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THE

MANIFESTO.

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VOL. XXII.

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

CANTERBURY, N. H.

1892.


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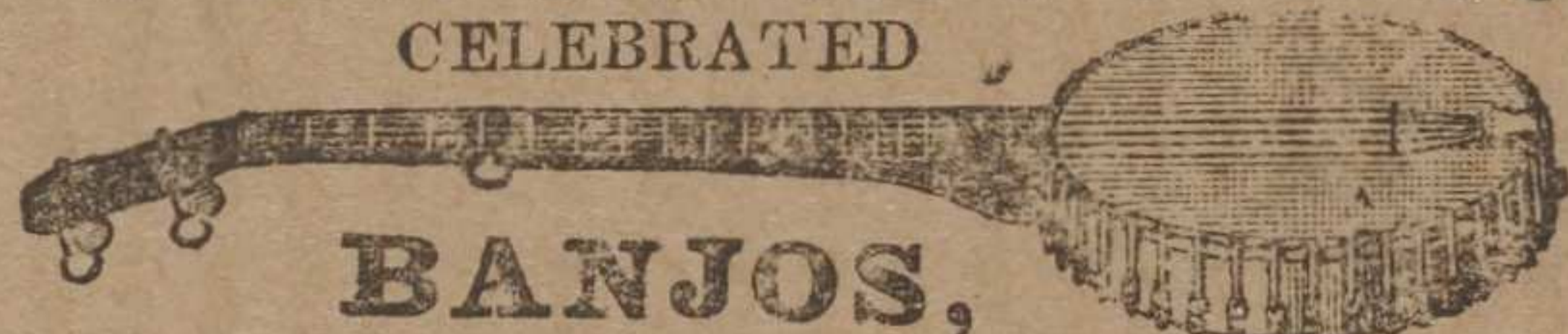
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The Manifesto.

VOL. XXII.

MAY, 1892.

No. 5.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

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

No. 17.

Explanations. Continued.

Now if it was the faith and order of the revival, to follow the truth of God testified by man, it could not be exactly right for any to pretend that they were going on in the spirit of the revival, and at the same time laboring to destroy all confidence in every living teacher. Crying out, "Don't believe man, don't follow him, you need not believe us, for we may and do err; you must just take the word of God and read that. There you have the truth, and you may believe and practice it, precisely as expressed in the words of Scripture."

Yet the people were shut up to the necessity of believing somebody, and rather than believe those who had been called liars by others, they gave credit to the opposite character, who asserted concerning themselves that they were not to be believed, and in

obedience to that faith, learned first to call the Bible by a name which it never gave itself; and according to that name, practice whatever was commanded or even permitted in Scripture words; assured that God immediately spoke to them in that Scripture, even though it might have been originally spoken by a Pharisee or a Sadducee.

Although I have heard the abettors of the common Christian cause maintain that Gen. iii., 4,

"Ye shall not surely die," and Matt. iv., 6-9,

"If thou be the Son of God, If thou wilt fall down and worship me," were the words of God, and to be taken without any explanation; yet I have supposed it was rather to avoid the force of truth, which they were unwilling to acknowledge. In nothing short of this could the general principle find any consistent basis, and the implicit believer of Bible words, must learn his duty from the following sentences as directly as any others.

"Rejoice, O young man in thy youth, walk in the ways of thine heart, and in the sight of thine eyes."

"They say we must be saved by the works of the law. Their doctrine leads into bondage."

They believe that every Jewish ceremony, which the Apostles called works of the law, were abrogated by Christ, nor have they attempted to revive any of them. But Christ in annulling these dead works, made no provision for bad works. The only alternative he left for any, was to follow him in the regeneration, or continue under the law and under its curse. This doctrine never proposed any thing but bondage to the Jew, who expected to be pardoned for Abraham's sake, and accepted on account of his clean outside.

Such an objection as made no distinction between good works, dead works and bad works, came very improperly from those who contended so warmly for liberty to continue in sin, as well as in the use of those works, which they themselves acknowledge, were adopted in the room of circumcision and the passover.

“They forbid to marry, and attach criminality to that for which we have the express command of God.”

This, every Believer in Kentucky and Ohio, has from the beginning, contradicted. Forbidding any thing implies authority, and attaching criminality to any thing, belongs to a law. These men never proposed any other than the law of Moses, and every man's conscience as a criterion to distinguish between good and evil. What was thus already condemned, did not remain for them to criminate. Upon the generous principle, that every free agent ought to be allowed, in matters of religion, to act according to his own faith, they have never, to my knowledge, imposed any prohibition

on an individual in relation to matrimony.

It is true, that for the kingdom of heaven's sake they choose to be even as Christ in that respect. But their receiving a particular saying of Christ, and living precisely up to it, claims no authority over the children of this world; they have an indisputable right, according to their own laws, to marry; and every church may adopt such laws and forms of matrimony as they think proper, and with any such laws or forms, the Shakers have never interfered.

The Christians have labored hard to establish the above objection, and not without some plausible pretext. And had the witnesses against Christ no pretext for asserting, “We heard this fellow say, I will destroy the temple of God?” Did he not say, “Destroy this temple” and “I will?” And where was the great evil of transposing the words and putting “I will” before “destroy,” when it was so essentially necessary to condemn the deceiver? But I suppose it would be granted, even by the false witness himself, that he was not exactly right.

Again, according to their testimony, he was no friend to Cæsar.

Why? Did he not pay his taxes?

True, but he would not fight, he would rather turn the other cheek to the smiter; and spake of another kingdom. If then Christ was plausibly and unjustly accused with aiming to destroy the Jewish temple, and supplant the empire of Cæsar, so were the Shakers with the above.

It was in fact the Christians who assumed the authority on the occa-

sion, and set out to enforce a law given to man in a state of innocence, for the fulfilment of which he wholly unfitted himself by the fall. Gen. i., 28. That law or command as it respected man, the Shakers supposed the Son of God had disannulled, and from it they conceived they were redeemed by Christ, as well as from all outward ceremonies of atonement, that fallen man had ever lain under in consequence of his disobedience. In claiming this right of redemption, they had enough to do to answer the objections of their accusers, without entering any accusation against others. Although in disannulling the commandment going before, by which sin took occasion to work in human nature all manner of concupiscence, they violated no existing law, either of God or man, except what St. Paul calls a "law in the members, a law of sin and death." Rom. vii. Yet upon the authority of these Christian ministers, they have been publicly condemned as the blackest of criminals, and treated according to that character, as far as the wholesome laws of our state would dispense with.

How far must it appear from being right, for those who claimed the sole power of judging, and whose judgment was not only sanctioned by the shouts of the multitude, but in many instances severely executed, to represent as their unjust accusers, those who were judged, condemned and punished according to their law.

"The testimony of these men goes to part man and wife, and even encourage men to beat and abuse their wives, and turn them away."

How can that be parted which is one? Did not God say, "they twain shall be one flesh?"

These men have more understanding than to propose a separation of this kind. Therefore the testimony they bear, takes no cognizance of man and wife. It came from that world where they neither marry nor are given in marriage, but are as the Angels of God. The testimony cannot be chargeable with evils to which it may indirectly give occasion, any more than the proclamation of American Independence is chargeable with all the acts of outrage and cruelty perpetrated by the British during the revolutionary war.

That some of the Christian brethren, have taken occasion from the testimony to beat and abuse a sister, a wife, and drive her off, is matter of fact. But to charge any thing of the kind to the Shakers, is exactly wrong. According to St. Paul, there is neither male nor female among them, yet I am bold to say that since Adam fell, woman never was treated by man with tender kindness and respect, superior to what is commonly manifested among the Believers.

"They are a set of worldly-minded, cunning deceivers, whose religion is earthly, sensual and devilish."

These are the words of Brother Stone in his letter of July, 1806. And the proof of this objection was the noisy report, "The Shakers are come to take people's lands. Every one that joins them must immediately give up his deed to the Elders!"

The Christians were considered as very near to the Shakers in their doc-

trine and worship, is one reason why many things may have been imputed to the latter, which properly belonged to the former. Some Christian fathers who had the general title of land vested in them, in which others had a lawful partnership, refused to give separate titles according to their promise, but dispossessed their former brethren by profession and nearest kindred in nature, from their valuable and lawful possessions, merely on account of their faith.

The Christian church at Paint-lick, refused to make a title to brother Houston for land which he had lawfully paid for, merely on account of his faith. But so foreign from this has been the conduct of the Shakers, that upon land which they purchased and paid for, mainly for the relief and benefit of others, not less than eight families are commodiously settled.

This I mention distinct from the daily stream of beneficence that flows from their threshold, for which they receive nothing in return but love and thanks, much less the unlawful surrender of a deed. Who then is the worldly-minded, cunning deceiver?

“They prophesied that such as rejected the testimony would lose their former life and power: “But,” says Brother Stone, “now the work of God goes on in spite of all the Calvinists, Shakers, and devils in hell. Now we know your prophets are liars.”

(TO BE CONTINUED.)

SEEK thou in life's bright morning
The priceless gift of truth;
With God thy friend and helper
Blest are the days of youth. A. E. N.

HEALTH NOTES FROM MT. LEBANON.

No. 2.

MARTHA J. ANDERSON.

SLEEP.—When people turn night into day, and keep in a state of unnatural excitement, there is no normal sleep; hence the increasing use of narcotics. The old adage “Early to bed, etc.,” contains a goodly amount of wisdom. The members of our household usually retire by nine o'clock, or earlier if they choose. The quietness and harmony of our surroundings enables most persons to sleep well. We arise at five or half-past five A. M., the early chores are done, such as milking, taking care of teams and furnaces by the Brethren, kitchen and dairy work by the Sisters; some of us make it a rule to go out in the fresh air, breathe deeply and take a little exercise before breakfast. As soon as we are up all the bed clothes are taken off and laid across chairs and nicely aired. The windows are thrown wide open during the breakfast hour, and if the weather is mild all the forenoon until half-past eleven, when the rooms are put in order. No one sleeps on a feather bed; we have bedsteads on rollers so they can be easily moved about; the footboard is low and the bed clothes hang loosely around the sides, so the air can have free circulation. We use wire spring beds and have mattresses. Great attention is given to drainage, so we do not have sewer gas to breathe. Our bath-rooms and water closets are well ventilated.

LABOR.—We have no allotted hours of labor, as we are not the wage slaves of any soulless corporation; we all have a united interest to build up our communistic home, where all share equally of the blessings of existence. Formerly, Brethren had occupations that kept some indoors most of the time, such as putting up seeds and broom making; competition has ruined their business, and they are obliged to do what little they can in the line of farming, gardening and orcharding to get a living. We have some carpenter-

ing and mechanical work that occupies the time of a few.

The Sisters make white shirts, by water power. The younger Sisters are the operators; they run the machines eight hours a day and frequently change employments. Those who are in places of care and trust usually work the hardest, and their hours of toil are the longest, because there are many duties devolving on them. In a communistic home the Scripture is fulfilled, "He that would be greatest among you let him be the servant of all."

CLOTHING.—The day of cloth weaving is past—an industry that was carried on for many years in our Societies. Fabrics are procured more cheaply than we can make them by hand, but none are so durable. We do our own tailoring and dress-making, and knit our own hose, especially for winter wear, from home-made woolen yarn. The clothing of the Sisters is more uniform in style than that of the Brethren, and we change our fashions only when we can make a garment more comfortable and comely. The Sisters wear knit or flannel underwear in winter, and our skirts are attached to waists. We do not encase ourselves in corsets, believing that nature constructed the intercostal muscles and ribs to be self-supporting, and that any artificial aid weakens the thorax and compresses the vitals to the detriment of the health, besides destroying freedom of motion. We have good warm home-made shoes, common sense and comfortable in every respect, so we can take a firm, elastic step, and are not tortured with corns, bunions and chilblains, which come from wearing tight shoes and thin stockings. Our light lace caps save us from wearing wads of false hair and hours of hair dressing.

IMPROVEMENTS.—Great improvements have been made in the past few years in labor-saving machinery. Our washing is done with much less drudgery. A good mill for cleansing the clothes and a wringer, both run by water power, saves muscular strength. In summer our clothes are dried out of doors on stationary gal-

vanized wires around a well kept lawn; in winter by hot air in a small room. We have a brother who is an excellent machinist, to whom we are indebted for many conveniences.

RECREATION.—We seldom leave home except on duty. In summer and winter the family have a day's outing, and sometimes a company of Brethren and Sisters visit other Societies, or spend a few days from home for a change and recreation. The boys attend school in winter, the girls in summer, and when they are not in school they are receiving an industrial education, mingled with innocent amusements. The younger Sisters have an hour for music each day, and in the summer evenings take great pleasure in playing croquet on the lawn, or taking a pleasant walk through the orchards and gardens; they also have flower beds requiring their care and attention. Our evenings are spent in reading, writing and knitting; we have some kind of meeting nearly every evening, either for worship, general reading, singing or mutual improvement.

We endeavor to keep well informed on general topics of interest and reform; many papers are taken in the family, both secular and spiritual, and as we do not believe in light reading or frivolous amusements, we strive for ethical and æsthetical culture on the higher planes of thought and life.

MT. LEBANON, N. Y., 1892.

BELoved ELDER HENRY:—We should be very much pleased to have this little item of the history of New Lebanon reprinted in the MANIFESTO. It will be of interest to our people. M. J. A.

NEW LEBANON.

FROM the time of the settlement by John Wadhams, to the breaking out of the Revolution, that part of the country lying along the western slope of the Taghkanic Mountains, rapidly filled up with families from Connecti-

cut, Rhode Island and Massachusetts. At the north of Wadhams, reaching to the county line of Rensselaer, were the families of Noah Wheaton, Benjamin Perry, J. Sanford, E. Bennett, Thaddeus Patchen, and two families named R. Treat and Davis. On the south and west were Eleazer Deming, Jarvis Mudge and Gideon King. These last owned large tracts which had been procured by grants from the General Court of Massachusetts for a mere nominal price. South of these lands was a tract reaching to the line of Richmond, which was purchased by Charles Goodrich, of Pittsfield, Mass., who obtained a grant from the General Court in 1761. "In 1765, a brother of Goodrich, named Benjamin, settled on these lands with his sons, Daniel, Benjamin, Samuel, Nathan, David, Ezekiel, Isaiah, Jeremiah and Enoch; Jeremiah and Hezekiah Osborn and Israel Talcot settled there about the same time." These persons came from Ridgfield and Wethersfield, Conn.

Within the next five years several other families settled here, among whom were Duncan McArthur, John Spier, Talmage Bishop, Aaron Kibbie, Caleb Shapley, Reuben Wright, David Darrow, Matthewson, Jessup, Ives, Patterson, Grant and others. The lands on which these settlements were made now constitutes that part of New Lebanon called Mount Lebanon, or Shaker Village. Every one of those mentioned, with the exception of Ives, Patterson and Grant, afterwards became Shakers. Noah Wheaton, Treat E. Bennet and E. Deming, living in the northern part of the

town, also became members of that Society.

During the Revolution eight of the persons who afterward joined the Shakers, were in the battle at Bennington, and some of them did faithful service during the war. It is the boast of the members of that Society that not one of them ever applied for a pension.

Jarvis Mudge, Jno. Gillett and Samuel Johnson, who were on the committee to draft resolutions instructing the Representative in the Provincial Congress, June 24, 1776, lived near the Springs. The children of Mudge sold out and became Shakers. Gillett was a lieutenant under Capt. Sylvester Gillett, and was the father of Hon. R. H. Gillett. He removed to Vermont after 1800. Samuel Johnson was the first pastor of the Presbyterian church of New Lebanon. He died among the Shakers, as well as Joseph Meacham, the first Baptist minister in New Lebanon, who was the first convert to Shakerism in that place.

We have in this and previous communications confined our early history of the settlement of New Lebanon to that part of the town which, up to 1787, was considered to be a part of the province of Massachusetts. The settlement of the line between New York and that State, transferred over a half-mile in width to New York. The district, however, was claimed to be a part of the county of Albany, and known as "Kings' Hamlet," subdivided into precincts, called New Lebanon, New Canaan, New Britain and New Concord. The settlement

of New Canaan, it is claimed, commenced as early as 1742, but that portion of the district called New Lebanon was not settled until about 1762, except by a few hunters, who erected a block house on or near the Kinderhook creek, in the western part of the district

During the Revolution the district took an early stand in sympathy with the New England people, nine companies of minute men were organized along the line between New York and Massachusetts reaching to Vermont. One of these companies, under the command of Elijah Bostwick, was called the New Canaan Company, while the New Lebanon Company were under Capt. Elisha Gilbert. North of New Lebanon was a company commanded by Capt. Asa Douglass. Before the war all these companies made a rendezvous at Capt. Douglass' place, where they were joined by a large party from Pittsfield and Lanesborough, Mass. Between Lebanon Springs and the Rensselaer Manor there was but one house, occupied by a wealthy farmer named Thaddeus Patchen. The Canaan Company on their way north took possession of Mr. Patchen's horses, wagon and harness, and, notwithstanding Patchen's protest, forced them into the service, and drove to Bennington. A grandson of Mr. Patchen used to relate this circumstance as an outrage committed upon his ancestor. There were tories residing in the district who were in the battle at Bennington, as well as Whigs. But they fought on the British side. None of these last returned to their homes. Those not slain made

their way to Canada and never returned. A son of Capt. Douglass, going over the battle field after the battle, found the body of one of his near neighbors. He cut out a piece of his shirt with his knife, and on his return presented it to the man's mother, saying, "I cut this out of the shirt of a dead tory at Bennington." As this woman had manufactured the cloth of which the shirt was made, it is no wonder that she fainted at the sight of it.

HOME INTEREST.

—
ASENATH C. RUSSELL.
—

I NEVER enter this hallowed place within whose walls our gospel parents have so often met to renew their vows of consecration, and to return thanks for blessings received, but that the question presents itself, what must I do, as one of their children while sharing the benefits accruing from their upright lives?

The answer is, give all as they have done, to the cause in which you have enlisted.

With advantages superior, in many ways, why should I set bounds to my sacrifices? I cannot expect the reward which they have for long service, yet I would be so faithful to the duties of my day, that my treasure may be satisfactory with this thought ever in mind—I will make use of every opportunity for spiritual or mental growth.

As I give in daily service

All I have, with willing heart;

In these seasons for improvement,

I would take an active part.

Why should not my strength be given,

Though my talents may be small;

To my home and dearest kindred
 Who have consecrated all?
 Like the busy bee in summer,
 Culling sweets from every flower;
 As the days are swiftly passing,
 Let me fill each golden hour.
 Wheresoever duty calls me,
 I would work with mind and heart;
 Meagre service though I render,
 Act the Christian's noble part.
 Life is one broad field of labor,
 Fraught with unremitting toil;
 Calling forth our best endeavors
 As we cultivate the soil.
 I would not give all my service
 To sustain the mortal part;
 Rather, grow the Christian graces,
 These, will sanctify the heart.
 Dear companions, in life's pathway,
 We have journeyed, side by side;
 As the shadows round us gather,
 Naught our interests shall divide.
 To the work that is assigned us,
 We will give both hand and heart;
 Till life's mission is accomplished,
 Be resigned to act our part.

Enfield, N. H.

EAST CANTERBURY, N. H., FEB. 1892.

MY GOSPEL MOTHER:—Let me be one of the first to congratulate you on this your natal day. As I write I am thinking how good it will be to have you recover your health. To me the house has almost lost its rest, its quiet and social relation. But with these passing days, I can think, think of the life I have left and of the life I am going to lead. As you know my highest ambition is to lead such a life that I may be blessed of God. I feel that my mission on earth is to do good.

When you think of me let this be the thought; "There is a young man who is trying to live a pure life." My ideal of a Shaker is a worker, a live worker for the up-building of our Zion

home both temporally and spiritually.

I believe these will be the principles that will make this gospel increase. This is the kind of a man I wish to be. I would be clothed in the full armor of true manhood in the gospel; cultivate pure thoughts, sacrifice myself and always be working for the interest and welfare of my Brethren and Sisters, who are my greatest treasures on earth, so said Father James and I want to be able to say the same. Believe me, I am sincere.

Perhaps the following words may please you: they interpret my feelings.

"So keep up heart and courage, friends,
 For home is just in sight,
 And who will heed, when safely there,
 The perils of the night?"

And so I look through all the clouds I meet and the trials and temptations of life and think;—"I have an aim in life and I will reach that height if it takes my whole life to gain it." With love and many prayers for your speedy recovery, I am, Your gospel son,

WM. T. CRANSTON.

"It was now dark and Jesus was not come to them."—*Jno. vi., 17.*

OLIVER C. HAMPTON.

ALL visible motion of the universe seems to be a rhythmic energy. Every thing in sight moves by pulsations. Some call this motion and rest, but there is no absolute rest. If there were, there would be death, but there is no death. If the least atom of the universe could experience death the entire universe could and would become annihilated at the same moment by the same law. Rhythmic energy

means more motion followed by less motion in everlasting alternation. This energy in electricity is called positive and negative, and might as well be so called in respect to every thing else. What other or better explanation can we make of the ideas of good and evil, than that they are the positive and negative poles of the same great Magnet? All energy is invisible, being hidden in the mysterious realm of cause. We see only its effects. The visible result of rhythmic energy is perpetual evolution from imperfect, toward more perfect conditions. A spider tried nineteen times to ascend a wall; the twentieth he succeeded. The Church of Christ has always moved in subordination to the great law of rhythmic energy. Immediately after Jesus' crucifixion the Church seemed almost to come to a standstill and Peter concluded to "call it a half a day and go a fishing," and Thomas and Nathaniel concluded to go along. But shortly the Pentecostal meeting came on and away went Peter and all the disciples to the opposite pole of the magnet. Winter and summer, day and night—seed-time and harvest are all so many illustrations of the great law of rhythmic energy; pulsations in the heart of the visible universe. The movements—changes and divers dispensations of the Church of Christ; her winter and summer, heats and colds, sorrows and joys—defeats and triumphs, are so many positive and negative states, all gradually wafting her along the great highway of evolution toward more and more perfect and happy conditions. This divine impetus, in spite of our

miserable misgivings in times of comparative darkness, must, and surely will finally land every faithful believer in invulnerable peace and unspeakable glory and at-one-ment with God. Now although "Jesus was not yet come unto them and it was now dark," yet he was not far off and knew the exact moment to appear in their midst and not let them perish. So it is, just at the present crisis in the Church. The rhythmic energy of Christ's evangel is moving the Church calmly along through this "winter of our discontent" toward a summer of beauty and a sweet emancipation from the present cold and sorrow. Only let us abound in faith and good works and shortly we shall bask in the sunshine of the song of the Judean Shepherd. "He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him." Let us all become optimists and cease hanging out blue lights. Let us remember the comfortable saying of the rapt Seer of old. "For I know, saith the Lord, the thoughts I have concerning Jerusalem, thoughts of peace and not of evil; to give her an expected end." And who knows how soon "we shall come rejoicing, bringing in the sheaves?"

Union Village, Ohio.

◆◆◆
KEEP NEAR TO GOD.

KEEP near to God

And seek his love through prayer,
With caution walk the narrow road

Thorns may be even there—

E'en while we seek to walk therein

We're children of the earth—

And only as we cease from sin

We find the higher birth.

M. Whitcher.

BELOVED ELDER HENRY:—From a kind friend, Geo. C. Bartlett of N. Y. city, we received a very interesting description of the "Womans' National Council," held at Washington, D. C. Feb. last, together with clippings from the press concerning it. It was our friend's suggestion that all or part might find a place in the columns of the MANIFESTO, and only for its requiring too much space, we should have sent it long ere this, that all the readers of our little monthly might the more fully rejoice with us, in the work being accomplished by brave and noble women. We send a few selections therefrom, which we place at your disposal. Upon re-reading those papers a short time since, many thoughts were awakened a few of which found expression in the following article. C. A.

From an address by Frances E. Willard, before "The Woman's National Council."

IN the sixteenth century lived St. Philip de Neri. Among his favorite pupils was a young man who became a student in a famous Italian university. One day he went with joyful voice to tell the saint of his successes and his hopes. "I have entered the law school," he said, "and am delighted with my studies, in which I make great progress." The calm, gentle eyes of the saint regarded him fixedly as he asked, "Very well, my son, when you have finished the course, what do you mean to do then?" "Take my degree," was the answer, with an eager smile. "And then?" quietly queried the saint. "Why, I shall attract great notice by my learning, by my eloquence, by my acuteness, and gain a great reputation." Gently sounded the deep voice of Saint Philip as he asked, "And then?" "Why, I shall be promoted to great office and grow rich," answered his pupil, with enthusiasm. "And then?" repeated the Saint. "Well, then I shall marry and settle in life honorably and win great dignity and distinction." "And then?" came the question once more. The young man was puzzled. "Then—why, then I shall die." In his deep, sweet voice Saint Philip said, "And then?" The

young man made no answer, but cast his glances downward, and hurriedly went away.

The same question is still in full force; we, too, are swiftly carried onward with definite achievements in view, and when we have won all that we sought, back comes the deep, rolling surge of eternity's question, "And then?" Its answer waits; but that answer is as sure as God.

Still I turn with gladness to the life that now is and give to you in parting, those great words of Harriet Martineau's great brother James, who, focusing his mind upon the problem of the passing hour, has said:

"Of nothing can we be more sure than this: that if we can not sanctify our present lot, we could sanctify no other. Our heaven and our Almighty Father are here or nowhere. The obstructions of that lot are given for us to heave away by the concurrent touch of a holy spirit and the labor of a strenuous will; its gloom is for us to tint with some celestial light; its mysteries are for our worship, its sorrows for our trust, its perils for our courage, its temptations for our faith. Soldiers of the cross, it is not for us, but for our Leader and our Lord, to choose the field; it is ours, taking the station which he assigns, to make it the field of truth and honor, though it be the field of death."

THE RESURRECTION LIFE.

[Lovingly dedicated to the youth.]

ERNEST PICK.

IN Talmudic times a Gentile came to a Rabbi declaring himself ready to be converted if the latter could tell him the highest principle of his religion while standing on one foot. The Rabbi consented, and smiling, spoke: "Love thy neighbor as thyself." If I should be asked for the briefest definition of the life and doctrine of Believers my answer would be: "It is the Resurrection Life." Nothing else seems to me to more fully embrace our faith and existence. It not only explains all to him who discerns spiritually, but with scientific accuracy points out the place allotted to Believers in this world of planes and spheres of evolution. From this stand-point we may intelligently look

over and judge all the stages of life we have left behind and compass the bright horizon of progress before us.

It is the universal law that all things must grow from lower conditions into higher functions and states of being and the ultimate of all existence is to live as pure celestial intelligences. "Ye therefore shall be perfect, as your heavenly Father is perfect." Between the world pandering to the animal nature in various forms, and the heavenly spheres of purity, beauty and love, there stands, as a connecting link, all those who have outgrown the lower phase of animal nature, forsaken and left behind all the enticing vanities in order to be born again in the image of God.

The existence of a virgin class of both men and women is not a single unconnected case, but throughout the history of mankind we may trace an uninterrupted chain of virgin men and women, proving the growth of all progressive nations towards a spiritual, God-like condition.

Whenever individuals combine this most sacred ambition with genius, talent or knowledge then they shine as the brightest stars in the galaxy of the great and good and their names are repeated from generation to generation and their immortal influence reaches us through centuries, as the rays of the sun bring light and warmth to us through millions of miles. Plato and Apollonius, the Grecian philosophers, Michael Angelo, the prince of sculptors, Sir Isaac Newton, Florence Nightingale of philanthropic fame, Miss Frederika Bremer, and John G. Whittier, the Quaker poet. These with many others are the most noble fruits of an intellectual and spiritual life, preparing the way for the Resurrection Order.

The conception of a whole people on this plane of evolution is the greatest effort of a divine creative power, and whilst crowned with success they are placed to be the aristocracy of the land and the Levites of the nation.

This is the privilege and responsibility of Believers in the purest comprehension of their calling, untrammelled by the puny

selfishness or insufficiency of a fallen human nature. Hence the duty resting upon every one of our people to live up to the standard of our faith, to be moving onward and upward and not to settle down and remain stationary where we have been planted.

It is our souls' travel; and though in many a dark or stormy hour our animal inheritance would fairly try to persist in claiming part of us, the pure-minded and honest-hearted rest assured that they cannot perish nor the least harm befall them.

But after we have been shaped and modeled like clay in the hands of the Potter and passed the cleansing of fire and water, and when the "battle days are over" and the heat of the day has changed to the calm of life's evening and our vision still clearer beholds fields of a higher life where we shall walk with loved and cherished souls, how we shall praise and bless those who have pointed out the way, guarded our feet from stumbling, or extended a helping hand to the weak and weary, through speaking of courage and hope.

We may well, even now bless the order that keeps us, often enough against our will and feeling, in the strait and narrow way, and the roof that shields us from storm and strife; the house of our Lord wherein we have a share to help with our hands and hearts. For a work lies before us to will and to do. Every day we must rise conscious of our new life, filled with nothing but holiness and blessedness, our minds chaste and pure, our hearts without fear and reproach if we want to be accounted worthy to attain to that world and the resurrection from the dead.

"Forgetting the things which are behind and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God."

Mt. Lebanon, N. Y.

"SOME folks think that their personal importance fills a large space in the Public eye, when it is all in their own eye."

THE MANIFESTO.
MAY, 1892.

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

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Editorial.

ALTHOUGH there may be many things which demand our special attention from day to day, those very same things after which "the Gentiles do seek," there is great danger of losing sight, more or less, of some of the features of our high calling in Christ.

Naturally, there is a strong gravitation toward the elements of the earth. It is the rudimentary life of the whole creation of God. Beyond this, however, man has a better hope. His attractions are toward a spiritual state which becomes in him

a new life, a life of holiness unto the Lord.

Our religious profession has, also, an exaltation which will most assuredly carry us beyond those qualities of the mind which are the life of the children of this world. There may be duties which, imperatively, demand of us a careful recognition, and which are so closely associated with others of a superior quality that they can never be separated without an injury to the individual being. So long as we hold an inheritance upon the earth, are dependent upon the blessings which it may afford, and are responsible for the deeds done in the body, we must be consciously or unconsciously influenced by its surroundings, and without the most careful watch over every phase of this life we may, in an unguarded hour, be led captive to a state from which it will be hard to become extricated.

Whatever there may be in the world that is influenced by religion, it must be a free-will offering of love and truth to the power that is over and beyond us, and the manifestation of a corresponding spirit toward the whole family of man. Led by the spirit of God and gifted as are the sons of God we may become the chosen messengers of a higher power, the heralds of salvation.

The beautiful message of God has not been delivered to us through a special, personal recognition. Its influence has not been by selfish

might nor by selfish power, but by my spirit, saith the Lord. Abundant blessings have crowned all our efforts to do good and we accept these treasures with thankful hearts. It is the promised hundred fold which has been so liberally bestowed and which in return must be accounted for with corresponding exactness.

Jesus in enumerating the blessings which are conferred upon his disciples, gave them to understand that among other things "the poor have the gospel preached to them," and this gospel was the revelation of good news. Jesus knew that the poor were a despised class, the slaves of the dominant power, and that this gift would raise them from such a low estate. They suffered in multiplied forms, as well as from the want of food and clothes, and all these the gospel of good news would provide. Indeed it would provide for them food and clothing and a home in which to find shelter. Is it any wonder that the poor heard him gladly?

We have no reason to call in question this wonderful advent, which proclaimed peace to all men, and then so lovingly administered the needed supply for the blessing of to-day. And what is the outcome of all this? Happiness upon the earth, and in the world to come an assurance of life everlasting. It was the gospel of receiving and of giving. The gospel for the poor, in

the things of this life as well as for the poor in spirit.

Jesus extended to all of this class, this kind invitation,—"Come unto me all ye that labor and are heavy laden and I will give you rest."

Have we not been blest with these same good gifts, and have we not heard the redeeming, gospel testimony? Most assuredly we have and in return are we extending the same blessing to those less favored than ourselves? If we are able to say, Freely ye have received, freely give, then we have touched the key note of success.

It may not be necessary for us to call the multitude together upon the mountain, nor go with them into the synagogue to read the Law and the prophets. These were beautiful forms in which to reach the ears and possibly the souls of the multitude that Jesus saw, and he accepted the proffered opportunity, as in harmony with his divine mission. No wonder the common people heard him gladly. It was affording them a superior privilege. They had but very few books to read, and but very few persons among the thousands were able to read, even though they could have the books.

To-day in our land of promise, everybody reads. Every man, woman and child has his book or paper, and it may well deserve to be called the reading age. Thousands and thousands of homes are visited every day with information that has

been gathered from all parts of the world, and the influence of the good words that are scattered broadcast over the whole earth are quite beyond our ability to estimate. Certainly there can be no excuse for any one to remain ignorant.

Even our little messenger is sent abroad into a few families bearing this pleasant salutation, "on earth, peace, and to all men and women, good will."

NOTES ABOUT HOME. Mt. Lebanon, N. Y.

North Family.

April, 1892.

THE spring opened upon us in a very promising manner, but we are now having a very cold wintry spell.

Have sowed one field of oats, and are preparing other land for the good seed.

It seems to be a time of great agitation in the world of ideas, but very little inclination to settle down to practical, unselfish, right doing.

We are bearing aloft the gospel testimony which is truth: it is mighty and will prevail. In kindest love, D. O.

Shakers, N. Y.

APRIL came in full of warmth and sunshine, and we almost fancied summer was here. We were busy preparing for spring work, when lo! we felt the icy breath of chilling wind, which warned us that one sunny day does not make spring. A few oats have been sown.

We had an unexpected visit a few weeks ago, from two very worthy and esteemed Brethren, Benjamin Gates and Levi Shaw, of Mt. Lebanon. We were very much pleased to see them and regretted that their stay was so brief. We know the world moves, but Mt. Lebanon and other

Societies would miss their talents. As all are not blest with the same number of talents, yet we can love and appreciate all our gospel friends, by kind words and deserving praise while they are still in the body with us.

Instead of jealousy let us appreciate those who are blest with more talents than we are. So long as they will put them to a godly use;—crucify self, and build up Zion. This is Christian, not worldly.

We are pleased to say that our good and worthy Br. Chauncey Miller, who has been a sufferer for some time, is slowly gaining strength. May he be spared to counsel and cheer us many years, is the wish of his many friends.

Our beloved Ministry arrived at the Valley on the 30th ult., in usual health, our good Elder Daniel not being able physically to come. We believe it is the first time during his long service in that Order, that he has failed to come to Watervliet with the rest of the Ministry.

We regret his absence very much, but know with his present affliction it is the wisest course he could pursue. May warmer weather and renewed health bring him in our midst again. He has always been a minister of life and peace.

While we are preparing the ground for earthly crops, let us not forget to prepare the spiritual part of our being also, for if we sow not, neither shall we reap, temporally; the same will apply spiritually. Has not the spiritual ground lain fallow long enough?

Shaker Station, Conn.

South Family.

SPRING has arrived once more, bringing duties which faithfully performed give a present satisfaction and happiness to be constantly enjoyed. The more perfect the plans of action carried on by united and harmonious effort for the good of all, so much greater their attainment in loftiest virtue, and their exemplification of godlike principles and spirit. The Creator has filled the material world with analogies, which make an irresistible ap-

peal to the attentive observer; every object having the power to suggest ideas incalculably more important than anything belonging to itself:

“God diffused through every part,
God himself triumphant in every heart.”

Spring has apparently come to stay, and we expect to commence farming this week. A little gardening has been done in this vicinity. Our firewood is about all housed and we are now thinking of the summer work. We have done a good deal of repairing this winter, and are now fitting up a large shed for grain in an out lot.

Spring cleaning is rapidly advancing. But while laboring to be faithful in temporal things, we feel the need of so laboring that temporalities may be subordinated and truly related to the spiritual life. Our meetings are often scenes of spiritual satisfaction, where an abundant flowing of divine love and power may be experienced. It may not be out of place to mention the good ministration enjoyed by us on the occasion of good Elder Abraham and Br. Franklin's visit with us a short time ago. The health of our family, good and of the Society generally. M. W.

Ayer, Mass.

SPRING has come at last and the hills and valleys have for a long time been covered with snow and ice. This has melted away before the genial rays of the sun to give place to the beautiful green verdure that nature sends forth to invigorate and give new life.

What an inspiration we feel while breaking away from the indoor prison where old winter has held us with his icy grip. With the music of the robins and the bluebirds we march out into the sunshine of God's goodness and shake ourselves from the lethargy that has gathered upon us.

O what a touch of inspiration old Sol has upon our being, as he sends his cheery rays down to us. It seems to sweeten all the sour places, ever telling us to cheer up and look above the clouds, where we shall find the sun is still shining. What a lesson to learn for life. When the burdens

press upon us and we feel a little disposed to say so much and no more, how noble it is to look up into the sunshine and put on the armor of God.

Let our hearts be full of words of love which are the brightest flowers of earth's existence. They make a very Paradise of the humblest home. They are jewels beyond price, and more precious to heal the wounded heart than all other blessings earth can give.

To think kindly of each other is good; to speak kindly is better, but to act kindly is the best of all. Let us have this the work of the day.

Our thanks go out to Br. Daniel Orcutt for his words of wisdom to the young. None too much, none too plain. Discipline is the greatest former of character, and when we learn to bear the discipline that is necessary for a growth in grace and righteousness we shall have far better conditions in Society.

Spring's work has commenced, ploughing and sowing. Our wood is all housed in good order with the expectation that some of us will stay another winter on this side of the river. Work done for God goes with us into Eternity. Work done for earth perishes with us. A. D. B.

Shirley, Mass.

Apr. 1892.

NEARLY all who visit Shirley, speak of its beautiful location. Its grounds rising from the Nashua river on the east to a considerable height above the village on the west, and both the North and Church families shielded by well wooded hills above, and to the north, together with the easily cultivated, sandy soil, causing a natural drainage, is all conducive to the good degree of health generally enjoyed by its inhabitants.

The winter now about past, as the appearance of spring birds plainly declares, has been somewhat of an unpleasant exception; in fact, we have had the most unhealthy season remembered in a residence of forty-three years within her borders; but one after another the invalids

are taking their places at the table and in our devotions, so that with the melting snows and the warm sunshine, we hope the gloom of winter and of the sick room, so far as they have prevailed, may pass away together.

To the soul dwelling in the light of God's love, there should be little of gloom at any time, especially when favored as we are, with so many blessings, temporal and spiritual, not the least among which may be reckoned the visits of dear gospel relation from distant Societies. We have in this respect, been much blest by calls from Elder Joseph Holden of the central Ministry, Mt. Lebanon, N. Y. Also as in several other Societies, by Elder Abraham Perkins and Br. Franklin Youngs, from Enfield, N. H.

Time has made its mark in the more than forty years since we first met Elder Abraham, but the marks show a well ripened maturity in gospel travel toward the heavenly goal, where we hope to meet him in the eternal sunshine.

The MANIFESTO is always welcome, freighted as it is, with many words of wisdom and encouragement, of which we do well to take heed. We bless all who help to make it so interesting and instructive. Would that many more might find that interest in the truths it teaches, that would lead them to make the requisite sacrifice, to become honest defenders thereof, which can only be done in lives truly devoted to its communal relationships.

J. W.

East Canterbury, N. H.

Weather Record, for Mar. 1892.

Highest Temp. during the mo.	49.
Lowest " " " "	3.
Mean " " " "	26.6
Total rainfall and melted snow,	1.36 in.
Snowfall, " "	6.50 in.

N. A. BRIGGS.

April, 1892.

AFTER a few days of rejoicing in the anticipation of an early spring, we are suddenly and unceremoniously thrown back

into the climate that would have done credit to the month of March. That winter has gone, however, seems to be quite certain, as there is no snow to be seen and how can it be winter without snow?

And then one or two little birds have ventured to return from their southern home and sing us the first songs for 1892. Such signs are unmistakable that spring is again near at hand and we shall console ourselves with the thought of "The good time coming."

Some of the Brethren tell us that all their fire wood is sawed and housed. That certainly is good news and shows a commendable zeal, as the premises about the buildings can then put on better appearances, and yet a large pile of fire wood well sawed and split should rather make the heart glad than otherwise.

In our door-yard we had not less than 250 cords of wood that was sawed by steam power. It is gradually moving toward the wood houses, but warmer days will come before it is all under cover. 250 more cords are hauled to the mill in logs and sawed by water power. An excellent double splitting machine reduces this to the proper size for burning. Several other forms of machinery will be brought into use before all this great body of wood reaches its final abiding place.

Br. Arthur Bruce who has the charge of our garden, is so sure that spring is marching right along, that he has already some hundreds of beautiful tomato plants ready for transplanting. Several bushels of potatoes are also all set in systematic order in a warmer temperature than they have been in during the winter, which sends out the sprouts for early planting. This is taking time by the foretop, and insuring a good crop of potatoes although it may cheat the potato bugs out of their anticipated feast. When the Bugg family arrives the gardener has only to say; Sir bug, you are just a little too late. *

Sabbathday Lake, Me.

April, 1892.

A GLANCE at the Calendar tells that it is time to prepare the notes for next month.

Every growing plant is budding into life as spring is renewing her royal robes and the feathered songsters are pouring forth their lays of joy. The robin returned to us on the 27th of March. Others followed later on and now we have music from a thousand tree-tops.

The sawing of the wood has been going on for the past week. Thursday we had a "little fire" and a "big scare." The sparks from the engine fell upon the roof of one of the woodhouses and ignited. The wind was blowing and it spread with great rapidity while ladders were being erected, but by vigorous efforts it was soon extinguished. Thus a good servant was prevented from becoming a hard master.

There has been a small maple harvest this spring. We are thankful for a little of this rarity as we cannot be blest with an abundance.

The saw-mill has been booming for the past week and the logs are fast disappearing from the mill-pond.

We are often remembered by kind letters from our gospel friends whose homes are far away, and also by a spiritual telegraphy, of the existence of which we have lately had powerful proofs. A. S. C.

SHAKER STATION, CT. APR. 13, 1892.

BELoved ELDER HENRY:—We are sorry to be obliged to chronicle sad news. Our beloved Elder George lies dangerously sick with pneumonia, and probably cannot live.
D. ORCUTT.

Sonyea, N. Y.

April, 1892.

FOR many days we have been looking through clouds of snow for the coming of spring or the "Resurrection of Life;" now that it has dawned in all its beauty, glory and perfection, the birds of the air wondrously declare that new life is springing up everywhere, and all the earth is glad again.

The old mill is in motion from morning till evening. The music of sawing is heard, and many have come from the east and from the west to get their sawing done, for here is the test of good work.

Sister Maria Dutcher has left us for a more sunny residence in the "Summer

Land." Now that she has crossed the bright river of life, we trust she is happy in her new home, with friends who long ago passed to the other side where "There is no death."
G. D. G.

Union Village, Ohio.

DEAR EDITOR:—If the subject of spring had not been worn threadbare, I fear I should be tempted to fall into a romantic frame of mind and spin out a yard or two of spring poetry which on falling into your hands would find its way into the waste basket where all such poetry belongs.

The first fat robin dropped into town a few weeks ago and I addressed him in a few lines from Irving's 'Birds of Spring.'— "Oh, could I fly I'd fly with thee!" etc.

The furnace is now in good running order and the Office, Post Office, Dwelling house, and Infirmary are heated by steam.

A good story is told of the difficulty with which anthracite coal was made to burn under a boiler when the attempt was first made to use it as a fuel.

The coal was put into the furnace on top of a large amount of wood. It was raked and poked and blown all the forenoon, but the "black stones" showed no signs of burning. At noon, utterly disgusted, the proprietor and his men slammed the furnace doors and went home to dinner. When they returned at one o'clock, they found every thing "red hot." All the coal needed was to be let alone. This is just what any hard coal fire needs if the coal is to be consumed with economy. Poking, shaking, raking down ashes, and all other means employed for disturbing the fire only result in waste.

The carpenters are busy this week putting a partition through the lower end of the dining room allowing two good sized rooms, one for the Brethren's waiting room and one for the Sisters, which will be very convenient, having only to slip out of the room into the dining hall.

Hearing so much about our recent improvements, I wonder if our Editor would not like to come and see us? You may take this as an invitation.

The presence of good manners is nowhere more effective than in the household and Emerson says: "Good manners are made up of petty sacrifices," and certainly nothing can more thoroughly secure the harmony and peace of the family circle than the habit of making small sacrifices one for another. A. B. G.

Dayton, Ohio.

BELOVED ELDER HENRY:—We have just finished putting up a set of laundry machinery, consisting of a new mill, two galvanized iron tanks, a tub for rubbing out clothes and a tub for boiling and bluing the clothes.

We had August Frederick from White Water, helping us put up the machinery and another Brother, John Tyler, came with him as a visitor, but instead of visiting he went to work and helped us put up the machinery. [Our best love to Br. John for his new style of visiting. Ed.]

Brother Moore Mason is busy setting out plants and transplanting them from one bed to another. He has a fine lot of them.

We are also tearing away the old laundry building. Brother Moore and the writer had a very pleasant visit at Union Village, a few weeks ago. We enjoyed the company of the Brethren and Sisters very much and on the Sabbath had a very good meeting. Elder Napoleon Brown preached an excellent sermon and several of the Brethren and Sisters spoke. When we returned home, Elder Napoleon returned with us. The Ministry were with us on the 15th of February and the Sisters returned on the 18th but Elder Oliver stopped with us over the Sabbath.

Our meetings are good, especially on Sunday P. M. On Thursday evenings we have a singing school and a Sabbath school on Sabbath morning and a prayer meeting in the evening. Good gospel testimonies are spoken and sung in our meetings. The month of March was very rough and cold with a good deal of snow and rain. We will send our love to all the Societies who read our home notes. H. W. F.

West Pittsfield, Mass.

DEAR EDITOR:—The introductory days of April were so balmy and sunny, that glad anticipations of an early spring had been raised, but the cold wave now passing over us has somewhat blighted our hopes.

Nevertheless, relying on the promise that "seed-time and harvest" will come, we have commenced ploughing and trust that if we sow with a liberal hand and exercise proper care thereafter, we shall be blest with a rich harvest.

The roads are in better condition than they have been in some former seasons at so early a date, yet transportation over them has been somewhat impeded.

Our worthy Leader, Elder Bishop of the East family, has for some time past been in a low condition of health, but we are pleased to note that he is gradually improving and that, although he has passed the bound of years allotted to man, he does not purpose to leave for the Spirit World yet. We hope he may be spared many years to come, to counsel, bless and aid those who so much need his fatherly care. Eldress Lois of the same family is also very feeble. May she receive the balm of healing and long live to guide the little flock now under her charge, into paths of righteousness. Br. Ira is still an invalid and our united prayer is, that the omnipotent Father who is cognizant of his sufferings and of our needs, may bless him with renewed vitality and strength, and make his days many and full of usefulness.

We rejoiced so much in the cheering interview, (though entirely too brief) with our loved and esteemed Father Elder Abraham, while on his late westerly trip, that we cannot forbear mentioning it even now. Those worthy veterans of the cross will soon be called hence to join the band of immortal heroes, who have "fought the good fight," won the laurels of victory and are now triumphing in their conquest.

It is always a satisfaction to read the kind words that are said in regard to our aged fathers and mothers, and indeed it seems commendable to mention their worthy deeds and uprightness of character

while they are yet with us, that they may know they are loved and appreciated.

Br. Franklin Youngs who accompanied Elder Abraham was truly a welcome guest, and we hope he may bless us with his presence many times in the future.

J. L. S.

Alfred, Me.

April, 1892.

BELOVED EDITOR:—While there is nothing of particular interest to mention, yet I am afraid Elder Henry will think I have lost those pencils he sent me if I fail to write a few words.

Our February notes it seems were too late and March notes were neglected from a press of other duties.

April has seemed more like March. It is true the robins and some other of our singing birds have come but the cold nights, and cold, windy days should think might give them the bronchitis.

We cannot give as good a record of health as at the North Family, Mt. Lebanon. A disagreeable distemper prevailed through the most of March, and but few in Society or the towns around us escaped it. In many cases, there was a tendency to pneumonia. Our worthy Br. Richard Gilbert was so attacked and it took him from our sight, but not from our memory. His twenty-five years of earnest struggles had given him a degree of victory, and now he will be permitted to complete the work he had so well begun.

The ground freezes every night so no farming or gardening is in order yet.

Our Lebanon Sisters are ahead of us in the house-cleaning, as Elder John is afraid of colds and other troubles if Sisters commence too early. Brethren finished sawing wood and most of it is split. This too was delayed by the epidemic.

When next month's notes are written, it will seem more like spring and the promise old mother nature will be giving of good things to come, will give us renewed hope and courage. Let us look well to our spiritual sowing that the harvest may be abundant.

F. C.

Enfield, N. H.

“THE plowing time is only a preparation for the coming flowers and fruit; the soft rains will come, the genial sunshine, and some day you will be glad of the plowing, for there is an agriculture of the soul, as well as of the land.”

Yea, the plowing and harrowing time has come again, as we have faith to believe it will many more times, before mother earth shall “be rolled as a scroll;” soon the fruit trees will look like giant bouquets, perfect marvels of loveliness! The foliage trees don their mantles of leafy beauty, and we wonder in amazement each Spring-time as if it were the first, what secret power evolves this display of art in nature, and as often, accept the ever-changing panorama of the seasons, as one evidence of a supreme power.

But we will not make word pictures, for spring poetry has deservedly received many hard rubs, and mayhap spring prose would fare no better. We use the above quotation, for the thought it so opportunely gives at the close, knowing very well that some of our good readers will say in the language of our friend Ingersoll; “One world at a time,” but there are all varieties of dispositions and degrees of travail, which furnishes the necessary friction for development. Let those who do have an eye to the future, as well as the all important now, see if there be not some unseemly weed in the garden of the heart, which may be replaced by a thing of beauty which is a joy forever, some dry and withered spot that may be made more productive of good works, watered by the dews of charity, bearing in faithful remembrance from this beautiful Spring-time of 1892, that “there is an agriculture of the soul, as well as of the land.”

The maple harvest has been small, and we doubt if even the little folks had all they wished, on their annual visit to the sugar camp up among the maples, but we know they had a good time, for frolic and the old camp are inseparable.

The weather has been delightful for the season, more than a week of warm, sunny

atmosphere loosened the icy fetters of the lake unusually early, and Apr. 11th. witnessed its free play; we watch its liberation with a genuine friendly solicitude, for its ever moving, dancing waters seem to form a part of our valley home.

Kind remembrances to all. E. B.

A CHARACTERISTIC CHRISTIAN letter. The author was born in Boston, Mass. in 1663, and an ordained minister. His grandfather, Richard Mather was silenced in England in 1634 for non-conformity, and came to New England to enjoy liberty of conscience. The grandson, Cotton, must have thought that the liberty of conscience belonged especially to him and his Church, and that all others must be heretics and malignants, who had no religious rights unless by his approval.

BOSTON, MASS., SEPT. 3. 1682.

To Ye Aged and Beloved John Higginson: There be now at sea a skipper (for our friend Esasias Holdcroft, of London, did advise me by the last packet that it would sail sometime in August) called Ye Welcome, R. Green was master, which was aboard a hundred or more of ye heretics and malignants called Quakers, with W. Penn, who is ye scamp at ye head of them. Ye general court has accordingly given secret orders to Master Malachi Huxtell, of ye brig Porpois, to waylay ye said Welcome as near ye Coast of Cod as may be and make captives of ye Penn and his ungodly crew, so that ye Lord may be glorified and not mocked on ye soil of this new country with ye heathen worshippe of these people. Much spoil can be made by selling ye whole lot to Barbadoes, where slaves fetch good prices in rumme and sugar, and we shall not only do ye Lord great service by punishing the wicked, but shall make gayne for his ministers and people. Yours in the bowels of Christ.

“COTTON MATHER.”

Chief Points of Difference between Intelligent Hindoos and Orthodox Christians.

THEY do not believe in the inspiration of the Bible above that of any other so-

called sacred book. They say: “The true scriptures are two—the volumes of nature, and the natural ideas implanted in the mind. The wisdom, power and mercy of the Creator are written on the universe. All ideas about immortality and morality are primitive convictions rooted in the constitution of man.” They do not believe in divinity of Christ. They say: “God himself never becomes man by putting on a human body. His divinity dwells in every man, and is displayed more vividly in some. Moses, Jesus, Mohammed, and other great teachers appeared at special times and conferred vast benefits on the world. They are entitled to universal gratitude and love.” Indeed our doctrines of the Trinity and the divinity of Christ, are stumbling blocks to the native mind, and the Christian missionary often finds himself involved in unprofitable discussions as to the comparative merits of the Hindoo triad and the European Trinity, and the comparative evidence for the incarnation of Chrishna, and the incarnation of Christ. The uneducated native prefers, if he is to have a triad and incarnation, to keep his own. The educated native thinks that triads and incarnations, belong to a stage of mental development which he has passed. This is the testimony of scholars as well as missionaries who have lived longest in India.

GIVE TO THE CAUSE OF CHRIST.

LIDA B. SETTLES.

THERE can be no doubt in any thoughtful reader of the holy Oracles, of the fact that the good Father has made it obligatory on all his children to give to others, or that He has in some way made the salvation of men depend on their giving to the needy.

“The poor you have always with you,” said Jesus. Why should it be so? Why does God, who is the owner of all, allow his children to want for the necessaries or even the luxu-

ries of this life? Does the tender Lord have no sympathy for the sufferings of his beloved? Why does He apparently so neglect them? He does not. He has given his poor into the care of his Church, and his word is replete with instructions and admonitions to be tenderly careful of them. This is much better than feeding them by miracles, for the rich need the poor quite as much as the poor need the rich.

Ministering to the poor with no stinted hand, as God gives, and lovingly as Jesus gives, who fed his followers in the desert, is the very wisest and the best means of keeping the hearts of the rich warm, and keeping them in remembrance that all they possess they have received of God, and that they in the meantime are but "stewards," of the grace of God; that they do not own their riches, but have themselves been bought with a price.

They are not their own, but the whole creation is dependent on God. This law of giving is not confined to the wealthy; the poor must give; nor must they hesitate because the offering is small, for

"He gives not best who gives most,
But he gives most, who gives best."

If then the poor cannot give bountifully, let him give freely and what he wants in his hand let him give in his heart.

"He gives well that gives willingly."
"The Lord loveth a cheerful giver."
Oh, the love that never faileth will always find something to give.

Jesus says, You should love one another, as I have loved you. This

commandment, John says, we have had from the beginning, yet it is essentially new in the measureless amplitude given it by the Savior when he says, "As I have loved you," so love each other.

Can we measure the love of Christ? As well try to scale the heavens, or to grasp infinity; but one effect of that love pertinent to our present inquiry, is "that though he was rich, yet for our sakes he became poor." So poor that a tear starts unbidden from our hearts, when we read his own description of it:

"The foxes have their dens and the birds of the air their nests, but the son of man hath not where to lay his head."

A love so wonderful that it is willing to sacrifice not only unbounded riches, but life itself for its object, can hardly be exaggerated. Here then we have the example of our blessed Teacher, that we should love our Brethren and Sisters to the extent of giving all we have to save them.

May the Lord not only teach us what is right, but may his holy Spirit inspire us to embody it in our lives.

South Union, Ky.

SALT is a crude acrid mineral poison, a chemical combination of substances not far removed from a stable compound: therefore poisonous to a high degree. Its whole influence in relation to animal life is to kill. When it is introduced into man's body or any other animal organism it is acted upon as other poisons. The vital instincts attempt to throw it out through the excretory outlets or to eject it from the stomach by spasmodic action.

T. V. Gifford, M. D.

MORNING HERALD.

"And I will rejoice in Jerusalem; and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying."—ISA. LXV., 19.

CANTERBURY, N. H. 1891.

O, there'll be a song of tri-umph, When the bat - tle days are

o'er, When the house is set in or - der, And the tempt-er comes no

more; When with pu - ri - ty of pur - pose 'Thy whole life to God is

given; All the world can-not con - tain it, It will rise for joy to Heav'n.

MORNING HERALD.

It will rise, a morn-ing her - ald, Of Mt. Zi - on's tra - vail

here, And the hosts be-yond the lim-it, Of the tem - ple and the

sphere Will re - peat, "as in Heav-en, Up-on earth thy will is

done;" For "thy kingdom" is es - tablished, Glorious vic - to-ries are won.

THE WORLD'S FAIR.

We have received the last issue of the "WORLD'S COLUMBIAN EXPOSITION ILLUSTRATED," the only authentic organ of the Great Fair. The object of this publication is to give a complete authentic historical record of the Columbian Exposition. It contains 32 pages of official proceedings, and will give *photographic illustrations* printed on *Enameled paper*, of all the Exhibits, Buildings, and attractions of the great Fair. As a work of Art, containing the most interesting information, it is invaluable to all who wish to keep up with the times and learn of the great *International Enterprise*.

It will be published semi-monthly early in the fall, making eighteen copies for present year. Price, \$4, postpaid; 25 cents a copy. Subscriptions taken at this office, where the paper can be seen, or send 25 cents for sample copy to

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218 La Salle St., CHICAGO, ILL.

ARMY AND NAVY SUPPLIES.

The Government Buying Royal Baking Powder.

New York Tribune.

LARGE purchases of baking powder have recently been made by the United States' Government. In one lot 80,000 lbs. were bought of the Royal Baking Powder Company.

During the last year, including the contract just made under date of March 5, the Royal Baking Powder Company has supplied over 212,000 pounds, or 106 tons, of baking powder for the United States' Government and its Army and Navy officers.

For many years the Government has given its orders for Royal Baking Powder in preference to all others, it being found that this is the only Baking Powder that will keep and retain its strength in the various climates to which it is sent by the Department.

Whenever the Government wants the most trustworthy article and the best in quality it prefers the Royal, as this brand was found to be superior to all others in leavening power by the official chemical tests, made at the instance of the Government, in the Agricultural Department, at Washington.

ALLEN EASTMAN CROSS contributes a fine tribute to Cardinal Manning in the April *New England Magazine*. It is based upon a newspaper paragraph, which in noting his beneficence said that, at his funeral the best thing said of him was, "He was good to the poor." This alone is a noble epitaph." Mr. Cross takes this for the title and central idea of his poem, which all lovers of Manning will cherish.

THE purchase and absorption of "America," the vigorous exponent of American principles, by the Chicago GRAPHIC, has given a further impetus to the remarkable growth which this now celebrated illustrated weekly of the West has experienced.

THE PHRENOLOGICAL JOURNAL for April is up to its standard in excellence, and contains an interesting sketch of Hobbs the "Lock-picker," a character of peculiar interest in America thirty years ago; is given also a portrait and sketch of Dr. H. A. Buttolph, one of the most distinguished of later-day physicians to the insane. There are other portraits and sketches of interest. Published by Fowler & Wells Co., 777 Broadway, New York.

A REMOVAL.—The Fowler & Wells Co., which has been located on Broadway, New York City, for nearly half a century, announces their removal to 25 East Twenty-first street on the 1st of May, where a fine building is being remodeled for their use.

THE American girl is not slow to grasp a chance. Some time ago *The Ladies' Home Journal* organized a free education system for girls, and the magazine is now educating some forty odd girls at Vassar and Wellesley Colleges, and at the Boston Conservatory of Music, all the expenses of the girls being paid by the *Journal*.

Deaths.

Clark Coburn, at Sonyea, N. Y., Feb. 29, 1892. Age 56 yrs. He had been a member of the family about five years.

E. E. W.

Minerva D. Straw at South Family, Enfield, N. H., March 16, 1892. Age 67 yrs. 10 mo. and 23 days.

Maria J. Dutcher, at Sonyea, N. Y., March 24, 1892. Age 56 yrs.

Sister Maria had spent fifty years in the Society and was a faithful, consecrated Believer.

E. E. W.

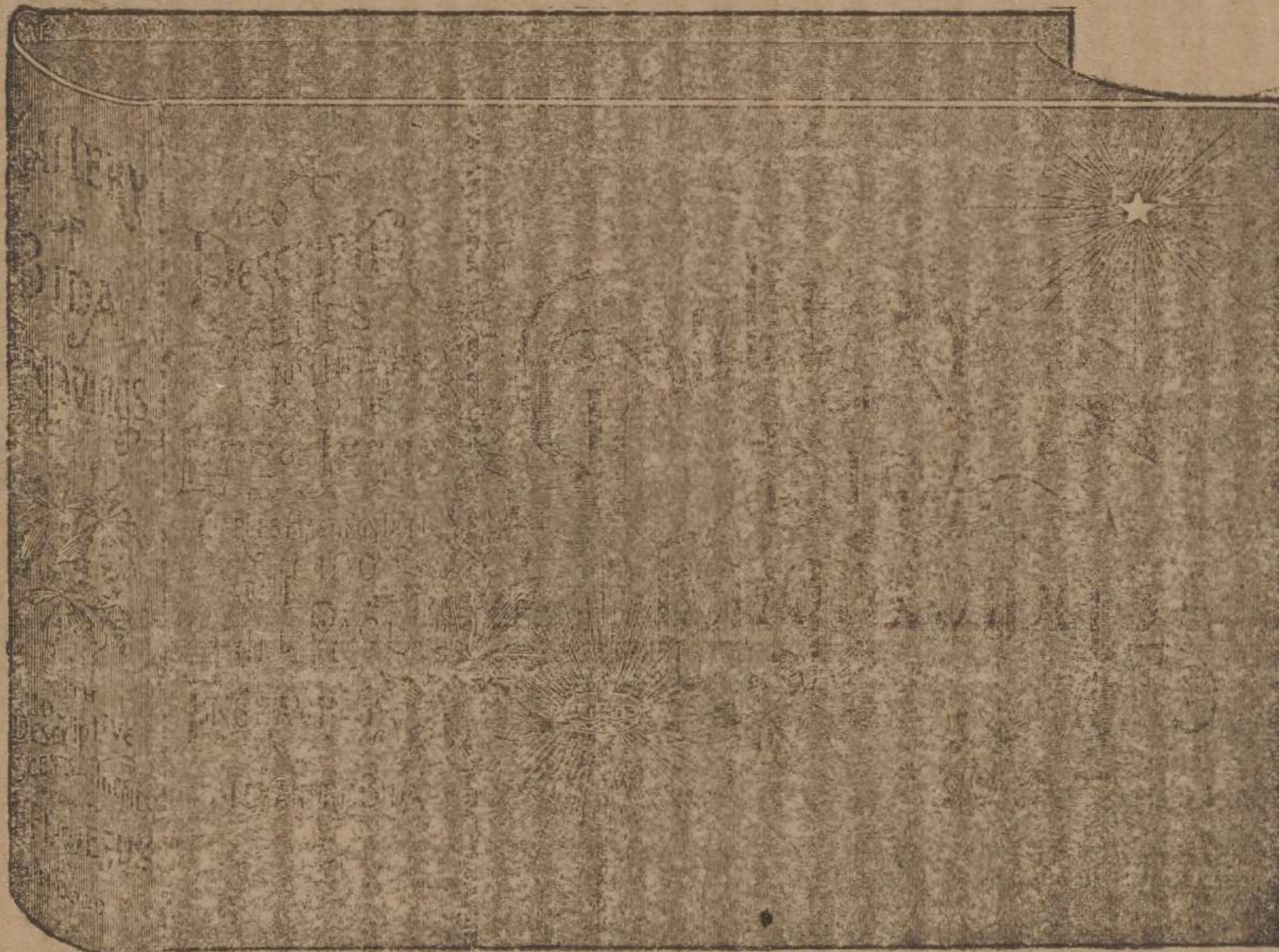
Richard Gilbert, at Alfred, Me., March 29, 1892. Age 65 yrs.

Br. Richard was for many years, including those of the Civil War, a sailor in the U. S. Navy. He has been a member of our Society for twenty-five years, a soldier in the battles of the Lord, against the inward foes.

J. B. V.

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 LOUIS BASTING, Pastor of Church at W. Pittsfield, Mass.

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