. JULY, 1893.

DEAR ELDER HENRY:—The weather out here is very warm indeed, and very dry. Our crops are scarcely an average. Fruits, none. Prices low, and taxes high. I am inclined to view all this *apparent* disaster as a depleting process directly for our benefit "upon whom the ends of the world are come"



(or should have come before this.) It looks like a scheme on the part of Divine Wisdom to force our attention to healthier and more economical modes and methods of living. Jesus said, "Man shall not live by bread alone." And for fear some epicure might think meat or some other external ingredient should be added to his diet he goes on to say "but by every word that proceedeth out of the mouth of God."

If a good Shaker knows that flesh-meat is dearer 40 to 1, than vegetables, fruits and farinacea, can he be justified in living at such an enormous premium over his brethren and sisters by nature, who inhabit the sweat shops, the streets and the slums of cities and other indigent neighborhoods, hundreds and thousands of whom never know where their next meal is to come from? This immense disparity must be accounted for, arbitrated, and oscillate into equilibrium sooner or later; and in that day Almighty Love and Justice will not be unmindful of those willing to live with less, that others might have more, and inward peace will be their rich harvest.

I consider Theology of very little, perhaps no account—(so far in the world's history, worse than nothing) but practical Religion, to me, is of Almighty moment, that is, this article I am now writing. Elder Richard W. Pelham used to say, "Some presume to say that what or how much they devoured was no part of Religion, but if not I should like to know what Religion does consist in. Goldsmith beautifully says,—

"Then Pilgrim these thy cares forego,  
For earth-born cares are wrong;

Man wants but little here below,  
Nor wants that little long."

Let us ask ourselves in the spirit of Elder Anstatt in his recent earnest appeal;—Are we, or are we not holding foremost in our interest and esteem spiritual themes and spiritual travel? If so, and we are really "seeking first the Kingdom of Heaven and its Righteousness" how is it that good sincere persons who come among us are moved to say, "I thought the Shakers were a religious people and that they conversed upon religious topics and abounded in spiritual gifts. But I can hear scarcely anything at all on the subject. So much is said about all manner of temporalities and so very little about spiritual travel and experience. I am surprised beyond measure to find this state of things."

This is the language used here by more than one of our new comers. And then I think of the solemn monition of the rapt seer "Be admonished O Jerusalem, lest my spirit depart from thee and thou become desolate;—a city without inhabitant." Jer. vi., 8. So let us take warning and see if we cannot be a little more spiritual. There is an intelligent medium between extreme Conservatism and extreme Radicalism. In avoiding Scylla why be wrecked on Charybdis. Sometimes would it not be well to listen to the Inspiration for a moment which says, "And thine ears shall hear a word behind thee saying, this is the way walk ye in it, when ye turn to the right hand and when ye turn to the left."—Isaiah xxx., 21. O. C. HAMPTON.

Speak fitly, or be silent wisely.

## CONQUERING LEGIONS.

MT. LEBANON, N. Y

*Maestoso.*

1. The world is in com - mo - tion, and hu - man hearts are stirred  
 2. In fire of ag - i - ta - tion, and the liv - ing flame of zeal  
 3. In no - ble tides of feel - ing throbs the pulse of yearn - ing hearts,  
 4. A - down the shadowy vis - taes of the a - ges dim and vast,  
 5. Led by the conquering le - gions who will make no com - pro - mise,

With pas - sion strong, up - well - ing, and sense of hope de - ferred.  
 Is wrought the bar of jus - tice and truth's in - cis - ive steel.  
 Who strive for the up - lift - ing a tru - er life im - parts.  
 We hear the muf - fled tread - ing of ar - mies that have passed.  
 Oh, may the suff - 'ring mil - lions in freedom's name a - rise.

Great wrongs are yet pre - vail - ing, and the bat - tle must be fought  
 Nerved be the hand with for - ti - tude these migh - ty pow'rs to wield,  
 Thro' sway of truth and rea - son with a deep and fer - vent plead,  
 Thro' time's in - creas - ing war between the e - vil and the good,  
 To strive a - bove the sor - did love of kindred, class or clan,

## CONQUERING LEGIONS.

With weapons that are tem-pered at the glow-ing forge of tho't.  
 Till earth's u-sur - ping mil-lions to righ-te-ous-ness will yield.  
 Come forth the marshalled toil-ers with a cry of lib - er - ty.  
 The con - test wag - es ev - er, till the right is un - der - stood.  
 And fol - low him whose kingdom is the brother - hood of man.

## CHORUS.

Wake un - to ac - tion in the glo - ri - ous strife,

Ev - 'ry soul to du - ty, press where the wrong is rife;

Sheath the sword that's car - nal, armed with god - ly might,

He a - lone shall con - quer whose life is in the right

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### Religious Literature.

The religious literature of the United States has reached a volume which astonishes even those who know it most familiarly, writes John Habbeiton in the September *Ladies' Home Journal*. Religious magazines and weeklies equal the secular periodicals of the same periods in number, and among the contributors are many whose names are well known to general readers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, for September, contains many features of especial merit. The frontispiece is a striking and artistic portrait of Charles Darwin, which accompanies a finely-written description of the great naturalist's home, domestic habits, character, etc., by a literary lady who was for many years his neighbor and friend. Italy is the subject of Dr. Felix L. Oswald's brilliant installment of illustrated Race Studies. Prof. Nelson Sizer continues his series, How to Study Strangers, the Mental Temperament being the topic, which is also profusely illustrated. A phrenograph of the celebrated humorist, Bill Nye, by Prof. Sizer, is exceptionally interesting, being a stenographic report of a personal examination which Mr. Nye underwent incognito. To this are added an excellent portrait and biographical sketch. Two venerable and eminent friends of the science are sketched by Mrs. Wells in her Phrenological Biographies, viz.: Drs. Joseph Harford and Samuel Irwin. Following this is the second paper of a philosophical discussion of Approbateness, with illustrations. The departments of Child Culture, Hygiene, and Anthropology are up to the usual standard, and the editorials are especially strong and comprehensive, the principal of these being the fifteenth paper upon Systematic Moral Education, in which the functions of Conscientiousness are ably considered. Only 15 cents a number, or \$1.50 a yr. Address Fowler & Wells, 27 East 21st street, New York.

### PARLIAMENTARY POINTER.

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Among the many very valuable publications that are sent out on a mission into the world, is a little work entitled, "The Corruptions of the New Testament," published by H. L. Hastings, of Boston, Mass. No one can read this little volume without being much better informed on the subject of the New Testament writings, and certainly they would converse with a clearer understanding of their subject. Price 35 cts. J. K. Hastings, 47 Cornhill, Boston, Mass.

## Deaths.

Mary Dixon, at Sec. Family Mt. Lebanon, Aug. 17, 1893. Age 80 yrs. 1 mo. and 5 days. J. E. S.

Harriet Shepard at Union Village, O. Aug. 24th, 1893. Age 70 yrs. and 11 mo.

Sister Harriet has during fifty-five years been a pure, virtuous and faithful worker in Zion. O. C. H.

Emily Hampton, at Union Village, O. Aug. 27th 1893. Age 79 yrs. 7 mo. and 10 days.

She has lived in the Society seventy-one years, and during much of this time has shared in the temporal and spiritual burdens of her home. O. C. H.

Patsy Gregory, at Pleasant Hill, Ky. Aug. 29, 1893. Age 86 yrs.

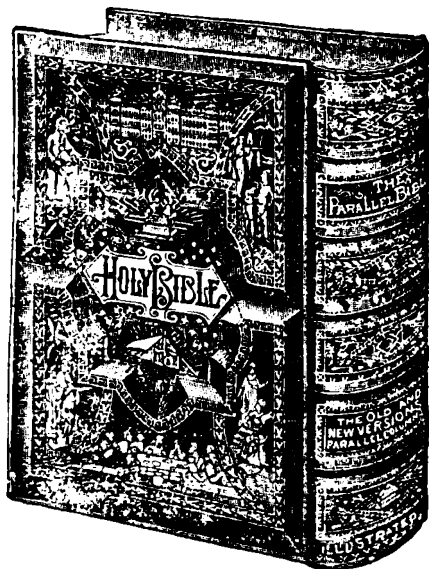
Sister Patsy was brought to the Community at an early age and has spent her whole life here. Her parents were among the pioneers of Pleasant Hill. Peace to her memory. J. W. Shelton.

Elmira Douglas, at Sabbathday Lake, Maine. Aug. 31, 1893. Age 70 yrs. 8 mo. and 26 days. A kind Sister and one who will be greatly missed. .

Wm. T. Cranston, at East Canterbury, N. H. Aug. 23, 1893. Age 20 yrs.

He was killed while in bathing. In diving in shallow water he struck his head against a stone. N. A. B.

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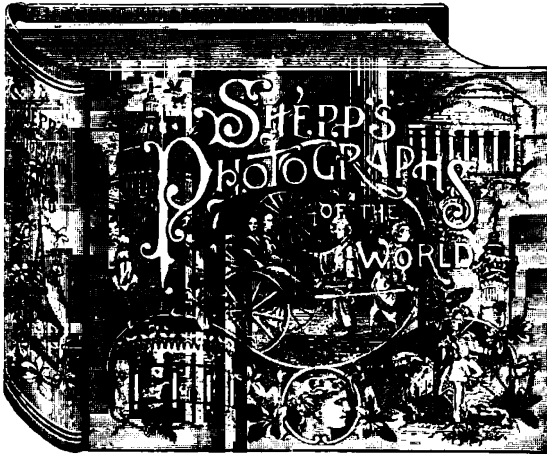
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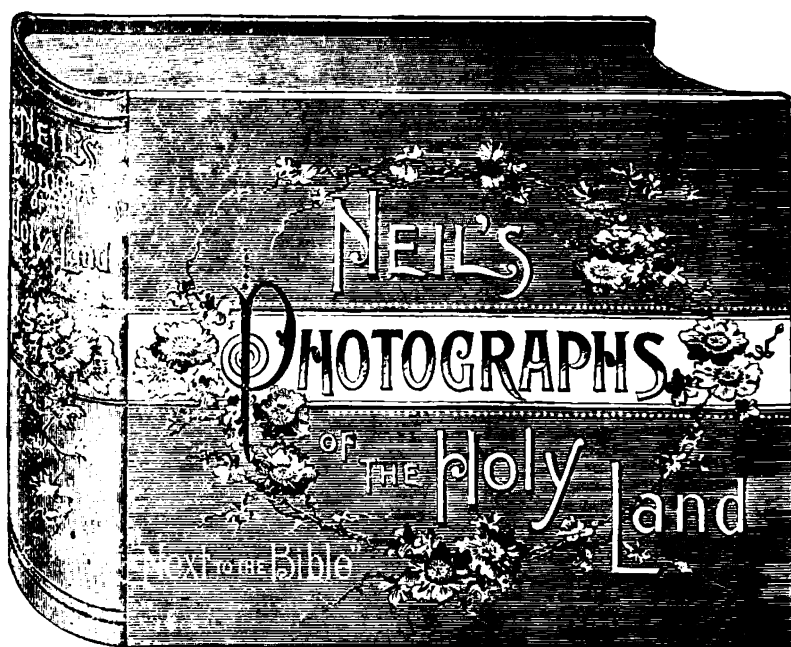
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# The Manifesto.

VOL. XXIII.

NOVEMBER, 1893.

No. 11.

## SOUTH UNION. No. 1.

THE establishing of a Society at South Union, Ky., was accomplished at the expense of much suffering. The preaching of the gospel of Jesus the Christ is always followed by the persecuting spirit of darkened or sensual minds; and it is not uncommon to find among the low classes, the ministers of such churches as believe in the hanging and burning of those who may differ from them on some special theological point.

The question of practical righteousness is not of so much importance to a searcher for heretics, as it is to know whether they were baptized in still waters or in a running stream.

A remarkable revival of religion had been in progress in the state of Kentucky for more than a year. This was in the year 1801. It included the rich and poor, the educated and the ignorant, and no less the church professor and those who manifested no interest on the subject of religion.

The news of this wonderful outpouring of God's spirit reached the Believers at New Lebanon, and seemed so much in harmony with the prophecy of Mother Ann that it became a matter of very deep interest.

There were many persons then living who had heard the prophecy and believed without a doubt that it was in process of fulfillment.

In the exaltation of the spirit, while in the worship of God, Mother Ann raised her hand and said to the Believers,—“The next great opening of the gospel testimony will be in the southwestern part of the United States.”

It was a quandary in the minds of many, why that section of the country should be designated. Very little was known of that part of the country except it was supposed to be largely inhabited by Indians and wild beasts.

The word, however, that was spoken in the gift of God, some years previous to this date, had been retained in the minds of the Believers as prophetic, and was now being fulfilled.

The faith of these soldiers of the cross was as true as the compass to the pole, and they saw the hand of God outstretched to do a great and marvelous work, and they heard this voice of God, which called for the messengers of light, to buckle on their armor and engage in the work of harvesting souls from the low estates of the earth.

Three Brethren were then selected

as missionaries, John Meacham, Benjamin S. Youngs and Issachar Bates. They were to leave home on the first day of January, 1805, and make this journey of more than a thousand miles on foot. One horse was provided to carry their baggage, and on which they could ride in case of sickness or accident.

At the early hour of three o'clock in the morning they bid adieu to their gospel friends and commenced their journey to the state of Kentucky.

They traveled through Poughkeepsie, New York City, Philadelphia, Pa., Baltimore, Md., Abington, Va., Hawkins, Tenn., to Paint Lick, Ky. They now learned that they had been on the march two months and twenty-two days, and had traveled the distance of one thousand, two hundred and thirty-three miles.

On March 3rd, they attended a religious service and opened their testimony of a life in God. They informed the leaders of the revival of their mission into Kentucky and were very pleasantly received.

Other meetings were held as occasion offered, till the twenty-first of the month when they went on to Turtle Creek, now Union Village, O. A warm welcome was extended to them by Malcham Worley and his family, and the Believers felt blessed of God for the Providential care that was over them.

To meet the wishes of the revivalists and to attend their meetings, Issachar traveled on foot and alone, a distance of ninety miles. He was obliged to cross one creek three times where the mud and water was two feet

deep. Before he reached the place of his destination, his feet were very badly blistered and it was with difficulty that he proceeded on his way.

By the 23rd of May, 1805, not less than forty young Believers were added to the Community in Ohio, and as might be expected, the spirit of persecution was aroused. Mobs armed with staves and hickory clubs, threatened to use violence, but were persuaded by some of the company to wait still longer and see what the Shakers were intending to do.

Meetings were held from day to day, and the Brethren made visits to different sections of the country to inform the people of their gospel mission. By the month of June, the congregation had become so large that no ordinary house would accommodate them, and they were obliged to build preaching stands in the woods.

The Brethren were now able to find assistants among those who had been converted to the faith, and with these they traveled from Turtle Creek to Gasper, and as often as opportunity offered, held revival meetings in the several villages through which they had passed.

(TO BE CONTINUED.)

PROGRESS is our being's motto and hope. Gaining and losing in this world, rising and falling, enjoying and suffering, are but the incidents of life. Learning, aspiration, progress, is the life of life. Onward, then, pilgrims, to eternity.—*Dr. Dewey.*

It is a pathetic paradox, that the suffering heart can give comfort; the sympathy that is born of sorrow is potent to relieve.

C. D. V.

**SYSTEM.**

WATSON ANDREWS.

WEBSTER defines system, as "a complete whole of objects related by some common law, principle or end; a complete exhibition of essential principles or facts arranged in a rational dependence or cohesion; an assemblage of objects arranged in regular subordination, or after some distinct method, usually, logical or scientific; a regular union of principles or parts forming one entire whole."

And who can study our system of orders, and notice its perfect adaptation to the objects to which they are applied, and not see the exact correspondence with the above definitions. Or observe the lots of care and general membership,—Ministry, Elders, Trustees, Deacons, Teachers, Brethren, Sisters and Children,—and note how perfectly these by-laws and orders meet the requirements of every day life; and not realize that neglect or disregard of these orders by even one individual of a community, must unavoidably produce inharmony, and to that extent, disintegration.

The four cardinal principles underlying our church relation, as we all know, are the following; virgin purity of life, community of interest, parental control, and filial respect. These are, it may with propriety be said, the four corner stones upon which our gospel temple rests. Does any one suppose that one of the corner stones or supporting pillars of a building can be taken out and the building stand as secure as before? Or that any one of these foundational principles can be

ignored and yet our Zion home be secure?

Let us see. First, without virgin purity of life, we should be obliged either to adopt the common practice of the world, and marry, which would inevitably bring us into the common condition of the world; "or do worse;" and this would bring our homes to sure and swift destruction, and our name to the annals of infamy.

Second, without community of interest, our institution would contain all those elements of discord which result from diversity of interests, which are legion, and which render community life impossible; and all life inharmonious, and in that degree, unhappy.

Third, without an adequate controlling influence, a community of any name or nature, and no matter for what purpose instituted, anarchy and confusion must inevitably prevail, and speedy dissolution follow.

Fourth, and equally as important as adequate control, is due respect. Harmony, and hence success in community life, as has been proven over and over many times, is impossible without a systematic code of by-laws and orders corresponding to the underlying principles of the institution; and of course, strict obedience to those laws. This being the case, and such a code of orders having been found indispensable in the formation, and for the protection of the church, when under the influence and in the immediate presence of the leaders and founders of the gospel, and the Holy Spirit by which they were inspired; is it reasonable to suppose that this spirit can be kept, union maintained and temporal

interests secured in any other way, or by any other means than those to which we owe our Zion homes to-day?

Believe it not! The demon of license and disorder, under the guise of liberty, is abroad in the earth; and anarchy and confusion is the result. And to the extent that system is ignored, and order disregarded, anarchy and confusion will prevail in Zion.

Our gospel system is that introduced by the "Comforter, the Holy Spirit," on the day of Pentecost; and our government that of the heavens, viz., Parental, and our duty, that of children. Only in the degree that we "become as little children," can we create a heaven here or hope for one hereafter.

*Union Village, Ohio.*

[Contributed by Martha Ann Carr.]

The following hymn was written by  
Br. Moses Tenny of Harvard, Mass.

#### GIVING THANKS.

How swift the rolling wheels of time  
Do bear us through each earthly scene,  
From early youth to manhood's prime,  
How very short the space between!  
The passing moments are for us  
To do our duty here below,  
To walk with Christ in lowliness,  
Then all will be well done we know.

With all my being I give thanks,  
In humble prayer and grateful praise  
That I'm permitted to behold,  
These bright and glorious latter days.  
This sacred honor does belong,  
To God, our Father and our friend,  
For all who raise their cries to Him  
With out-stretched arms He will defend.

While on the shores of time, I stay,  
I will rejoice in heavenly mirth,  
That I was called while in my youth,  
To leave the transient joys of earth.

How sweet the moments as they glide,  
What solid joy what peace of mind  
Have those who give their lives to God,  
And to his will become resigned.

Thus has it been in days gone by,  
Since first I walked in gospel light,  
This light's increased, until to-day,  
My soul is filled with pure delight.  
No earthly joy can equal this,  
No worldly honor this bestow,  
On those who've found the way of life,  
While works of love they freely do.

The present time, this very day,  
Has brought me to my fortieth year.  
One half of life I've given Thee,  
Oh, God! to love, to serve, and fear.  
The few remaining days or years,  
That I'm permitted here to stay,  
Will ever be to honor Thee  
And magnify thy holy way.

The promise of an hundred fold  
Is given unto all in time,  
Who freely leave all things for Christ  
That in his glory they may shine.  
But still more glorious they'll appear,  
When earthly scenes with them are o'er,  
When their immortal spirits land,  
Upon that bright and blissful shore.

Endless life in realms of light  
In which the saints and angels move,  
Whose greatest joy and chief delight,  
Are in the works of heavenly love.  
Eternity, thou blissful thought,  
What pen can paint, what tongue can tell?  
While ages shall on ages roll,  
Yet in God's presence we shall dwell.

#### BEVERIE.

MOORE MASON.

"What do ye more than they." Matt. r., 47.

WE are constantly informed that numerous inquiries are being made in regard to the life and principles of Believers, and much is said about the fields being "white for the harvest." Still, conscientious persons say,—Oh, they are not ready for it yet. Now

how are we to know when they will be ready, or if they ever will be, to share the good things contained in our Father's storehouse? And although the commandment says: "Go ye into all the world," may it not be wise for us in our determination to perpetuate this gospel, to consider that earnest people to-day, in their thirst for advanced thought ask of us "What do ye more than they?" and will not be satisfied unless we show that we follow Him who went about doing good. And is it not our doing that will demonstrate to the world that we have passed from death unto life and have become partakers of the divine nature?

It is doing that the world needs, doing those things that exhibit the divinity within the soul; deeds of kindness, deeds of beneficence, deeds of self-sacrifice, deeds of heroic opposition to all forms of individual and organized wickedness. We want to make all feel anew and forcibly our earnest, determined warfare in opposition to wrong, and in favor of truth and righteousness; and is it not time to be up and doing, dropping good seed at every opportunity. Only let us be sure that those seeds are the truths taught by Christ, and nothing else, so that in the spiritual upheaval we are passing through, when startled with the cry "Lo here or lo there" we may always have the Teacher's injunction in our mind, "What is that to thee, follow thou me;" and doubtless He who can temper the winds to the shorn lamb, will safely guide his followers, who "walk not after the flesh, but after the spirit."

Only the man who presses succeeds.

No man becomes very religious who does not press himself often into unpleasant duties and engage in unpleasant service. The church that stands still dies, but the one that keeps on a heavy pressure is the one that moves on and up to higher and better things, and it is the discipline and trials on the way that make the narrow path more shining and cause us to exclaim: "Keep thou my feet, I do not ask to see the Distant scene; One step enough for me."

When we think of the vast numbers who love to gaze upon that weary walk from the manger to the cross, those few years of such great sadness, how few we find who are willing to regulate their lives by the one test of motive, "do good to all men;" and thus show they have a claim on Him who alone founded his empire on love, and who to this day millions would die for. What a happy change it would be if professors of theology would stop trying to regulate the kingdom of heaven with their purblind theories, and teach that all should give their hearts and souls to doing good and rendering justice to their fellow men; and while thus endeavoring to lead the Christ life here on earth, we may have a king-ly march from earth to heaven.

*Union Village, Ohio.*

---

What a blissful work  
 Making others happy!  
 Nothing ever shirk  
 In the line of duty.  
 More than ten times told  
 Is the feast of pleasure;  
 Giving to the world  
 From a well-earned treasure.

*M. Whitcher.*

---

Conscience is the voice of the soul.

## THE OLD MAN OF THE MOUNTAIN.

—  
LOUIS BASTING.  
—

ONE of the most remarkable sects which ever grew out from a great religious body were the Ismaelites. They originated in the 9th century, and after a period of great power, sank into oblivion. The story of their rise and fall is an intensely interesting one, but only the merest outlines can be given in a brief article suitable for the MANIFESTO.

The founder of the sect was Ismael, who was considered to be the last and greatest of seven Imams, or Messiahs; the six preceding ones were Adam, Noah, Abraham, Moses, Jesus, and Mohammed. In him culminated the knowledge of all science, natural or spiritual; he was to be followed and obeyed in all things; he was the incarnate God, there being no personal God beside him; neither did he die, but dematerialized himself, to be re-incarnated at some future time in another person. Meanwhile he left the occult mysteries of his dispensation to a line of successors who were to reign till he should come again. His doctrines were not openly taught but kept secret, and his adherents were divided into divisions and orders.

The system was brought to perfection by Hassan, who declared himself absolute ruler and successor of Ismael; and became known as the Old Man of the Mountain, from the hill fortress where he had established himself. The lower orders were kept in ignorance and submission, and the strictest observance of the tenets of the Koran was enjoined upon them; they were

the laborers and mechanics. There was also a band of select fanatical young men, the "devoted," who were the ever ready executioners of their chief, who craftily inflamed their minds, causing them to see visions and hallucinations, by the use of *Hashish*, an intoxicating preparation of the hemp-plant, which led to their being called Hashishim or hemp-eaters. From this word is derived the term "assassin," the signification of murderer.

The doctrines revealed to the higher orders exempted them from all religious obligations and observances, except so far as they might serve as a means of concealing their real opinions and practices. The precepts of the Koran were explained allegorically, and all actions held to be morally indifferent. It is amazing to read the instructions given to missionaries, how they should worm themselves into the confidence of the intended proselytes.

"Then, again, there will be those to whom you must preach the belief in a living Messiah. Say Ismael is alive at this moment. Be very gentle and modest with them; pretend to despise gold and silver; make them recite fifty prayers a day; recommend to them to abstain from lying and other vices, and from wine. These people are of the utmost use to us. Leave them in their special creed, only just telling them some of the mysteries of the number Seven; but break their spirit by a surcharge of prayer. These will be our best proofs against the assertions of an advanced disciple if he should betray us. Furthermore, these people, when properly managed, will leave you at their death all their mor-

ey, as they would during their lifetime give you everything without a murmur. The more advanced you may inform at once of the abrogation of Mohammedanism by our Messiah, of the worthlessness of the Koran and its laws in their literal sense," etc., the whole ending in complete atheism.

Branches of this sect terrorized Arabia, Syria, and Persia for many years; they became powerful enough even to conquer Mecca and carry off the sacred black stone, which was restored only for an immense ransom. The valor of the soldiers was irresistible. The knowledge of the human heart and its weaknesses displayed by the principal leaders was wonderful. It is said that they offered devotion to the believer, liberty and license to the free in spirit, philosophy to the strong-minded, mystic hopes to the fanatics, and miracles to the masses. Of course, such a system, originating in fraud and perpetuated by fraud, force and assassination, could not endure; but the memory of the terrible Old Man of the Mountain and his secret minions of blood and cruelty is still to-day a fearful tradition among the unhappy people of the East.

There is nothing essentially new under the sun. Changed conditions will modify events, but the unredeemed human mind is what it always has been, erratic and irrational; and never more so than when under the power of degrading religious superstition, furthering the schemes of unscrupulous, ambitious demagogues and charlatans. It is not therefore so very strange that in these enlightened days we should see the dormant anthropolatry, man-wor-

ship, of the darkest ages revived, beginning in the spirit and ending in the flesh. The ancient Old Man of the Mountain was a satanic genius in power, resource and address; the modern one, without an original thought, is but a feeble imitation.

*West Pittsfield, Mass.*

### THE MILLENNIAL TIME.

CORA C. VINNEO.

THE ancient races versed in mystic lore,  
The great souled ones on whom God's glory  
shone,  
Have left to us who tread time's present shore  
Their wisdom traced on brass or moldering  
stone.

The forms of life, the motions of the stars,  
The opened secrets of the earth and sea,  
Were but the outer and dividing bars  
O'er which to climb and learn each mystery.

With patient zeal to fathom every thought,  
And bring their treasures upward to the light;  
To magnify the truth by Nature taught,  
And stamp it with the holy seal of right.

In Aryan forests by the cooling streams,  
'Neath shady branches of the sacred trees,  
The learned Hindoos searched their mystic  
dreams,  
And demonstrated life's realities.

Or in the temple, safe from vulgar eyes,  
Discoursed the sacred office of the soul;  
And caused the spirit to materialize,  
Thus made its secrets but an open scroll.

And through the gift of prophecy, foretold  
A perfect time when righteousness would  
reign;

When each his human brother would enfold  
In loving arms, dispelling every pain.

When unto earth the Saving One would come,  
And bring to them the sought-for law of good,  
When doubting lips would all be stricken  
dumb,  
Before the glory of its magnitude.

The Moslem dreamed of Gardens where the  
blest,

Found for their senses every rare delight.  
And Egypt's trusting children longed for rest  
In God's Great Spirit where there is no night.

And Chaldean shepherds watching on the hill,  
Divined the ages' culminating plan,  
When sun and stars should all their orbits fill,  
Then saving power would come to erring man.

'Tis native to the heart to have some goal;  
Some brighter hope beyond the dull to-day;  
Some higher aspiration of the soul,  
To keep it climbing up the unknown way.

The light of faith can not be dulled with years,  
And love must bear and suffer for the right;  
God's truth will shine a beacon o'er man's  
fears,  
His promised blessing ne'er will leave our  
sight.

'Tis still before us like the guiding star,  
That led the ancient ones to seek the Child  
In Bethlehem's quiet village, where from far  
It dropped its radiance over wold and wild.

The same glad impulse stirs our wondering  
lives;  
The same heart throbs give courage to our feet;  
The same dear lesson time's swift years sur-  
vives;  
The same fair promise is our solace sweet.

We see with undimmed eyes the time to be,  
With the prophetic vision of the past,  
And prophets will arise to further see  
The progress, which, though good, will never  
last,

For every age must have its meed of strife,  
Its brave enlightened souls, its priests and  
seers,  
Must have its aspirations for new life,  
Must have its time of sun, its time of tears.

Then let us labor for the weal of each,  
And seek the truth from Heaven's height sub-  
lime;  
Thus shall our lives the grandest lesson teach,  
And help to bring the glad Millennial Time.  
*Mt. Lebanon, N. Y.*

### THE BURNING BUSH.

SARAH J. BURGER.

THE natural law, the law of corre-  
spondences, can be traced through the  
whole universe. The natural is typi-  
cal of the spiritual, and to be able to  
see and understand the different de-  
grees of development from the natural  
to the spiritual, will enable us to gain  
a truer and more enlightened interpre-  
tation of the mysteries of life. There  
are the positive and negative forces,  
life and death; heat and cold; all  
proving in a more or less tangible way

the universal law of correspondences,  
the centripetal and contrifugal, also  
the loving and hating, refusing and yet  
entreating for some power to sustain  
and uplift. These are the elements  
that make man the aspiring creature  
that he is. It was this cry for mercy  
which went from the hearts of the poor,  
oppressed and afflicted, that ascended  
to the throne of the Infinite for deliv-  
erance from the cruel slavery of Eryp-  
tian bondage, and it was this same  
earnestness and fortitude of soul which  
Moses felt for the people of Israel  
that enabled him to see with spiritual  
eyes the Burning Bush on Mount Ho-  
reb, or, Mountain of God as it was  
called, from the fact that the spirit of  
God appeared to him thereon. The  
Mountain having had two peaks the  
other was called Sinai from Seneh, a  
bush, because it was in a bush that the  
appearance was made.

It is said that the spiritual element  
of fire pervades all space, is its life and  
soul; and it was this spiritual element  
that Moses beheld, while watching the  
flocks of the priest of Midian, as he  
led them through the desert and came  
to the Mountain.

This manifestation of the Divine  
Spirit in the midst of the Burning Bush  
was an evidence that God's ear was  
not heavy that He could not hear the  
pleadings of his children, nor his arm  
shortened that He could not protect his  
chosen people through afflictions that  
weighed heavily upon them, for it was  
during their journey through the wil-  
derness that they were guided in a mar-  
velous manner. The Lord went before  
them in a pillar of cloud by day, and  
by night in a pillar of fire which gave



them light. With such manifestations is it any wonder that the ancients were credited with worshipping visible fire?

The Parsees were so charged because they faced the fire, also the sea and sun as they represented to them the Light of Lights, source of all Life, and which they named Hormazd, which signifies the eternal principle of Good. And again no true Parsee will ever smoke, as they consider it a desecration or profanation of the sacred symbol—Fire.

The Burning Bush, as also the pillar of cloud and fire was a beautiful symbol of the Divine presence, and was a continual proof that the Lord was ever near his people to guide and protect them.

It has been related of Zoroaster that he retired to the mountain to study wisdom, and also for the benefit of solitude, and that while there the whole mountain was enveloped in a flame, out of which he descended without harm, and for which he offered a sacrifice to God as an evidence within himself that God had appeared to him in the midst of the flame.

The Burning Bush, so beautifully spoken of, is a significant emblem of the Israelites in their various stages of affliction and persecution. Though they passed through the fires of adversity yet they were not consumed; it also represents the Church of God in the wilderness, where the enemy of souls was hurling the fiery darts of envy and jealousy to destroy and scatter those who would follow the true and living God; yet through faith and firm reliance in a Divine power, they were preserved from all harm, as is every

one who drinks at the spiritual fountain of life, after which they may enter the Holy of Holies and bow before the altar of living inspiration, and feel the fires of truth fanned within their own being, and are continually made purer by this flame which consumes the evil yet preserves the good.

What was it that saved the three Hebrew children from being destroyed in the fiery furnace, because they would not worship the golden image set up by the king, when the decree was sent forth that all who would not bow in reverence at the sound of the dulcimer, harp and other instruments would be cast in the furnace? Knowing the command, "thou shalt have no other gods before me, thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above, or that is in the earth beneath or that is in the waters under the earth, thou shalt not bow down to them nor serve them," could they be false to their faith when they knew that God's promises were sure and would save to the uttermost? Nay, they cast all fear and doubt aside and passed through the flame unharmed though the furnace was heated seven times hotter than ever before, proving that they walked with God, clothed with an invisible power or substance that no external or natural fire could penetrate and consume.

"A cloud has gathered over the fire altar, the once fragrant wood of Truth is wet with the deadly dews of doubt." May the spirit of caviling be cast aside, that the fires may be renewed and burn with greater intensity until all wrong shall be consumed, and as this cloud

passes away, may the spiritual vision be so clear and bright, that others may witness like manifestations and hear the voice of God as He speaks to the soul out of the midst of the Burning Bush, leading, guiding and directing toward the holy land, the land of promise, the New Jerusalem.

*Mt. Lebanon, N. Y.*

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**"CHOOSE YE THIS DAY WHOM  
YE WILL SERVE."**

**JULIA M. LINCOLN.**

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THIS command given by Joshua to the children of Israel centuries ago, comes to us at the present time, with an increased power and emphasis. It is indeed the call of the Holy Spirit, unto souls who would live the higher life, apart from the sin and selfishness so prevalent in the greater part of humanity to-day.

In order to make this choice to our everlasting advantage, due consideration, aspiration and true moral courage is required on the part of every individual, to rise above the power of Mammon, and turn aside from the transient pleasures of the world, and find those eternal joys whose source is divine.

Only those who have been touched by conviction, who have received into their hearts the light of truth, are prepared to make the full and necessary sacrifices, are willing to subdue all vain ambitions, selfish desires and sensual passions, all of which constitute a worldly life, that they may in deed and in truth "serve the Lord" with their whole hearts.

Besetting temptations and vain allurements of an earthly life, are spread

out before the gaze of the young like a panoramic scene, painted in bright, though false colors, and what is the result! Many being deceived, choose unwisely and turn away from the beautiful path of purity and uprightness into the dark valley of woe.

We who have heard the command of the Spirit, "Choose ye this day whom ye will serve," know its real meaning and realize the importance of yielding implicit obedience thereto; there can be no reserve of selfish ties and affections, the natural and earthly must be sacrificed that the spiritual and divine life within us may be more fully developed; and this is not accomplished without real determination and a daily struggle against the powers of our lower being, lest they gain the ascendancy. Therefore when the decision comes, as come it must to every individual, whom they will choose to serve, whether the Egyptian gods of their ancestors,—an inheritance of accumulated sins resulting in War, Marriage and Private Property—or whether the living God, who has led them out of the house of bondage and from Egypt's dark land, into a land "for which they did not labor, and to cities which they built not, and to vineyards which they planted not" and to an hundred-fold relationship.

Mark the difference! The wise, true and heroic soul could never falter in making the decision, "As for me and my house, we will serve the Lord."

*Mt. Lebanon, N. Y.*

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It is our privilege to dignify the lowliest duties by the spirit of willing service and consecration to exalted principles.

*C. Allen.*

## REGENERATE LIFE.

E. P. SEVESTER.

WHEN a man has entered a real regenerate life, his higher nature receives such a stimulus that he gains the dominion over his lower, selfish nature and all his former habits gradually are changing so as to be brought into harmony with his better feelings. Under the divine influence, shining into their souls, men lion-like in their passions, grow into a lamb-like disposition; here we perceive the lion and the lamb walking together, and a child leading them. Beautiful picture, portrayed by Isaiah, picturing all the fierce passions of men subdued and changed into gentleness, meekness and love.

The direct influence the spirit of God has on the soul is to develop the good and to expel the evil. All who obey the gospel testimony and square their lives by it, are brought into nearer relations with God. Holy angels are their guides and guardians, ever willing and ready to administer to their necessities and to bear them through all the vicissitudes of life. What a change is wrought in their characters! The truly spiritual, the love bearing elements which before were dormant, are now quickened into new life.

The Flaming Sword, in an article of Sept. 2nd, states that the body of Jesus did not see corruption, but ascended with Him to heaven. His body, (physical) did not ascend to heaven; it returned, like all other physical bodies that die, to the earthly elements from which it was taken. It was his spiritual body with which his soul was or is clothed, that ascended with Him

to heaven. This spiritual body, not his physical, was seen by his disciples and the five hundred witnesses at one time, their inner sight being opened.

After we are through with earth-life we lay this body aside like a worn out garment. It has fulfilled its mission. This doctrine of the resurrection of the body is passing rapidly away; men growing wiser and more enlightened. They see that all that Paul in his epistle says about the resurrection of the dead, has to be taken in a spiritual sense. Our souls must be resurrected from dead works, must arise out of the grave of sin; buckle on the armor and strive to live faithfully to the teachings of Mother Ann's testimony.

As Jesus came to reveal the Fatherhood in God, so Mother Ann came to reveal the Motherhood in God, and to place woman in her right position, equal with man. Mother Ann never placed herself above Jesus, the anointed, but declared Christ to be her Lord and Teacher.

*Shakers, N. Y.*

## PATIENCE.

LUCY S. BOWERS.

OH live by faith, yea, calmly trust and wait,  
Nor fret for that which time may yet reveal.  
An earnest hope, 'tis life and joy to feel,  
But harsh impatience brings no happy state.  
'Tis best to work, be efforts small or great  
Self-sacrificing for another's weal;  
Then God who feels desire may soon unseal  
Some fount of bliss and open heaven's gate.  
When frost abounds, we wish for summer air;  
When storms becloud we long for sunny light  
When blossoms come we want the fruitage fair  
But wait we must, God's way alone is right.  
Yea, calm content with patient toil and prayer,  
Will give more peace, and happier thoughts  
invite.

*Mt. Lebanon, N. Y.*

Be not wise in your own conceit.

## THE MANIFESTO.

NOVEMBER, 1893.

### OFFICE OF PUBLICATION.

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

All communications should be addressed to

HENRY C. BLINN,  
EAST CANTERBURY,  
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## Editorial.

To be good and to do good is about all that can be included in the life of a Christian. The very simplicity of the work which enrolls one as a disciple of the divine Teacher, brings it most beautifully into the illustration which he was pleased to make to his followers. "Except ye become as little children, ye can not enter into the kingdom of heaven."

It was the confiding trust which little children gave to their teachers that makes this lesson so valuable. When Jesus said, There is none good but God, he had reference to the

source of goodness, so that to be God-like is for men to turn their attention toward God, and in doing that which they think God would like to have them do. This creates goodness.

The whole being becomes good, and then out of this abundance of good that is in the heart, the mouth speaketh. Under this system of education all the thoughts and words and deeds become good agreeably to the Christian standard.

On this subject of the establishing of goodness in the soul, no better advice could be given than that of St. Paul when he said to his Brethren :

"Let every one be persuaded in his own mind."

It is a lesson which the Christian student must learn for himself, as his goodness is an outgrowth of the soul, and can no more be obtained by demand, than can the power to create a new world.

No creed, nor baptisms, nor protestations of faith can ever develop the spirit of goodness. To believe that there is one person, or two persons or three persons in Deity, is to some Christians the pearl of great price, and will insure the salvation of the soul.

Jesus never burdened himself with this form of doctrine through which to establish the gift of goodness. His work was that of practical righteousness, and he gave it an individual application.

The heart must be made pure, to be enabled to see the goodness of God. He must become a peace-maker among men, that he may be called a child of God.

A valuable lesson has been laid down by the apostle Paul for those to learn who would be good.

"Put on the whole armor of God that ye may be able to stand against the wiles of the devil."

With this individual preparation, there is an assurance through the spirit of God that the gift of goodness may be established in the soul.

Now we would ask those who have obtained one or more degrees of this precious treasure, In what way can it be made valuable?

A passive goodness is about of as much value as would be a nice garment if carefully laid away where no one could use it. And then moth eaten garments and moth eaten goodness would have about the same value.

To do good requires action. Help those who need help. Prepare the way of the Lord and make his paths straight. Live soberly, righteously and godly in this present world.

It is said of Jesus that he went about doing good, healing the sick, restoring sight to the blind and raising the dead. To do good after this manner is to accept an abundance of hard work, and is quite like the working out of one's salvation, with some fear and an anxious hope, as we render a Christian care for others.

## GARD OF THANKS.

ENFIELD, N. H. OCT. 20, 1893.

WE wish to thank all who aided in the least degree toward making our Centennial Commemorative Service, both profitable and enjoyable; it will long be remembered.

Elder Daniel Offord, Br. George Clark, Eldress Anna White, Sr. Miriam Offord from Mt. Lebanon, Elder Andrew Barrett from Harvard, Mass., Br. Geo. St. John and Sr. Mary Miller from Canterbury, N. H., also the Ministry of our Bishopric.

No sweeter offering was presented than the Memorial Letter from our sister Society, Canterbury, promising to pray with and for us during our time of service; we acknowledge on this and many other occasions, the universal interest of beloved Eldress Dorothy Durgin.

Those who worked and prayed for the end desired in our own home, are also worthy of thanks and blessing.

We hope to give a full account later.

Love and thanks to all.

MARY ELLA BRIGGS.

✍ Please write the articles that are intended for publication on sheets of NOTE SIZE, 5x8 inches; write with ink on one side of the paper, only, and much oblige the printers of the MANIFESTO.

A word fitly spoken, sometimes lasts longer than a marble slab.

A word cannot be recalled; a deed can never be undone. Each silent thought bears an influence upon the character and records itself on the immortal tablet of memory.

C. Allen.

## NOTES ABOUT HOME.

Mt. Lebanon, N. Y.  
Average of Weather at Mt. Lebanon.

September.

|                               | Thermometer. | Rain.       |
|-------------------------------|--------------|-------------|
| 1892.                         | 74.05        | 7.875 in.   |
| 1893.                         | 56.          | 10.125 in.  |
| Highest Temp. during this mo. | 76.          | above 0     |
| Lowest " " "                  | " "          | 32. above 0 |
| Number of rainy days          | " "          | 9.          |
| " " clear                     | " "          | 12.         |
| " " cloudy                    | " "          | 9.          |

C. G. REED.

Oct. 1893.

It is not every year, nor in all localities, that we can say, "Nature puts on her brightest robes to die in;" but we find that our pleasant summer is being followed by an equally delightful autumn.

Early and severe frosts sere the leaves, causing the russet and brown to prevail; while fully ripened foliage, minus the frost, gives a predominance of the brilliant red and yellow, as is seen in the autumnal pictures of to-day.

Frosts as yet have not been heavy enough to hurt either the tomato or the morning-glory vines; both of which succumb readily to the frigid touch. Sweet corn, tomatoes and peaches appear upon our table up to date. Apples this year a light crop, but will be so well cared for during the winter, that they will last until the early fruit time of next year. Pears and peaches have been as abundant as the number of trees would allow. It was not two-fifths of a mile of *pears* that our garden produced but *peas*. When we have time we will count our pear trees, and allowing a rod between each they will make a long, long row.

Forty years ago peaches were abundant on our hillsides. Later the severe winters killed the trees, and peach culture was considered an impossibility. Twenty-three years ago delicious peaches again appeared on every branch which had out-lived the storms, and an interest in home grown fruit again revived. Trees were again

started everywhere, to be again and again winter killed. But now comes the reward to those who amid failure still planted trees.

How nicely this illustrates the adage, "Get your spindle and distaff ready, and God will send you the flax" and shows us how amid every discouragement, we should be prepared to bear the perfect fruits of righteousness, to feed those who, when the harvest cometh, are seeking only that religion which yields a life practice of good works.

But spiritual progression like all other reforms, comes not without sacrifice. If we would march on to conquest, we must leave self behind, hew down our prejudices and idols, and let the sunshine of truth light us out of the dismal haunts of self-love and self-worship, into the grand highway where each seeks to serve God, by serving his neighbor.

*Amelia J. Calver.*

North Family.

Oct. 1893.

We are just home from Society Meeting. This day will probably close what has been a most remarkable season of Society Meetings. Not once during nearly five months has the weather prevented our assembling for worship.

To those Societies who are not aware of the fact, we would say that we have issued a new music book (a 1,000 copies edition.) To those who have not had experience in this line, we would say that it costs considerable money, very much time and a scarcely conceivable amount of careful, exhausting work to publish a music book.

We have undertaken the expense and give the time and labor freely from love of the public weal, and hope we may confidently rely upon the patronage of all good, interested and progressive Believers.

The book is a credit to all concerned. It is issued at bare cost. We trust every family will want some.

The celebrated Congress of Religions is closed. What is the result? Many speak

slightly of it. But the fact of the representatives of all the Religions of the earth coming together, to be listened to with patience and respect, while expounding the central principles of their respective systems, ought to produce an increase of fraternal feelings, a broader charity, and less narrow egotism on the part of all.

We thought prior to the opening of this Congress that Believers ought to be represented in it to testify of an unadulterated, radical Christianity. To this end Elder Daniel, with the consent of the Ministry, opened communications. Much pleasant and friendly correspondence has passed in regard to it. We expected for some time to be invited to arrange for a deputation to attend, but the ultimate concession granted to us was the preparation of a brief paper on our system, which the Chairman of Committee would read before the Congress. Our Sisters promptly prepared the paper and sent it out.

We expected the still small voice would not be noticed during the confusion of tongues; but if our paper gets into the records it may meet the eye of the student, suggest thought and answer our purpose.

*Walter S. Shepard.*

**Shakers, N. Y.**

Second Family.

Oct. 1893.

We have Providence to thank for our fortunate escape from frost thus far. Here we are, October 10th, canning tomatoes and drying sweet corn and cutting ensilage. We finish sweet corn to-day. Also have our two silos filled, holding about 150 tons. Apples a light crop.

*Isaac Anstett.*

North Family.

Oct. 1893.

THE department of Home Notes in our dear little MANIFESTO is a blessed source of union and social communion with gospel relation. We read with great pleasure the monthly reports of different Societies.

Owing to sickness in the Church family our meetings have been held, lately, at

the different families, and on the last Sunday of Sept. the Society met at the North family. The heavens were opened; many realized the presence of those blessed souls who formerly resided here, and some were seen by our clairvoyant mediums. The spiritual aroma of their presence pervaded the house and was plainly felt.

The cycle of a year is about run since we made our advent in this Society, and it has been a year of spiritual blessing. We were told by a beloved Elder and Minister that we would find good Believers here, and it has been verified. We have found those who are saints of God, who are ready, both physically and spiritually, for the heavenly messenger to say, "Come higher up." We have also found those who have put on the whole armor of God and are valiant soldiers in maintaining the testimony of virgin purity, which is the foundation pillar of our faith. Blessed Mother, may we be worthy to commune with thy dear children; and not be a dead weight bringing tribulation on the faithful ones.

In a temporal sense we have had a prosperous year. The earlier part was somewhat dry, but crops have averaged fair. To one reared in a wheat section it seems a little strange not to see any wheat growing. We understand the Second family are sowing some this autumn. Of garden vegetables we have had a good supply. Our melons were excellent, but our beloved Editor did not appear as per invitation.

*Hamilton DeGraw.*

[Dear Br.—We read your "Home Notes" with pleasure and enjoyed the appreciation you manifest for all that goes to make up your new home. In this spirit the great crosses will become as little crosses, and the little crosses will wholly fade away.

Please do not cancel the pleasant invitation, even though the melons are gone. Other blessings will spring up

and create a wonderful thanksgiving, and then the invitation will be just nice to take us to your beautiful home, when our revival meeting opens for new light, life and love to God. Ed.]

#### Shaker Station, Conn.

Oct. 1893.

"It is impossible for any one to count a trillion. At the rate of 200 a minute there would be counted 12,000 an hour, 288,000 a day, or 105,120,000 a year. To count a trillion would take 9,512 years."

Poultry wisdom. Bone meal is an excellent thing to use in growing poultry. A cupful mixed with each gallon of soft food will make them vigorous and strong. We should be sure that we can make a success in growing one hundred hens before we try to grow a thousand. "Too many fowls should not be kept in contracted quarters with but small opportunities for exercise. The profit from poultry depends much upon economical feeding, from utilizing materials which would otherwise be wasted. When grain must be bought for their needs, close figuring is necessary to avoid loss."

*Daniel Orcutt.*

#### South Family.

Oct. 1893.

How much has been accomplished the past month by a steady perseverance in the daily routine of harvesting. Potatoes proved a fair yield of extra good quality. The dry weather has left its mark. Every thing seems dry, including the springs. The rains we have had do not seem to show much effect.

The weather has been quite warm and showery of late which is helping on late sowed grass and rye, also beneficial to the strawberry plants of which sixteen hundred have been set, and are looking well. We are changing our cow-mangers into stanchions with water in front of the cows. This is an improvement as the cows can be left in the barn all winter.

The apple crop is good, and we find a

ready market for all we do not want for home use. Temporalities require much attention, but we are striving to live in the spirit of the gospel.

There are, no doubt, many in the great Babylon who are wrought on by the spirit to desire a way of escape from the evil days. These are the proper fish for our net. And the Father and Mother spirit is surely at work seeking for some to worship in spirit and in truth. May many be guided by conviction into the ways of peace and purity. May we work with the spirit in striving to minister the life of the gospel to inquiring souls.

*Maria Witham.*

#### Canterbury, N. H.

Oct. 1893.

WE, who though very pleasantly located on an eminence, have recently had reason to perceive that the "North Wind" has little respect for persons or places in elevated positions, i. e. if we judge by its unwonted rudeness in our vicinity on the 10th inst. It injured the roof of our large barn so badly in a freak lasting twenty-four hours at least, that to repair the same will involve quite an expense added to that of a silo with a capacity of one hundred tons, which at present date is being built in north side of same structure.

We have recently put a circular saw with other machinery into our saw-mill, instead of the "Mulay Saw" the work of which has been so unsatisfactory in the past,—Now anticipate sawing a large quantity of lumber the coming winter for the market.

Our potato harvest is abundant this fall. The best yield we have experienced in years; and thus we need not repeat the cry "O give to the hungry, potatoes," since five acres with three hundred bushels to the acre, must be ample supply.

Apples are scarce and almost worthless as in other localities, averaging only about one third of a crop.

While we enumerate our material successes, our abundant harvests, and our many blessings, let us always keep in view



our dependence upon the Giver of all good,  
and like Him dispense to the poor and  
needy.

*Elsie York.*

#### Weather Record for September, 1893.

|                                                         |      |
|---------------------------------------------------------|------|
| Highest Tem. during the month,                          | 69.  |
| Lowest " " " "                                          | 36.  |
| Mean " " " "                                            | 51.4 |
| Greatest precipitation in any 24 consecu-<br>tive hours | .59  |
| Total rainfall " " "                                    | 2.16 |

N. A. Briggs.

#### Enfield, N. H.

North Family.

Oct. 1893.

MULTITUDINOUS are our blessings;  
among which is pure language; clothing  
all themes with comprehensible wisdom.

The beauty and wisdom of the Infinite  
is illustrated at this time in the autumnal  
foliage, which is indeed inexpressible in  
its grandeur; superior to the grandest  
painting ever made by human skill, and  
which is a fine similitude of the superiori-  
ty of Christ's teachings over all man-  
made theories; the truth of which, the  
writer is reminded was first made known  
to him through the instrumentality of our  
MANIFESTO.

Christ's teachings, soul-refining and re-  
deeming powers which are the strong ful-  
crums of daily life, causing the soul to re-  
joice in the knowledge.

"I know the voice that calls me  
From darkness into light.  
I know the hand that leads me  
And guides my feet aright."

Out from the darkness of ignorance and  
sin into the light of God, prompting the  
soul to live to its purest ideals of Christ  
discipleship.

But what about home? The harvest sea-  
son is upon us. Dock root of fair quality.  
Potatoes, apples and pears a medium crop.

So numerous are our blessings that all  
of our earth life is none too long a time in  
which to serve God and humanity, as well  
as to cultivate self-hood in Christ-like vir-  
tues.

*George H. Baxter.*

#### Sabbathday Lake.

Oct. 1893.

As we see the loads of corn drawn to the  
garden house for husking, we are re-  
minded of Whitier's Corn Song:

"Heap high the farmer's wintry hoar!  
Heap high the golden corn!  
No richer gift has autumn poured  
From out her lavish horn!"

Many blessings are now being poured  
out to us from autumn's lavish horn, and  
while troubles are increasing between Cap-  
ital and Labor in the manufacturing cities  
around us, all is quiet in our Communal  
homes. We abide under our own vines  
and fig-trees and there are none to make  
us afraid.

Four young Sisters from Alfred have  
lately visited us. They manifested in  
their deportment a planting of gospel prin-  
ciples which we feel assured will grow and  
bear fruit for the upbuilding of Zion.  
Since their return we have sent a company  
of our young Sisters to visit them. They  
spent a number of days in that lovely  
home and have returned to us renewed in  
spirit and are telling many stories of the  
pleasures they enjoyed and of the love  
and kindness they received.

These seem like the golden days, not yet  
"The melancholy days, the saddest of the  
year."

*Ada S. Cummings.*

#### Watervliet, Ohio.

Oct. 1893.

BELoved ELDER HENRY:—Since our  
last letter, we have enjoyed the company  
of some visitors from Union Village. Mrs.  
Jane Cowen, Anna Mills, and Locette  
Rider. I trust they enjoyed the season  
with our little family.

Br. Benjamin Gates also gave us a short  
call, and presented us with some very fine  
peaches. We all enjoyed them very much.

Several of our Sisters have been on a  
visit to the friends in White Water, and  
have returned with an inspiration of good  
gifts. Our love is for all good Believers,  
and to make their lives happy and pleasant  
will make ours the same.

We should consecrate all to God, crucify self and live a pure, clean life.

Our potato crop is not large, but we shall have enough for our own use. For these blessings we are very thankful.

*H. W. Fredrick.*

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**White Water, O.**

North Family.

Oct. 1893.

WE have had a very dry summer, but recently have been blest with several fine rain-falls that have done an immense amount of good.

Seeding is about finished in this vicinity. Wheat and oats yielded fairly well. Corn, considering the drought, looks well. Potatoes are very poor compared with the productions of other years, but we shall have enough for use during the winter, which will be a great blessing.

We were favored with a visit from Wattervliet in August, by Henry Fredrick, Ferdinand Buddinger, Mary McBride, and Eliza Jimason.

Then on the 20th of September we were pleased to entertain a company of four Sisters from the same Society. I think if Believers would visit more among each other, the bond of union would grow stronger; and it is my belief that mutual benefit would result from an interchange of ideas.

*J. O. Tyler.*

[We think Br. Tyler is right on the subject of visiting and would invite the dear friends of White Water to make a call at our home in New Hampshire. ED.]

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**South Union, Ky.**

Oct. 1893.

THERE has been much sickness in our home this fall and of a malarial type, yet no deaths have occurred. The season in some respects has been an eventful one. The spring was a continuous downpour of rain and at one time it seemed as though we should never get anything

planted. Then came a severe drought which injured the crops, and yet as a whole they are quite good.

We are now preparing the ground for sowing wheat and shall put in about four hundred acres. Sweet potatoes will all be housed the coming week and we shall have a medium crop. Irish potatoes poor. Apples an entire failure.

*James H. Richardson.*

---

Oct. 1893.

CLEAR, calm and beautiful. Did autumn ever produce a lovelier, fairer day. What is life without external beauty? and the calm of inner consciousness, that love is universal and sympathetic. Come ye and "partake of the waters of life freely," in this our august home.

But I must leave the abstract for the concrete. It was said of a man in the long-ago that he went out to sow, and his seed fell on different kinds of ground. He sowed his seed broadcast. But we are putting in ours with the drill; and putting fertilizer with it, to make it bring forth an hundred fold.

The sound of the hammer, too is heard in the land. The Office Sisters took up the spirit of improvement and put new partition fences in their chicken yard, and it is a thing of beauty as well as of use.

The Trustee too caught the contagion of improvement and is putting a new roof on the smoke-house and family wood shed.

The shrill, loud whistle of the engine and heavy thud and rumble of the drill rod tells the passer by that we are going to have a new well at the Office barn.

Last year we had one drilled at the Office, and got good water.

*James Carr.*

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Center House.

Oct, 1893.

DEAR ELDER HENRY;—While terrible storms have devastated the coast of our Southland, bringing great destruction of property, and loss of life, and while a dreaded epidemic has visited cities of the South, bringing fear into many hearts,

and destroying many lives, I am glad to tell you, that we have met with no serious disasters.

While the tide of travel has turned towards the World's Fair, carrying thousands to behold the treasures of art, and the wonders of the world, we have stayed at home to provide for returning wants, to tend the sick, and to lay up stores for the coming winter.

Here, at this season nature is lovely. Many brilliant colors enrich the landscape. The varied hues of leaves and flowers, tinted with beauty, delight the eyes. Truly this is a beautiful world in which we live! But soon the frosts will come. This might lead us to moralize upon the growth and decay of all sublunary things. All that is bright must fade. We live and grow, and pass away. The aged among us are passing away. But, to come to business matters.

It is a blessing to know that we are clear of debt, which is so harrassing to the mind and chilling to the energies, and which causes many sleepless nights.

Many acres of wheat land have been sowed; with fertilizer put in; some sweet potatoes dug. Owing to the many hot days of summer, the crop is good. We are cutting corn for stock. New roofs are being put on some buildings, and many necessary repairs taking place. We have the necessaries of life in abundance. Plenty of milk, honey and butter, and we should be thankful. Let us be cheerful and hopeful, and enjoy the good things of life in an innocent manner.

The children were delighted with the usual autumn holiday, to revel in the forest. This outing is a recreation and pleasure to them. School is now in session.

We have had two cases of typhoid fever recently in the North Family, and some other sickness.

*T. R. Mac Rae.*

**West Pittsfield, Mass.**

Oct. 1893.

THE beautiful October days have winged their way hither, and the many hued tints in the leafy robes of the grand old forests,

bespeak the fact that autumn is fast preparing for her departure. We are improving these golden days by harvesting the crops with which a benevolent Father has blest us.

The Central Ministry are tarrying with us for the brief space of two weeks, and in their benign presence, we realize a fullness of blessing and that power and goodness which comes only from a source divine. In our hearts there is a wish that their stay might be prolonged, but knowing that the Societies over which they preside are many, we strive to restrict our selfishness and have our interest more universal.

We trust that in the future we shall be more frequently favored with visits from them, as both Shaker Station, Conn. and our Society are now in their Bishopric. Elder Albert Battles and Eldress Caroline Helfrich, formerly of our Ministry, reside with us in our family.

Elder Albert bears his fore-score years with the dignity of a veteran in the Lord's army, and although somewhat enfeebled, is one of the busiest wherever duty may call. Eldress Caroline is the presiding Eldress in the Church family, the former Eldress, Martha Johnson having succeeded Lucy J. Osborn as Trustee.

In mentioning the laying of water-pipes in the "Home Notes" of Oct. No. it should have been iron, instead of earthen pipes, and distance, five-hundred and twenty-five feet.

*Julia L. Sree:*

**Mt. Lebanon, N. Y.**  
Center Family.

Oct. 1893.

We are in the midst of apple picking; commenced on Tuesday last and expect to finish this week, so you may imagine a small crop for us; still I think there will be enough to make us satisfied and, we trust, thankful.

Have had a large crop of pears and a ready sale, so far, with good prices averaging a little over one dollar per bus. Potatoes have been very fine and a large yield, the price on them has fallen off recently.

The foundations are being laid for an ice house to be located just below the pond where we usually get the ice, so there will be quite a saving of teaming.

Brother Robert Valentine and some of the Brethren and Sisters are engaged in preparing lovage root for drying.

The Central Ministry are now at Hancock which place they leave next week for Enfield Ct.

We are, I regret to say, afflicted with colds in our family, still no one is confined to the Infirmary in consequence. Thus far there has not been enough frost to kill the tomatoes hence we are having fresh tomatoes from the vines.

*Timothy Rayson.*

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**Alfred, Maine.**

Oct. 1893.

THIS morning we awake and find a refreshing rain, for which we return thanks to the giver of all good. We have been in need of this rain for many weeks. Our springs have failed us and we have had to pump the water for the Laundry. It reminds us of days gone by when there were no aqueducts; and makes us more thankful for present blessings.

The harvesting is over. Not very large crops this year, but enough to supply our needs, and when we think of the thousands that have nothing to sustain them through the coming winter, but are dependent on the charity of others, our souls are filled with gratitude to God for his loving kindness and ever enduring mercy. Let us remember that we are to give an account of the use we make of the blessings bestowed upon us. Be prudent and saving in all things, was Mother Ann's counsel.

A few weeks since four of our young Sisters spent a few days at New Gloucester. They enjoyed the visit very much, and gained good. Two days after their return, four Sisters from New Gloucester, came to spend a few days with us. We enjoyed their presence and felt that love, strength and union which betokens the children of Mother.

*Fannie Casey.*

## IN REMEMBRANCE.

*Eldress Emily W. Hampton.*

ANNA B. GOEPPER.

"DEATH loves a shining mark" was never, perhaps, more fully demonstrated than in the death of our dearly beloved Eldress Emily Hampton, who left the shores of time on the 27th of August, aged seventy-nine years and seven months. She was a tower of strength to this Society and has held many offices of trust, all of which she filled with dignity and with a Christian spirit.

One beautiful trait of her character was particular attention and kindness to any one, young or old, whom she thought likely to be slighted in any way, and her charity, tenderness, and sympathy to all, not only in this Society, but outside of it, was unbounded. During all these years of official duty, her life has been one of integrity and uprightness. She was a dear friend and mother to every individual with whom she became acquainted.

"None knew her but to love her,  
Or named her but to praise."

She was able to be about till within a very few days of her departure. We deeply deplore our loss and may we all meet her some day in that "Sweet Bye and Bye."

Her funeral was well attended by all in the Society and also our neighbors, and many good and comforting admonitions were delivered by a number of the Brethren and Sisters.

Long will her memory linger in many hearts, in and outside our quiet home, and her presence and sweet, gentle influence will be sadly missed by her people, to whom she was attached by the most endearing ties of Christian love.

*Union Village, O.*

---

Has not prayer helped us all through trial in the years that have faded? Surely it has. When the door of grief opens we have but to kneel low enough to touch the shining stair-way that leads to immortality.

C. D. V.

*In Memory of Sister,  
ELIZABETH COPLEY.*

MARIA WITHAM.

Life's reaper has gathered our Sister,  
From earth and her frail house of clay,  
Though in summer time she has been gar-  
nered,

We feel her loved presence to-day.

LET us pause for a moment, and dwell on this solemn occasion. Our hearts are filled with sorrow to part with one after another of those we love; and also to see the numbers decreasing in our Zion home, that help to sustain the glorious cause.

Our Sister has spent her life with Believers, and we trust her reward is to the faithful who possess an inheritance in the kingdom of Christ. We shall miss her in our home circle, and the school-room where her labors were cheerfully given to the young.

They are passing away, our dearest friends, and their earthly sufferings are over; we soon must follow. and the summons to that peaceful shore may be near. Are we ready?

Only the present moment has actual being. We all have the same privilege to right our wrongs, and there is no victory without a conflict. If life had no crosses, nor trials, we should never be willing to leave it; nor should we grow wiser and better by the polishing process.

Earthly things are not perpetual. We think much of this world, but how insecure are its hopes and wishes and lofty ambitions. The surety of a thing, is the enjoyment of it. To be firmly anchored on the true foundation, is the condition of happiness and peace, which will abide forever.

Forever. Ah! the word is full of meaning, and associated with an endless future and also with a ceaseless flow of unalloyed delight, to those who are prepared for the inheritance of the just and faithful while here in time.

*Shaker Station, Conn.*

Sorrow for sin is the golden key that opens the palace of eternity.

THANKSGIVING.

DANIEL ORCUTT.

"WHOSOEVER he be of you that forsaketh not all that he hath, he can not be my disciple," is true to-day, as well as when it fell from the Teacher's lips, and his command "follow me," comes to each one as distinctly as if spoken at Galilee. And when he firmly insists that all must be forsaken, it is simply from pure love to us and the most intense desire that we may be saved from sin and its consequences. It is essential that those who follow him must make it the one great aim and object of life to deny self, and shun all that would destroy the union between Christ and the true disciple.

"Weeping may endure for a night, but joy cometh in the morning;" and its full significance is realized by every one that is born of God. When joy and gladness come, let us accept them with thanksgiving; when sorrow is our portion, bow meekly and trustingly and say, "Thy will, not mine." Let the joy of our lives flow out into other lives. "Rejoice with those that do rejoice, and weep with those that weep." It is the true Christian traveler that is entitled to heavenly joy and gladness; all who are at peace with God.

"Time, time is calling, arise and be living for eternity." Eternity! With what solemnity the word drops into the restless sea of human life. How it broadens and deepens the meaning of all we do here. Oh the joy of living where time and eternity are blended into one; where the life here is linked in an unbroken chain with the life beyond.

We rarely meet with a deeper or purer pleasure than that which we feel in receiving the assurance that we are doing good; that our words and deeds are bearing fruit of helpfulness and use. We should not forget Thanksgiving.

*Shaker Station, Ct.*

No permanent blessing will attend any financial increase that comes through the sacrifice of that divine command;—"Love thy neighbor as thyself." C. Allen.

## THE OVERCOMER.

*"He that hath an ear let him hear what the Spirit saith."—Rev., ii., 7.*

CANTERBURY, N. H.

To him that o - ver - cometh, Will I grant to sit with me; I

share my Fa - ther's King - dom, There al - so he shall be. . . . No

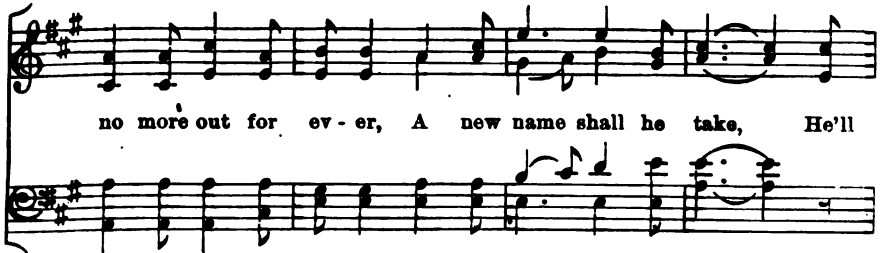
harm shall o - ver - take him who work - eth to the end; But

pow - er o - ver na - tions up - on him shall de - scend.

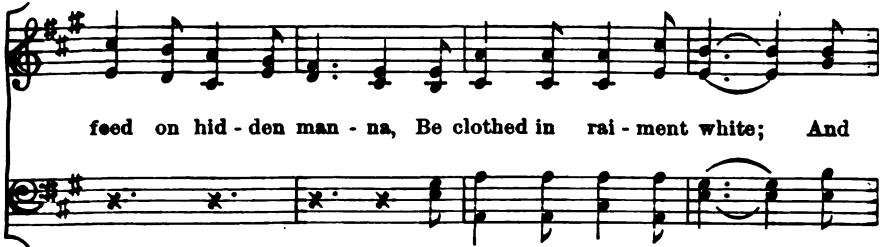
## THE OVERCOMER.



A . . pil-lar in God's tem-ple, Who o-vercomes I'll make; Go



no more out for ev-er, A new name shall he take, He'll



feed on hid-den man-na, Be clothed in rai-ment white; And



him will I con-fess be-fore my Fa-ther in the light.

## Books and Papers.

EDWARD BOK receives one of the largest personal mails in the country, a year's mail consisting of over 20,000 letters. Three-fourths of these letters are from women. No part of this huge mail reaches Mr. Bok directly: it is opened by a private secretary and distributed to assistants for answer. Every letter, however, receives a reply.

One of MR. BOK's editors on *The Ladies' Home Journal*, RUTH ASHMORE, who writes to girls, receives over 5000 letters during a year.

### THE WONDERFUL LAW

by H. L. Hastings of Boston, Mass. Good books are one of the blessings which good men are able to present to the world, and the Wonderful Law is included in that number. An intelligent knowledge of the Scriptures is a valuable acquisition, which should interest every reader. The true value of the Mosaic Law is but imperfectly understood even by professed Christians who are supposed to make the Bible a study. This is a very interesting little book of 120 pages and costs only 20 cts.

THE rugged features of the Governor of Colorado meet the glance of the reader on opening the October number of the PHRENOLOGICAL JOURNAL. The very interesting sketch of Charles Darwin's home life is concluded, and being by a lady who was an intimate acquaintance of the Darwin family, it is a specially valuable contribution to American literature. Dr. Oswald continues his Race Studies, concluding the paper on Italy. Prof. Sizer's fourth chapter on How to study Strangers is a profusely illustrated analysis of temperaments. The character studies No. 3 include Gen. Marshall C. Wentworth and Mrs. Wentworth, the portraits being of a fine quality. Mrs. Wells gives condensed accounts of Mr. Isaac H. Julian, late member of Congress; Jonathan Kidwell and Silas Jones, all of Phrenological importance. The opening of the Institute session is notable, abstracts of several excellent addresses being given. In department of Child Culture are several brief papers, while the Anthropological and Editorial section are filled. The JOURNAL is published \$1.50 a year; 15 cts. a number. The last three months free to new subscribers for 1894. Address Fowler & Wells Co., 25 East 21st Street, New York.

THE JOURNAL OF HYGIEIO-THERAPY. October. Contents. Nutrition and Inorganic Materials; Vapor Bath; Flux; Anti-Vaccination; An Erroneous Idea; Bits of Hygienic Reminiscence; The Beautiful; Pathology of Laziness; The Dining Room; Dilated Stomach; How to Cure Chronic Dyspepsia; etc., etc. Dr. T. V. Gifford and Co., Kokomo, Ind.

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An old, brass eight day clock, in long case, in excellent order. \$65.00

An eight day brass time piece made in 1810 by Dr. Thomas Corbett. \$20.00  
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## THE TESTIMONY

OF

### CHRIST'S SECOND APPEARING.

*Exemplified by the Principles and Practices of the true CHURCH of CHRIST. A History of the progressive work of God, extending from the Creation of man to the "HARVEST," comprising the Four Dispensations now consummating in the MILLENNIAL CHURCH.*

Price, \$1.50

## Deaths.

Elizabeth S. Copley, at Shaker Station. Conn. Anc. 25, 1893. Age 51 years and 3 days.



# The Manifesto.

VOL. XXIII.

DECEMBER, 1893.

No. 12.

[From the Fitchburg Daily Sentinel.]

## THE SHIRLEY SHAKERS.

**The Little Communities Observe  
Their Centennial.**

**An Interesting Account of the People, Their  
Society, Homes, and Modes of Life.**

On Friday, Oct. 27th and on Sunday the Shirley and Harvard Shaker Communities observed the 100th anniversary of their Societies' foundation. What was also more interesting, the anniversary exercises were held in the old meeting-house which was dedicated to the uses of the Society one hundred years ago, after much effort on the part of the Shakers, trials, troubles and persecutions from those who opposed them.

The anniversary exercises commenced with singing; Elder Whiteley announcing for the occasion their hymn, "The Hour of Devotion." The usual services of the Society were interspersed with hymns, recitations and addresses particularly appropriate to the occasion, and at the conclusion, Elder John Whiteley made an address of welcome. The members of the Community at Harvard were present and remained to the collation served at the conclusion of the exercises, and

departed for home just before sundown.

Elder John Whiteley referred to the early experiences of the founders of the faith, the sufferings and privations they endured and the persecutions they suffered, and compared their lot with that of their predecessors. He spoke of the trials of Mother Ann, the joy and pride the original Shakers felt when they moved into the new meeting-house they now stood in and loved so well, and urged all to stand fast in the faith and live the principles of their belief in their daily lives.

## BRIEF HISTORY OF THE MOVEMENT.

The Societies at Shirley and Harvard and, indeed, all those formed in this country, grew out of the exertions of Mother Ann Lee who (a history of the movement says) was the very foundation of Shakerism in this country. Ann Lee was born in Manchester, England, in 1735, of humble parents. At an early age she showed strong and remarkable religious tendencies and had very pronounced opinions upon the subject of matrimony.

In 1758 she joined the Shakers, then a growing body in England, introduced there from France, and from the very outset became a conspicuous figure, in

fact, the head and shoulders of the movement she had joined.

In 1774, in company with a few faithful followers, she sailed for this country, and from that time Shakerism in England receded and finally disappeared, while here it spread, fostered in a great measure by this remarkable woman. The community settled in New York, but in 1776 one of the number, who was a man of some wealth, purchased land in what was then a wilderness and here the little band located, grew and prospered. Their zeal and enthusiasm was surprising and they frequently clashed with others differing with them.

In the summer of 1792, some time after Mother Ann Lee had made a tour through this section, the heads of seven families in Shirley, twelve in Lancaster and one in Harvard, all professing faith in the new belief that remarkable woman taught, consulted together for the purpose of considering the expediency of building a public house of worship. The time for such action seemed to be ripe, and, accordingly they sent to New Lebanon, N. Y., to Father Meacham for his counsel and consent to build a meeting-house and organize a community.

Father Meacham looked favorably upon their petition and sent back a covenant such as the community at New Lebanon had adopted. This set forth that the new meeting-house should be built by free contributions and none were to give who could not do so without incurring any debt, none were to give more than they were able to spare, that the house must be for

joint religious and not common use so that none could acquire a sole right of government for what they had done and that the property be changed from private to public and from common to sacred uses.

This covenant was adopted by the Shirley body and the work of getting together the timbers for the meeting-house at once commenced. Work of construction on the frame began in August and on the night of Oct. 31, 1792, so as not to arouse the settlers who opposed and persecuted them, the frame was raised. Little more was done until the following spring when work was resumed and the building completed. The first service in the new meeting-house was held Oct. 27, 1793, and was the occasion of much rejoicing by the little band of Believers.

The usual wide difference in the amounts contributed is noticeable on the records, which have been remarkably well kept and preserved. Samuel Whittemore gave \$333.33, Samuel Whitney \$18, Aaron Lyon \$20, all in cash; Moses Hayward gave a yoke of oxen worth \$45; Priscilla, Elizabeth and Grace Phillips gave cattle valued at \$83.78; Molly Worcester contributed \$3 to the cause, and 90 cents, the widow's mite of Mary Buttrick, is recorded as faithfully and in as bold, round hand writing as the five figure gift of Whittemore.

Most of the early Shakers had property, and although the community was small, it was soon in possession of a large acreage of land. Previous to the establishment of the regular community the Believers had resided with their families and conducted their af-

fairs independently instead of in common. The ministrations of Mother Ann, her visits and attacks upon the sins and follies of the times, aroused their opponents into acts of violence, but the strange new faith spread rapidly in New England.

About 1780 the new and peculiar faith was gaining quite a foothold in Shirley and the people opposed to it were becoming alarmed at the spread. In 1783 the persecutors rose against the Shakers and would have killed Mother Ann had the faithful not hid her in a closet in the house of a Shaker. The house still stands and is a part of the buildings owned by the community.

John Whiteley, the present presiding Elder and Trustee of the communities of Shirley and Ayer, has held the position of presiding Elder since Nov. 27, 1871, and the trusteeship since January, 1884. He is nearly seventy-five years old, but is strong and vigorous and able to conduct the affairs of the Society for several years to come. He is beloved by all his community as a devout Christian and the soul of integrity and honor.

He was born in Huddersfield, England, and came to America in the summer of 1842. He first located at Newburgh, N. Y., but in 1843 took up a government section of eighty acres of land in Illinois, near the town of Elgin. During his four years' residence there he followed his trade, wool sorter, in Dayton and Elgin, but the fever and ague affected him so badly that to save his life the doctors ordered him to return East.

He returned, made his home in Low-

ell and obtained employment in the wool room of the Middlesex company but, after a year there, moved to Andover and commenced work in the Ballardvale wool room.

One day soon after he commenced work conversation turned upon religious subjects, all the men freely expressing their views. Finally Mr. Whiteley gave his ideas and a fellow-worker exclaimed: "Whiteley, you ought to go to the Shakers." On being asked why, he said "Because you talk like a Shaker." This man had visited the community at Enfield, bringing back some of their literature which he offered to loan to Mr. Whiteley, an offer gladly accepted.

After carefully reading the work and studying its doctrines he discussed the subject with his partner in life. After due deliberation, they determined to visit Shirley and look into the mode of living of this people.

In March, 1849, Mr. and Mrs. Whiteley moved to Shirley and joined the South family, where they lived four years. Mr. Whiteley was then appointed Elder and Trustee of the North family and held the position until he was called as presiding Elder of the joint communities of Harvard and Shirley. Father Eleazer Rand was the first presiding Elder and held the position from February, 1791, to November, 1808. He was succeeded by Elder John Warner, who held office to June, 1828. Grove B. Blanchard then held the office until his health failed and Elder John Whiteley was called to take his place, Nov. 27, 1871.

When the church was organized in 1791, Nathan Willard was appointed

Trustee. In July, 1832, he died and was succeeded by Jonas Nutting, who held the position to October, 1867. Leander A. Persons succeeded him and in January, 1884, Elder John Whiteley was called to succeed him.

Not far from the homestead may be seen a little cemetery where the leaders of the movement sleep the long sleep. The resting places of the early members are marked by rude stones and brief inscriptions, some having only initials on the stone. Of late the stones have a more modern touch, but are still plain and neat, becoming the character of the Society.

Here rest some of those who gave the first subscriptions towards founding the Society and in another little plot rest the others.

The daily routine of the community is seldom varied. They rise at the same hour, each performs his or her allotted task, or doing necessary and reasonable work according to his abilities and qualifications. Their food is plain and well cooked and is served at reasonable hours. All are expected to retire at 9 p. m. Sundays differ little from other days except that there is a cessation of labors and the addition of devotional exercises. The Shaker's life is almost one continued Sabbath.

The chief means of the communities' support is the dairy business and the manufacture of brooms.

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It is bad enough that we kill animals for food, horrible enough that life feeds on life. To torture the lower will never civilize the higher. The vivisector is of less value to the world than the animal he destroys.—*Col. R. G. Ingersoll, on Vivisection.*

## SOUTH UNION. No. 2.

THREE more missionaries were sent to Kentucky in July, from the Society at New Lebanon:—David Darrow, Daniel Moseley and Solomon King. With this able re-inforcement, a greater work was accomplished, and the testimony of truth spread with wonderful rapidity among those who were religiously inclined.

In the month of December, the Believers had another experience with some lawless characters, who surrounded the house when a meeting was being held. The mob did some screaming and tooting and then finished their work by breaking the glass in several of the windows.

The missionaries at this time, had so far progressed, that they held in their ranks, several of the most able ministers of the revival. John Dunlavy, Richard Mc Nemar and Matthew Houston were ordained Ministers of the Presbyterian church, and by their well-ordered lives had maintained a powerful influence over the minds of the people.

On the 15th of July, 1806, Elders Issachar Bates, Benjamin S. Youngs with Richard Mc Nemar, again visited Kentucky. It was a disagreeable journey on account of the cold weather, and some four inches of snow on the ground. On the 22nd, they attended a meeting, but they represent it as a Babel of confusion. A large company of rude characters were present, evidently to make disturbance.

Although the meeting continued some four hours, the Brethren found

no opportunity to speak, as the confusion of singing and dancing and speaking by these disturbers of the meeting was so great that the Brethren thought it prudent to remain quiet.

On the 23rd of February, 1806, the Brethren attended a meeting at Paint Lick, where some three-hundred people had gathered. The service was held at intervals throughout the day and then through most of the night. People of all religious persuasions living in this part of the country, were in attendance and took part in the services.

An assembly of a thousand persons met on the 8th of June, and were addressed by Elder Benjamin S. Youngs. He spoke for an hour and a half. Some disturbance was attempted, but for so vast a multitude, the people behaved very well. It was in this meeting that the first colored man accepted the faith. He was a slave of a man by the name of Fisher.

Elder Issachar Bates writes,—After we had gathered a goodly number of souls in Ohio and northern Kentucky, several of us went into Kentucky, Logan Co., and gathered some twenty-three lovely souls of adult age.

Two of the Brethren had occasion to go to Long Lick to obtain a load of salt. Following the custom of the Believers, they knelt by the side of the table, before and after eating. The hostess seeing this new feature was anxious to know about these two men, and accordingly asked,—

Are you Quakers?

Nay.

What are you?

We are Shakers.

From this little instance, the whole family were converted to the faith.

These missionaries were obliged to accommodate themselves to their surroundings, as best they could. Their meetings were sometimes held in the woods, and the speaker was obliged to stand on a log while preaching, that his voice might be heard distinctly. At other times they held their meetings in the house of some friend, or in a school-house or even in the drive way of a barn. The word of God must be delivered and these messengers soon found it to be a duty to hold their meetings where they could find a company ready to receive it.

[Elder Benjamin relates the following of himself as a miraculous preservation or a special Providence, in being protected from abuse at the hands of three sons of Belial. Ed.]

*Benj.*—I left Matthew Houston's home and rode nine miles to the dwelling of Francis Sasseen. When near Lancaster, I met three men on horseback. After passing me a few steps, they ordered me to stop. One of the company then said to me,—

*Three.*—Where are you going?

*Benj.*—Toward Danville.

*Three.*—What are you going to do there?

*Benj.*—Why?

*Three.*—Because we do not suffer such fellows as you are to travel through our country. No Quaker has a right to pass through these parts.

*Benj.*—I am not a Quaker.

*Three.*—You look like one by your dress.

*Benj.*—It seems strange that persons like you who appear to be gentle-

men, should so insult a man, peaceably traveling on the road. They then rode nearer to me and with an oath demanded,—

*Three.*—What is your profession?

*Benj.*—My profession is to treat people civilly. They repeated the question and received the same answer.

*Three.*—Do you know Matthew Houston?

*Benj.*—I do, very well.

*Three.*—Are you one of the same profession?

*Benj.*—I am.

*Three.*—Is he not a Quaker?

*Benj.*—Nay.

*Three.*—He is not?

*Benj.*—Nay, not a Quaker.

*Three.*—Is not this like the Quakers, to say Yea and Nay?

*Benj.*—It is not.

*Three.*—What do the Quakers say?

*Benj.*—They say Yes and No.

At this they laughed and began to make mockery with their speech.

*Three.*—Is your name little Benjamin?

*Benj.*—My name is Benjamin.

*Three.*—This, then is the great Benjamin of whom there is so much talk, who goes about to seduce the people, accumulating property and making disturbance among peaceable people. If you live as you say you do, why do you commit fornication?

*Benj.*—I know of no such thing as you testify.

*Three.*—We have no doubt of it. We have it from respectable witnesses.

*Benj.*—That is immaterial so long as I can look you all in the face with a clear conscience.

*Three.*—We do not believe you.

*Benj.*—I have not said that I am without temptation. “The disciple is not above his Lord.”

I was kept under this ordeal till near dark. Perceiving myself in wicked hands, and in danger of my life, I turned my horse to get away, but one of the men rode close to my side and caught hold of me. Another rode to the opposite side and took me by the arm, while the third pulled off my hat. Being held in this position, I entreated them earnestly to let me go, but they would not.

*Three.*—You had better keep quiet, as we have for a long time intended to whip you, and if we should take off your head, it would not be a sin.

*Benj.*—They then began to swear at me.

*Three.*—Will you promise that you will not come into this part of the country again?

*Benj.*—I have no present intention of coming again, but could not tell about it, as I wish to do my duty. I expect now to go to Danville and then to Ohio, and may go on to New Lebanon, but what I shall do, I can not tell.

*Three.*—If you will not promise, we will take the flesh from your bones.

*Benj.*—It is against my conscience to so promise, and I can not do it. I am in your hands. Do with me as you will, but I can not bind my conscience with any such promise.

They then ordered me to dismount, and repeated the above a second time, and then apparently made a move to pull me from my horse, when to my great joy they heard the sound of a trumpet. This alarmed them and starting for their horses they said,—Let us

be going. Soon the noise ceased and they were encouraged in their design, as no one came in sight.

*Three.*—You have intended never to come into these parts again, and if we ever catch you here, take our word for it, we will take the flesh off your bones.

*Benj.*—I have no intention one way or the other. I do not know but that I may return in ten days, but I have no intention.

They then took my hat and threw it into the woods and rode away. After leaving them, I went on to Lancaster. I had passed through a very distressing scene but by the Providence of God, I had found a way of deliverance.

(TO BE CONTINUED.)

#### I BELIEVE.

I BELIEVE in God the Father,  
 Maker, helper, friend of all;  
 In whose power creation standeth  
 And whose life is all in all.  
 I believe the great, good tidings,  
 Life of God in man revealed;  
 Glorious in the life of Jesus,  
 By his cross proclaimed and sealed.  
 I believe in man, my brother,  
 Claiming sympathy and care,  
 By whose need the Father pleadeth,  
 Through whose love his love I share.  
 I believe in simple duty,  
 Sacred trust to mortals given,  
 By whose steps o'er prostrate selfhood,  
 We ascend from earth to heaven.  
 I believe in God the Father  
 I believe in man, his son,  
 In the spirit of true service  
 Whereby heaven on earth is won.

*An English hymn.*

I believe in thought expansive,  
 That unto the pure belongs;  
 Wisdom vast and beauty fadeless,

Known to the angelic throngs.  
 I believe in God—the Mother,  
 Holy Fountain—Heart divine;  
 In whose care our souls like lilies  
 On the tide of truth may shine.  
 I believe in cleansing waters,  
 Where Parental power doth brood;  
 In earth's yearning sons and daughters,  
 Struggling up to angelhood.  
 I believe in God—the Mother,  
 In the daughter of Her grace;  
 In the sparkling virgin day-star,  
 And in dawn for all the race.

*Cecelia De Vere.*

*Mt. Lebanon, N. Y.*

BALLSTON SPA. OCT. 1893.

BELoved EDITOR:—I thought perhaps some of the dear friends of our Order whom I have not as yet met, might take an interest in my expressions of pleasure and satisfaction in reference to a recent visit I enjoyed with kind Gospel friends at Mt. Beautiful, as I term our lovely home at Mt. Lebanon.

I had quite a tedious journey from Ballston, being obliged to wait at the stations for connecting trains. I arrived at New Lebanon depot at seven o'clock p. m. just as the dusky shadows were creeping over hill and valley, and there I met a kind Brother in waiting with a comfortable carriage, to convey me up the rather rugged hill that leads to the quiet, home-like village that nestles on the hill-side just west of the Massachusetts line. It is a lovely, picturesque spot which always seems like an oasis in my memory, partly because of hallowed associations; it is the spiritual home of my soul's deep love and tender affection, from whence I receive strength, comfort and consolation.

On my arrival, I met several of the dear Sisters who gave me a kind welcome and a loving greeting. I received the generous hospitality accorded to friends and strangers, and soon found myself engaged in agreeable conversation, with many to whom I am devotedly attached.

After a comfortable night's rest, I was awakened by the five o'clock signal, and was soon aware that busy hands and feet were actively engaged in the performance of daily duties. Breakfast was promptly served at six o'clock. With free hearts and happy expression of countenance, all moved contentedly to their various employments, with unselfish devotion to each other's welfare that impresses one with a feeling that here is exemplified the true Christian brotherhood and sisterhood.

I see here the results of co-operative labor on the basis of the Altruistic life. One would have to travel far to find such beautiful homes.

I was interested in walking over the premises; cleanliness and order prevailed everywhere. I admired the neatly laid out flower beds in the centre of the door-yard, which were bright and attractive with fresh bloom and beauty. These belong to the young Sisters, who care for them, aside from doing the sale work,—shirt making. I wish every shop girl had some such agreeable and elevating employment aside from daily moil and toil. There would be less dissipation in frivolous pleasure and a higher standard of morals. I find a high-toned, ethical and spiritual culture here. Their thoughts do not centre on fashion, folly, society

gossip and conventionalities. There is an air of moral wholesomeness to breathe, and a spiritual aspiration which is uplifting to the soul who is weary of the hollow mockeries of the world.

It seems to be a season of temporal blessing, a good return for the husbandman's honest toil, and now these industrious people are gathering the fruits of the season, securing the winter's supply of fruits and vegetables.

They tell me they have had many intelligent inquirers this season; they are glad to tender to all who seek the higher life and light, the truth and knowledge that is embodied in their religious system. True Christianity finds here its genuine expression, broadening the minds and hearts of all in intelligent and consecrated service.

With spiritual growth in each individual, comes contentment and peace of mind, and a unity of heart and purpose; also a kind forbearance and consideration of the feelings of others.

I had the pleasure of visiting the Church family, in company with Eldress Anna White, and was pleased to meet once more our venerated and beloved Eldress, Eliza Ann Taylor, whose refined and beautiful spirit shines through her countenance. Her wise and encouraging words impress one with a feeling that they have received a benediction through contact with such a Christly presence.

Eldress Dorothy and Sister Amelia, showed me great kindness. I was conducted through their large dwelling, saw a choice collection of plants, among them, was a night-blooming Cereus



which blossomed the same evening, and I was presented with the blossom the next morning. It was as lovely and fragrant as the spirits of those who kindly presented it.

I had a visit with several of the precious Sisters, and also with the little girls, twelve in number, under Sister Amelia's care. They entertained us with singing and recitation. The children receive a thorough, industrial education, along with other studies, which require even more patience on the part of instructors, than the usual routine in the school-room. The excellent moral training of the young people is invaluable, as laying the foundation of upright and reliable characters. I was much pleased to notice the courteous behavior and gentle manners of the young Brothers and Sisters, and take pleasure in mentioning it to friends outside.

I was much interested in those who have lately come to make their home at the North family. I saw several new faces, and met in pleasant conversation with some who had come since my visit a year ago.

I had a beneficial visit with Brother Walter Shepherd and his company of six boys, who were congregated in their large, airy room at the top of the dwelling. I particularly noticed that they accorded respectful attention to an interesting account of Br. Walter's early experience.

The young Sisters presented me with a book of beautiful pressed ferns, grasses and flowers; each leaf had an original design and a verse accompanying it. They tenderly inlaid one page in loving memory of their deceased

companion, Ada Wayne, whose face I missed from the youthful group. I greatly appreciated this loving token of kindly regard.

I was privileged to attend the Sabbath morning services. A number of strangers were admitted; all seemed reverently impressed with the worship. I was the humble recipient of a benediction of love and blessing, from the Ministry, Elders, Brethren and Sisters. My heart was too full of feeling to respond; but I felt grateful for all the good bestowed, and I am blest in the renewed strength of the divine life which is my support every day.

On Monday morning, I took my leave of spiritual kindred and was assured of continued remembrance and sisterly companionship, which for several years past, has been inexpressibly dear to me. With the opening lines of Sister Rachel MacDonald's verses, I will close my lengthy letter.

"God bless the Mount of Lebanon

We say with one accord,

Though mountains high divide us,

We are one in the Lord."

Your Gospel Sister,

SOPHIA WAYNE.

Mrs. E. B. Duffey, after five years of close investigation of spiritualism writes as follows:—There are two phases of the so-called spiritual manifestations, which under my study, proved utterly abortive. These are materialization and independent slate writing. I do not say that these are impossible. Far be it from me to make such a sweeping assertion. I only affirm that in my limited experience I found them plain, palpable, unvarnished frauds.—*Progressive Thinker*.

Each soul must answer for himself at last.

## HARMONIZED.

CATHARINE ALLEN.

*"Thou canst not see my face and live, for there shall no man see me and live."*—*Ex. xxxiii.*, 20.

*"Blessed are the pure in heart, for they shall see God."*—*Matt. v.*, 8.

THE first text forms part of the answer to the request of Moses that the Lord's presence should go with him and the people, and that the Lord would show him his glory.

The Lord promised his presence and verified it in that wonderful manifestation which appeared in the pillar of cloud by day and of fire by night to guide the children of Israel, also in many other marked evidences of supernatural power, revealing his mercy and goodness, and desire to grant the request of Moses as far as possible, but at the same time assuring him that he "could not see his face and live." So the Lord spake to Moses saying: "While my glory passeth by I will put thee in a cleft of the rock, and will cover thee with my hand."

Considering the nature of those spiritual forces that were then being manifested in material form, we conclude that this "glory of the face of the Lord" had reference to a special manifestation of that mediating spirit to whom Moses was then trustfully looking, and which on that occasion had gathered to himself a concentration of those forces too intense to behold with unveiled mortal vision. It was probably of an electrical nature, or other elements that would consume, for, previous to this, in the same chapter it is stated that the "Lord spake unto Moses face to face," and in another place

that:—"God spake unto Moses from the burning bush," and warned him not to come too near.

In these instances we would understand that their Lord was a ministering spirit of great influence, and possessed of wonderful power in manipulating those superhuman forces, which are frequently called miracles. Moses evidently possessed unusual power as a medium, and thus for the preservation and guidance of the Hebrews occurred some of the most remarkable exhibitions of spirit power, of which history bears record.

In the above text;—"No man shall see me and live," it seems conclusive that the physical man was referred to. All the teaching and manifestations of that dispensation were of a material nature, concerning the necessities and higher development of the natural man and woman.

The Israelites were pre-eminently a figurative people, and like all their types and shadows, this passage has a spiritual significance which perfectly harmonizes with the beatitude; "Blessed are the pure in heart, for they shall see God." We must crucify the carnal life, die to our lower self, then in our inmost thought and feeling we can attain that divine purity in whose light we can see God and abide in his glorious presence.

*Mt. Lebanon, N. Y.*

Our character is but the stamp on our souls of the free choice of good and evil we have made through life.—*Geikie*.

BUNYAN says: "All the flowers in God's garden are double." There is no single mercy. It is abounding mercy.—*Spurgeon*.

### A PARAPHRASE ON TAKING OFFENCE.

*Written in the sixteenth century.*

It is often much less the particular instance which is obnoxious to us than the proof it carries with it of the general tenor and disposition of the mind from which it sprang. And true as this is in other lives it is peculiarly true in the matter of one's readiness to take offence. There is perhaps nothing that shows the true measure of a person's character more than his sensitiveness to supposed slights. By this he betrays the qualities of his mind and heart, and his measure of absorption in himself. That is: the more he is self-absorbed, the more he is filled with ideas of his own importance, wisdom and worth, the more his vision is narrowed by the contracted horizon of self, the more apt he will be to take offence, to interpret that which is said and done by those about him, as having a direct reference to himself, especially if it be of an unpleasant nature. And on the other hand, the more comprehensive is a man's mind, the more he is occupied with the subjects that expand and increase, as the gaze sweeps the grand circle of life, within which, his own person is but a point in space the less is the possibility of his being easily affronted. Self presents too small a surface to be hit by every random dart.

It is too unimportant a subject to demand serious attention even when it happens to be hit.

There are too many more important things to be thought of by others, to admit of your often being their center of interest or an object of comment. It is not only charity therefore, but wisdom also, to think no evil and to be not easily provoked.

ANONYMOUS.

*Selected.*

### HOME NOTES.

Watervliet, Ohio.

Nov. 1893.

HERE we are again in Home Notes trying to do all we can to help the good cause along. We are just getting the

corn crop gathered. Corn yields about forty bushels to the acre. It is hardly a full crop, but we must be satisfied with small things, for we know that God will take care of his chosen people.

Sister Susan Chase was with us on the 28th ult, a sister from Economy, and we appreciated her company very much. I unite with Br. John Tyler's last writing in the MANIFESTO. If Believers would visit more among each other the bond of union would grow stronger. A visit from our Canterbury friends would be very much appreciated.

We are having a piece of ground cleared up ready for the plow. A few years ago a cyclone passed through this section and demolished all of the timber, so we are making preparations to use the land that we may receive some benefit from it.

We propose to keep the good work moving on. We do not intend to give up the ship. We should preach the everlasting gospel, the gospel of Christ; be wide awake and not get discouraged because we hear others talking of discouragement; it belongs to the devil. Let us go on and progress in the good work, keep up our Zion home and do our duty in all things.

*H. W. Fredrick.*

### South Union, Ky.

Nov. 1893.

THE health of Society is much improved since we wrote last, and bids fair to continue good. As to our business affairs, garden vegetables and a small crop of winter apples have been secured, and we are now housing provender for the stock, and gathering corn; which we find to be a fair crop. Perhaps the corn crop of the entire Society will amount to 8,000 bushels. The weather at present is delightful, and we are having a beautiful fall, such as we do not experience oftener than once in ten years. Elder L. Piercfield is absent in Mississippi, on business, and will probably be absent for several weeks.

In spiritual matters, though we have some correspondence, we have not had many additions in point of numbers.

*James H. Richardson.*

## THE MANIFESTO.

DECEMBER, 1893.

## OFFICE OF PUBLICATION.

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All communications should be addressed to

HENRY C. BLINN,  
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**Editorial.**

WHILE there may be a great many things on the pilgrimage of life that would seem to demand our special attention and proffer an inspiration for more loving care of our physical, moral and spiritual interests, in the brotherhood of man, there may be, also, a few things claiming a still more direct consideration, as they may be absolutely necessary for our present prosperity.

Possibly some of these near and dear accompaniments may be quietly laid aside without doing violence to the saints of the past or even re-

tarding the march of those who are now moving toward the "Holy City."

The good apostle Paul did not hesitate to make reference to forms once valuable, but now of less value, as he passes on to that which is of more vital interest.

A speculative theology may awaken a pleasurable interest in some persons, and afford them all the satisfaction that their minds may demand, and to this class a visionary heaven far beyond the most distant stars, is of more consequence than is the heavenly state which we should enjoy and which Jesus has said should be present with us on the earth.

An ideal class of human beings, having wings like eagles, may be of entrancing interest to the mind of some, while the sons and daughters of God upon the earth are carelessly passed as we walk on the outer edge of the King's highway.

A close relationship with God will help us wonderfully in entering that heavenly kingdom, where the will of man comes in pleasant harmony with the will of the Father.

The first sermon in the New Testament, will in its simplicity help us to lay a foundation for action, and if carefully impressed upon the mind, can not fail to lead to paths of righteousness and peace. The cry of the Baptist,—*"Prepare ye the way of the Lord, make his paths straight,"* comprehends in its fullness the whole work of the regenerate man. It is the Lord's path, and the path in

which the Lord will walk, and as it is a straight path, man can not otherwise than walk correctly while in it. Hence, Jesus subsequently said to his disciples, "Strait is the gate that leadeth unto life, and few there be that find it."

It was Father James Whittaker who expressed this beautiful thought, "God's way is as straight as straightness and as pure as the heavens."

Those who enter into the Lord's strait path can not fall very far into unrighteousness without being assured of the fact. Darkness will be sure to overtake them. As encouragement to the disciples, Jesus was led to say, "I am the light," and indeed, he was the light of the Lord's path, in which the sons of God must walk, if they would find eternal life.

Of what consequence is a life on the earth, unless it shares the blessing of God's light, and is made able to lead others into the same beautiful path of light. The man who assists in making the Lord's path straight, is at the same time making his own path straight, and that very effort forces him "to live soberly, righteously, and godly in this present world."

What a responsibility this imposes upon the mind, and what an invaluable treasure it proffers to the willing soul. To live righteously and to live godly or like God, is living as we think God would like to have us live.

Is it any wonder that Col. Inger-

soll holds up the Christian in burlesque before the world, when the world-wise Christian is so unlike the representative of God which was given by Jesus the Christ.

To live righteously, certainly, is to live according to the best light which has entered our souls, and in failing to do this we establish the fact before the children of this world, as well as before those who profess to walk in the light, that we are among those who know the Teacher's mind and neglect to do it.

There is nothing connected with the term righteousness, that need embarrass the most simple mind, and those who are anxious to do right so far as God has given them understanding, are under the divine protection, and being led by the spirit of God can not otherwise than become the sons and daughters of God.

Religion, with this gift to do right because it is right, is the all in all to the honest heart, but religion with a flourish of antiquated dogmas that are of the dead past, is of the least value for any present or future good.

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☞ Please write the articles that are intended for publication on sheets of NOTE SIZE, 5x8 inches; write with ink on one side of the paper, only, and much oblige the printers of the MANIFESTO.

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The tallest mountain casts the deepest shadow.

## NOTES ABOUT HOME.

Mt. Lebanon, N. Y.  
Average of Weather at Mt. Lebanon.

October.

|                               | Thermometer. | Rain.               |
|-------------------------------|--------------|---------------------|
| 1892.                         | 66.1         | 5 in.               |
| 1893.                         | 50.71        | 1 $\frac{7}{8}$ in. |
| Highest Temp. during this mo. | 70.          | above 0             |
| Lowest                        | " "          | " " 22. above 0     |
| Number of rainy days          | " "          | " " 4.              |
| " " clear                     | " "          | " " 19.             |
| " " cloudy                    | " "          | " " 8.              |

C. G. Reed.

Nov. 1893.

THOUGH not the close of the year, still it seems that "finis" is written on every thing about us, and we are preparing to take up new duties, and look upon new scenes.

Every one is busy to secure the fruits of summer toil, and put things in order ere the very severe winter, that birds, frogs, squirrels, nuts, and even corn-husks prognosticate.

If the signs given by instinct prove true in this case, why can we not hereafter, link instinct to reason, and be weather-wise in season.

Brother Walter was just a month too soon in closing our Society meetings. We have continued up to date, and if our large meeting house could be made comfortable for winter gatherings, our interest would still lead us there, since we have no other meeting room large enough to accommodate the six families of our village.

We compare with interest each month the weather reports of New Hampshire and New York, and if we had the reports from our south-western Societies, it would still add to the interest, to note the difference. During September we find our thermometer varied 44 degrees, while in New Hampshire it was only 33 degrees. New York had ten inches of rain, and New Hampshire only two inches.

Taking a thoughtful interest in every

thing and every one about us, is what makes life a continual source of pleasure and enjoyment. And though the leaves have fallen, and the birds have flown, we still remember that when the curtain falls on the growing beauties of nature, that there is a spiritual harvest to which we can now concentrate and consecrate our labor.

Amelia J. Calver.

South Family.

Nov. 1893.

We have been trying to get out of the little end of the horn, but find we can not. So think we must come out just as we entered, at the same time showing we have not by any means been standing still.

We are all quite well considering our ages, which range from ten years up to ninety-seven.

All summer we have had beautiful Sundays; not once have we tented on the Old Camp Ground, but have marched on and off toward the Promised Land. Some not of our Order, have attended with us, quite a number of our good friends, such as Mrs. Dr. Newton and Mrs. Talcot from Pittsfield, and John Duss, Trustees of the Economist Society, and many others, who know the value of even a few righteous souls. We appreciate the good Brother, John Scovel, who came here to live from Canaan. He is very helpful, as good carpenters can be.

October has passed away beautifully, and November stepped in the same, finding every thing nicely stored away for the cold winter we expect and will surely get. We did well and did reap the blessing. We have dug over fifteen hundred bushels of good sized potatoes, the largest weighing twenty-six ounces. Last year, our good dairy sister marked out three thousand lbs. of butter, not quite that amount this year. Elder William and his trusty helpers, have put down nine hundred feet of water-pipe, to supply the stock with water this winter.

Sarah A. Collins.

Shakers, N. Y.  
North Family.

Nov. 1893.

THE admonition of Elder O. C. Hampton in the Oct. MANIFESTO is timely. It is a call to duty that should be heeded by every one that has the interest of the cause at heart.

Our Beloved Ministry came on the 21st ult. to their Valley home laden with the gifts of the Spirit for their children. O ye weak kneed and trembling ones, do ye not hear the sound of the "Conquering Legions" as they are marching to the support of those loyal souls who have held and are still holding the fort against the powers of darkness? If not, quicken your spiritual perceptions and you will realize that like an "Army with Banners" they are marching on.

On the 17th of Oct. we had our first heavy frost that destroyed tender vegetation. The month has been very pleasant. It has been one of the old-fashioned Indian summers.

An ancient work of some 600 pages on "Gardening and Greenhouse Management," published in Dublin, Ireland, in 1784 has lately come into our possession. It formerly belonged to Br. Proctor Sampson. It is interesting to review and compare it with modern works on the same subject.

While reading in the Nov. MANIFESTO the beautiful tributes to the memory of those dear Mothers who have passed away, we thought of the counsel of Mother Ann, to live as if we expected to live a thousand years and as if we were to die to-morrow.

We want to whisper courage to our own souls and to our comrades and when called to walk in tribulation may it be that which worketh a spiritual cleansing of the soul.

The invitation to our Beloved Editor will never be cancelled. We have a goodly number here of those who have not merely viewed Mt. Zion but are standing thereon. Our trio of Elders are interested in maintaining the testimony, and it is ministered to the dividing asunder of flesh and spirit. We will say "let the testimony roll."

Hamilton DeGraw.

Shaker Station, Conn.

Nov. 1893.

"HE that is faithful in that which is least, is faithful also in much." These are the words of our Savior, and how true do we find them. To deviate from faithfulness even in a small degree, will harden the heart and lead to greater departures from right. Faithful in small things. We should live by the principle that "whatever is worth doing at all, is worth doing well." Only those who have done well, can expect the "well done." Without faithfulness there is no promise of reward. Let us resolve that what was well done, shall be better done.

Let us tell others how they may shun the pitfalls of sin and we shall show them the sincerity of our friendship and love for pure principles. Superior choice may we display by shunning that which is sinful. We can not look into the future; let us improve the present. Now is our time, do not let us miss it.

\* \* \* \* \*

It is not profitable to keep too many fowls in contracted quarters, without any opportunity for exercise. A teaspoonful of sulphur once a week, given in their soft food, will be beneficial as a stomach regulator. Ginger in poultry food is recommended as a tonic. Oatmeal is the best food for chicks for the first month, regardless of cost.

Opinions vary as to what food is best for poultry. It is rare for two poultry keepers to agree exactly as to what articles are the best for egg production. Some people use various kinds of soft foods; others use grain almost entirely. The best feed undoubtedly, is that which runs to neither extreme. Soft food entirely is apt to produce bad results, while all hard food is inclined to diminish egg production. Variety in poultry food "is the spice of life." Brown Leghorns lead all others as layers.

Daniel Orcutt.

Those are the best Christians who are more careful to reform themselves than to censure others.—Fuller.

Enfield, N. H.

Nov. 1893.

IN the Thanksgiving number of the *MANIFESTO*, we expressed a hurried note of thanks to all who kindly aided in our Commemoration. It is so very unusual for any one, outside the limit of their immediate local home, to spend time or means for meetings, or conventions of any description that this instance calls forth gratitude and remembrance. Similar gatherings for the discussion and adoption of improved methods in temporal affairs, and the re-kindling of spiritual fires, is one of the future needs of our Societies.

The account we mentioned as hoping to furnish, will not appear in this book, but take form elsewhere; some copies, no doubt, will find their way to our "loving friends," as soon as finished, but having less means than good-will we shall be obliged to say, any one sending a dime, will receive said pamphlet.

This Christmas number of the *MANIFESTO* closes the year eighteen hundred ninety three, and may there come to us a renewal of the genuine Christmas spirit. Would it not be a profitable study the coming winter, for the different Sunday Schools who are interested to know of a reason for the hope that is in them, to make a list and memorize, for individual benefit, the passages of Scripture which place and teach, purity, communism, and confession of sin, as the primitive, basic pillars of the pentecostal church of Christ.

A joyous Christmas and a prosperous New Year to all.

*Mary Ella Briggs.*

North Family.

Nov. 1893.

THE one hundred years of fruitful life which has marked our Society was appropriately observed Oct. 18th.

What countless visions appear as the mind lingers lovingly upon the works of the noble pioneers of our several homes; what indomitable courage manifested, what victories achieved, despite surrounding difficulties, which to-day seem to many among us like insurmountable barriers;

but those gallant souls "in sacred pledge of human fellowship," toiled bravely on; with "no surrender" as their motto, they triumphantly sang the "songs of the gospel of humanity;" and by their faithful consecrations is entailed to us a most valuable legacy, and it remains for us to keep untarnished past history and nobly live in the present.

As true as obscene art is the product of a sensual mind, so true it is that all goodness is the fruit of a consecrated life to God; for it is impossible for an individual to raise his life high in merit without a corresponding elevation of mind; and all religious societies prove their worth, not by creeds, but by beneficial fruits to humanity, by demonstrating those attributes that characterized the life of Jesus, the Christ.

Doubly valuable was our Commemorative Service made by the presence of kindred souls from Mt. Lebanon, Harvard and Canterbury. It was also pleasant to have with us our friends and neighbors belonging to other churches. May the day never dawn when our doors will be closed to those not of our faith and Order of life.

We can but hope that our Centennial exercises will not only bind us closer in the circle of co-operative interest and fraternal love, but that Zion may ever be ready to manifest her God-given gifts, and sow broadcast the seeds of truth, peace, and purity.

*George H. Baxter.*

Alfred, Maine.

Nov. 1893.

THE beautiful Indian summer is still with us. What a pity it could not continue till the other summer came to take its place. But perhaps we should not prize it as much as we do now, so prone is human nature to forget to be thankful for common blessings.

No frost to injure the tenderest plant till the 17th. of Oct., and yet we live away down in the state of Maine.

The short crops were the sooner har-



vested, leaving more time for the farmers to remove the boulders that have vexed the plow these many years, such improvements are for all time, and will bless the generations yet to come, when the places that have known us shall know us no more forever.

Twenty-five acres plowed this fall which would be but a small piece for our western Brethren, whose cultivated acres are numbered by hundreds.

All in our home are enjoying that greatest of blessings, good health, and using the strength thus given to serve the Lord our God, with singleness of heart. We extend our kindest love to all our Gospel relation far and near. An earnest prayer to God for Zion's prosperity is the Christmas gift we give to all.

*Fannie Casey.*

Union Village, O.

Nov. 1893.

THE good old patriarch Job says, "Man is born unto trouble as the sparks fly upward." Even if that is so I am sorry he said it, for it opens such a wide door of excuse, (almost license) to the fault-finding pessimist. It is indeed, almost enough to sadden the countenance of the sunshiny optimist. O that the voice of the fault-finder and complainer were silenced forever. He is brother to those poor old negotiations, gossip and slander.

Every word uttered in finding fault with another, is instantly photographed upon the astral medium, and conveyed with the swiftness and ruin of a poisoned arrow to the party aimed at, whether such party be conscious of it at the time or not. It will sooner or later most surely work its fatal effect. Always does,—no exception to this law. I am resolved to ignore the negative, discouraging side of existence and cultivate the positive side which brings so much righteousness, peace and joy of the Holy Spirit into our lives.

"From the abundance of the heart the mouth speaketh." Therefore if we have sunshine in our hearts, and talk sunshine, it will have healing in its beams, both for

sickness and sorrow. But if we are forever having clouds and invidious criticisms of others in our hearts, we shall talk these and nothing else.

Now I know these things are true from experience. Then the Bible affirms it, and when I quote the Bible I feel as safe as the little girl, who, when disputing a point with another little girl said, "I know it's so for mother says so and what mother says, is so, if it aint so." The Bible says "A merry (optimistic) heart doeth good like a medicine, but a broken spirit drieth the bones."

Now for any thing to be like a medicine it must cure sickness and restore health and comfort. Here is an equal chance for us all to turn doctors and healers, instead of being "troublers in Israel." What a glorious change!

Union Village is enjoying good health and excellent weather. If you could see all that Elder Joseph has done for the convenience, comfort, and artistic beauty of our premises you would be surprised if not confounded.

"And generations yet to come  
Will bless the memory of his name  
Yea, enter in and fill the home,  
And be partakers of the same."

as we fondly hope.

But it will not pay them to come in with the sublime idea of subjecting the hells and setting Heaven Order among Believers. No man since the fall need consider himself sufficient for this; but let him come as a learner and disciple and he will find that we can do him good and make him happy.

Our beets, which, for the last two years were eighteen hundred bushels, this year were only five hundred owing to the protracted drouth. Our potatoes and also all fruits were nearly a total failure; but "Although the fig tree shall not blossom, yet we will rejoice, yea we will joy in the God of our salvation."

We have removed the heater from the Office into a new engine house just completed; being twelve or fifteen feet west of Office, it is much more comfortable and convenient. It keeps dirt and coal dust

from the cellar and gives us the advantage of replenishing the boiler on the gravity system. There are plenty of hickory nuts, walnuts and butternuts, this fall and the young folks delight in going to the woods for them.

Last Saturday our beloved and well-tried aged Brethren, Elder Henry B. Bear and Elder Stephen Ball came from White Water on a visit to Union Village for a few days. Every one was glad to see them. We had a blessed time in our morning Society meeting and again on Monday evening when we entertained them with singing, and toward the close sang and played the beautiful Farewell Hymn in "Shaker Music."

I never enjoyed a visit more than I did with these two veteran saints. They expressed themselves much comforted with their visit and departed on Wed. morning for their home. A few weeks previous Eldress Ellen—Br. Thomas Mann and Sister Grace Rudduck visited White Water, and had a very enjoyable time—every thing and every body being brought into practical requisition for their entertainment, comfort and hospitality.

I would not do without the MANIFESTO if I had to sell my necessary food to purchase it. There are no end of good, pure, sweet, spiritual sentiments as well as domestic felicities expressed in the Home Notes.

Kind love and thanks to the whole Editorial staff and others who contribute in any way to the support of the MANIFESTO.

*O. C. Hampton.*

**Ayer, Mass.**

Nov. 1893.

"There is a good time coming and it will soon be with us." These were the words of a seer, spoken in our religious service, who with spirit sight looked through the mist into the future, for the prosperity of our Zion home.

Let the weak take courage and let the strong rejoice. God, our Heavenly Father has us in his keeping and He will give the increase if we faithfully do our work.

Of late being privileged to visit our Gospel relation in Canterbury and Enfield, we found the spirit alive to the ministering of our Gospel testimony. Not only by words of peace and love to one another, but a desire to see it on its mission, as a power to do good among the children of men.

Would it not be well for us to give a little more attention to this work, "Where there is a will there is a way." How did our Mother and the Elders do when their little company consisted of only twelve witnesses? They made it their first business to herald the good news of free salvation. God gave them this mission. God gives us the same mission when he says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"God helps those who help themselves" and all that we may do in his name, will never go unrewarded. Let us "put on the whole armor of God" and make no compromise with the sins of the world.

Among all our friends we felt an earnestness for the prosperity of the Gospel testimony, and it awakened a response in our own minds.

Let us not delay to do the work, which God would have us to do. Our faithfulness in this all important work, will not go unrewarded.

Saturday the 5th, we had quite a little flurry of snow, telling us what we may expect in the near future. The work for autumn is about finished and we are now engaged cutting fire wood.

The Sisters are engaged in the duties of the home, a problem they have thoroughly solved.

*Andrew Barrett.*

#### Canterbury, N. H.

Weather Record for October, 1893.

|                                                    |      |
|----------------------------------------------------|------|
| Highest Tem. during the month,                     | 67.  |
| Lowest " " " "                                     | 26.  |
| Mean " " " "                                       | 48.5 |
| Total precipitation " "                            | 6.41 |
| Greatest precipitation in any 24 consecutive hours | 2.59 |
| First killing frost 17th inst.                     |      |

*N. A. Briggs.*

**Sabbathday Lake.**

Nov. 1893.

It hardly seems possible that the closing month of the year is so near at hand and that Thanksgiving and Christmas will have come and gone, ere we again write notes for our MANIFESTO. At this early date, we send Christmas greetings to all our Brethren and Sisters with the prayer that the gospel taught by Mother Ann Lee, may spread over the land and many may hear the tidings of Peace on earth.

The "History of the Shakers" written by our good friend, C. E. Robinson, and published by our beloved Elder Henry is highly appreciated by the people of Maine. Elder John Vance was in Portland lately, and met Ex-Gov. Robie, who said to him,—"I thank you for the book you so kindly sent me. It is beautifully composed and put together. It is an honor to your people. I took it to bed with me at night, and did not close my eyes to sleep until I had read it through; it was so very interesting."

Our Brethren are building a new ice house and are putting in a cooling room in which meats can be preserved during the warm season: a convenience which we have long needed.

We, this week commence our winter term of school with twenty-two pupils. It means work, to so bend the twig that the tree may be rightly inclined.

*Ada S. Cummings.*

**Mt. Lebanon, N. Y.**  
North Family.

Nov. 1893.

At the close of the year it always seems an appropriate time to take a retrospective view of the doings of the past in the light of experience. Experience should be as a reflector, throwing light into the future. It is such an easy thing to remember afterwards, that the light of experience is overshadowed by the effervescing present. Thus it is that we are ever learning, but never coming to a knowledge of just what we ought to do.

The World's Columbian Exposition has passed away and the Shakers were not represented. By and by, we shall proba-

bly realize the gone by opportunity. True, in a feeble way, we made an effort to get a representation; wrote and received many letters.

There is no doubt, if we had personally appeared, we should have been recognized.

In the last letter received, we were told if we would have a brief paper prepared, he, John Henry Barrows, would try and have it read. The paper was prepared and sent on, and we have since learned, that it was announced on the bulletin board to be read.

In the past year, we have received nearly one hundred letters of inquiry, all of which have had tracts, pamphlets and books sent to them. These letters are from many states, and foreign lands. It may be we shall gather bread after many days, but must abide the Lord's own time.

Of fruits, grains and vegetables, we are blest with an abundance. Our Thanksgiving table, laden to over-flowing without marring the visage of the angel within us by the slaughtering of the innocents, will give evidence of our thankfulness and appreciation of the goodness of God. Christmas will usher in a deeper baptism of the Holy Spirit, increasing our love for purity and peace, and the New Year will open with new courage and fervent zeal to make 1894, the harbinger of the increase of the gospel.

To all, far and near, in our Zion home, we say peace and everlasting love. To those not yet in the fold, come, for the Lord hath need of thee.

*Daniel Offord.*

Center Family.

Nov. 1893.

We succeeded in harvesting our apples and pears about the middle of Oct. Are still working on the ice house, which we hope to finish in time to put in our winter crop.

Winter school term commenced on Monday the 6th inst. with the Church family boys and ours which make a small company. The boys are being taught by a Brother who recently came from Binghampton, to make this place his home.

We make him welcome to all its joys and comforts, likewise the crosses which are an indispensable part of our religious life.

We were favored recently, with a visitor from Economy, Pa., in the person of John Duss, the spiritual and temporal leader of the Rappites. We were highly pleased with his broad and liberal views, also his unswerving adherence to right principles, methinks he is doing a good work for his people, in straightening out the tangled web of bad financiering.

I am glad that our good Sisters are helping Elder Henry in pushing forward our beautiful periodical, in its monthly mission to the household, and also to those not of the fold.

Please accept herewith, our gospel love in this the First Epistle of Timothy to the Church of Christ at Canterbury.

*Timothy Rayson.*

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#### West Pittsfield, Mass.

Nov. 1893.

AFTER much deliberation of the question, what shall we write, we have concluded to note a few items recently gathered at the East family. Elder Bishop, the fatherly leader, carries the burden of four-score years, and being a faithful disciple of Christ, is ever ready to respond to duty's call and render all the assistance his enfeebled physical powers will permit. He makes daily calls at the P. O. collecting and distributing the mail in the family.

Quite a renovation has been wrought in the interior of their dwelling in the way of repairs. Eldress Lois, is so well skilled in the art of disciplining the young mind, that she now has an energetic company of young Sisters, who seem to appreciate their Zion home, and through her precept and example, help to make it a model of neatness.

Notwithstanding the visitation of wind, hail and drouth, the garden yielded bountiful crops. On one fourth acre of land one-hundred and twenty-five bushels of onions were raised, and such onions! It

makes the tears start just to look at them.

Had also an abundant supply of cauliflower, salsify and numerous other vegetables, which are fast crowding animal food from the dining table. Tea and coffee are also being superseded by fresh milk and pure, cold water. From a herd of eleven cows, they have made, in the past season, one thousand five-hundred pounds of butter, besides supplying several daily customers with milk.

*Julia L. Sreed.*

[Contributed by Sophia Wayne.]

#### TRUE HONOR.

SINCE the theory of justification by combat has been exploded, there seems to be no way in which a gentleman can be sure of keeping his sacred honor free from specks except by plain, ordinary, decent behavior, and respect for the rights of other people, says a writer in *Scribner's*. If he does wrong he can not fight his way right. He simply has to repent and apologize, or take his punishment quietly, according to the rules of the game. If he was injured, and the law can not help him, the best way for him is just to grin and bear it, and let time wreak its own revenges. To be sure, if the injury is desperate, and he resents it in hot blood, the law may excuse him; but society has come to a point of sophistication where it is able to recognize that the man who endures is usually a stronger and a nobler creature than the man who gives reins to his temper. The notion that one's "honor" can be damaged by the action of another person is pretty generally obsolete. Brag is not so good a dog as he was. Bluff will not go so far. The code that regulates in these days the manners of the highest and most influential type of American gentlemen is actually to be found in the New Testament.

---

#### Bentha.

Sally Simpson, at Alfred, Me. Sept. 28, 1893. Age 77 years and 25 days.

A faithful member of this Society for fifty-eight years. F. C.

Hannah Freeheart, at South Union, Ky. Oct. 23, 1893. Age 90 years.

She has been in this Society since its organization. She was faithful in every duty. J. H. R.

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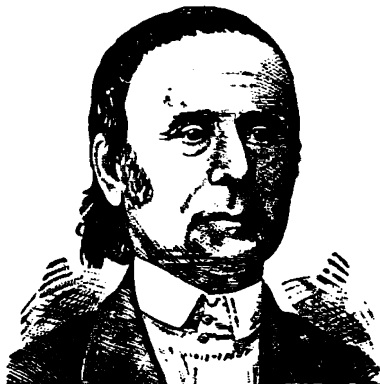
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