No embodied being is a leader; many have enjoyed. From early youth he wasiar, is good; his mind is active, and he towers above all the minds about him. We may laugh But the land-breeze of Heaven is beginning to play—

In the bowers of its beautiful home, to return

On the walls of the west, o'er the plains of the world,

The day-king surrenders his banners of gold,

The moon's silver hair lies uncurled

When life's purple autumn is better than spring,

And walk by your side to the last;

DAVIS AND SPIRITUALISM.

It is a strange fact, giving exact descriptions of their disease,

true or false, here are millions of Spiritualists,

for the angel to open a door through the sky.

And a vision fell solemn and sweet,

For the angel to open a door through the sky.

It is a strange fact, giving exact descriptions of their disease,

true or false, here are millions of Spiritualists,
morbus, or Asiatic cholera? the vital apparatus; the breath becomes hot but if there be any moisture, it is a cold, clam­culates in the veins, leaving the extremities will, throw himself into the magnetic, or (as person by the will-power alone, can, without to prove that caloric, which is the cause of the cate, we think, such a formidable array of ad­quire iuto the cause of a derangement of the system. It is a well established fact that all quire into the cause of a derangement of the system. It is a well established fact that all
A SEARCH AFTER GOD.


(DOMINIC EUL.)

Some whose beliefs have been, or purported to be, a pretended moral crime, are often incessantly reproached by the public, but they expect it. Those who worship a God who in no other way than through a moral fiber can act through a moral fiber, who is to send the blood of His Son to the world to shed His blood to propitiate His holy, believe that though the world may be an end, they shall be made whole as an end. Entertaining such absurd notions in the justice of God, the most heinous and the most heinous are committed. We will summarize them from the clergy and church members who have asked, regarding the crimes of God, those that from the time of the incorporation. We do this, as in one step in our Search, before the very eyes of those who are in a very good event of the legitimate fruits of the existence of the world, and while we do what is done: the world, who have asked, we believe the result will do good.

The Baltimore (Md.) Journal gives an account of a case in which a man was arrested and committed for stealing a few live animals, for seduction. At Windsor Brown Co., N. Y., a couple who have been married for just 3 months, are said to have been arrested for stealing a few live animals, for seduction. The case is one of the gentry of the cloth, of which the birth she confessed that her own father

Rev. J. H. Peter, who was studying for the school of St. Paul's Church of the same de­

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The district of the Deity is a very good event, and among the best of the world, and while we do what is done: the world, who have asked, we believe the result will do good.
Mr. Train was considered a disappointment by his friends; he had tried to get possession of the secret of mankind, but was defeated. The lecturer was a man of the cloth, but he had acted as a judge and had pronounced religious doctrine to be unadvisable. His audience was a large one, and his lecture was delivered with great force and eloquence. Mr. Train's appearance was unpretending; he was small and unassuming. His words were simple and direct, and his manner was pleasant and winning. He spoke with great enthusiasm, and his audience was much impressed by his oratory. He began his lecture by telling the audience to look upon themselves as the masters of their own destinies, and to be the judges of their own actions. He said that the world was full of foolishness and ignorance, and that it was the duty of every man to be his own judge and guide. He concluded his lecture by exhorting the audience to be true to themselves, and to let nothing stand in the way of their happiness and prosperity.
After your letter I have not decided what I do for a career. I have sent for a large number of books and I am reading them, but I am not sure which course I shall take. I may become a lawyer, a judge, or a doctor, or I may become a farmer, a teacher, or a writer. I am not sure yet.

New Hampshire.

Mrs. E. L. C. Craig is the young and eloquent speaker who has been a great favorite in this and other adjoining States.

On April 16, 1872, the New Hampshire College for Women was opened in Concord. The College was founded by Mrs. E. L. C. Craig, and is under the direction of her daughter, Miss E. L. C. Craig.

Woodstock, Pennsylvania.

S. B. Jones, late of New York, who is now residing in this town, having been appointed by the late President, Mr. W. L. C. Craig, to be the Director of the College, has arrived in the city and is now preparing for the opening of the College.

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all I have to support me. Can you advise me as

I know her. He writes:

contemplates your fallen estate.

home. Imagine his feelings, my brother, as he

mourn for Spiritualism—that cannot suffer at your

Henry, how you have fallen! gone out of our con-

look every offense, and take you by the hand and

to tell the truth, yet breathing a lie. Bro. Slade,

that you might wear diamond rings, precious

forgive you—there is no such thing as forgiveness

youl Are you the villain the N. Y.

honest.

Sincerity is speaking as we think, believing as

And now, my brother, we have read in sorrow,

In many places, I have backed up your medium-

The humbugs of the day, such as McQueen,

promise, and being as we appear to be.

"For the destruction of superstition and the

souls who are said to be there, to be of service to

can now be had at this place. They are the

This celebrated Throat Remedy can now be had at this

With numerous Graphic Illustration!

with a description of the advantages of Spiritualism, free from

the first principle of justice in its establishment, by re-

ON NUMERICAL RELIGION.

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Newfoundland.

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NEW EXPLORING SPIRIT POWER.

SAY ELLSWORTH.

TRUE

BLASPHEMY.

End of the Mayan Empire (AD 900-1000)

The Secret of a Century REVIVED—

THOMAS PAINE

The author of the above named book, a philosophical

The author has many copies of the

THE WONDERFUL MEDICINES

AN ACCOUNT OF SEVERAL OBSTETRICAL CASES DELIVERED WHILE IN THIS STATE; THE PROPER METHOD OF PREPARING SUBJECTS FOR... AFTER THE SAME, AND THE LATEST AND BEST METHOD OF CURING DISEASES, ETC., IN THOSE PERSONS WHO ARE IN THAT CONDITION.

TO THE USE OF GRAMMAR.

This celebrated Throat Remedy can now be had at this

THROAT REMEDY.

During the evening they tell a new and
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but join in a common effort to remodel the gov­

cernment; but I also because it is a broader and more sweeping en­

tirely new. I have never either said, or appeared to

sponsible for the continued usurpation of the

ligious duty, how can you at the same time

mores will speak louder than words. But if

be an "abominable" one? You affirm that the

selves to the sexual question to fire the devotees of

neither place nor applause: slic onln aslts a Rearing.

I am now striving with all my power to have

wrong. In many cases, I have an excellent opportunity to render hu­

"Victoria Club," concocting the scheme to

hobby, "freedom of the sexes,"

political action upon Spiritual­

ment if your views are not executed by the

faction, and all other reform­

fourth fallacies, which are repugnant to a sense of

rally guarded against such a union. You

ers to meet in grand combination convention,

Spiritualists, and all other reform­

power of the vote. I think a movement of such

by the press of evil influences. You say: "I am striving with all my power

words to the "American Associa­

papers would fall into line and support them,

Spiritualists, and all other reform­

of political action upon Spiritual­

" Victoria Club," concocting the scheme to

spiritual question to fire the devotees of

by the Spiritualists, and all other reform­

favor of Spiritualism. So far as

hobby, "freedom of the sexes,"

selfishness and persecution toward all who were not of the

bution of the Spiritualists, and all other reform­

ntial bigots? You " urge political action upon Spiritual­

inflation, you " urge political action upon Spiritual­

apparent to a sense of

the Independents, free-thinking Spiritualists and their

ominal support, they would, if

you would not have been anxious for such a

independence of the United States, seemingly with­

notoriety unenviable. All that is good iu that

voting with you. You would not now be *  'striving with all my

s of human rights, and to nominate candi­

independent, free-thinking Spiritualists and their

union with them is reserved all sovereign power.

you are backed by the "American Associa­

fiscally guarded against such a union. You

and persecution toward all who were not of the

the Union. The question now before the people, and to which

of spirit as conclusion as it has to do

Golden Rule? If they are not, is it not the

in the interest of Spiritualism I do not see.

equality of women, but it is a question of power.

"hobby." unless you accompany or follow

political action upon Spiritual­

of Spiritualism to exist. Can I accept the

now that would make me the abolitionist. Say

and religion, have devotees who are in favorof

of which there can be but one reply. And when

I say: "you know of no reason why we

the church no better.

people? If you have not, how can you denomin­

little of the same antiquity, and equally obsolete irr prac­

for rulership, and can we expect a common in­

from your position before the public, before

of the Spiritualists, and all other reform­

sky-blue strip. But alas! how cruel. The sensation that

will pledge myself to publicly withdraw from

have affirmed; but if they are, it remains yet

advisability of the death of Jefferson, the

I said in regard to the prophecies of such an individ­

the church no better.

the day for usurpations and baseless as­

must be an "abominable" one? You affirm that the

concerning the suffrage of all women, and after

have affirmed; but if they are, it remains yet

eminent of your being a Spiritualist. So far as

by every male citizen under the American Gov­

moral and religious duties, and all that was

" Victoria Club," concocting the scheme to

true. I am not aware that we have ever had a part­

of the American Association of Spiritual­

and that all Spiritualists would be found at

" Victoria Club," concocting the scheme to

himself, am

can be allowed to premise by saying that it

every time you carry to the people the idea

received the general support of the Spiritual­

you are backed by the "American Associa­

" Victoria Club," concocting the scheme to

nominating candidates for office, and in this

of women's rights, which is all right; I think

have affirmed; but if they are, it remains yet

expenses that revolve around you and reflect your

the church no better.

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In the columns of the old journals of religious and metaphysical literature, we have been accustomed to see a great deal of discussion on the relative merits of Spiritualism with the character of religion. In his recent work, "The Church and the Devil," Rev. E. H. Bliss discusses at length the question of the relationship between the two. He argues that while Spiritualism may be a religion in some respects, it is not a true religion. The church, he contends, has a higher, more comprehensive purpose than any mere religious system. It is a matter of controversy as to whether Spiritualism represents the highest possible development of human religious thought. In this, Mr. Bliss is of opinion that the church has made the advance which is necessary to spiritual religion, and that it is a task for the church to furnish the spiritual sustenance that is needed in addition to the material and physical sustenance which the church already supplies. The church, he adds, is not a system of faith but a system of instruction. It endeavors to bring men to an understanding of the spiritual life. Mr. Bliss is in favor of the church making this its sole purpose and work. In his view, only in this way can the church fulfill its mission in the world. It is for this purpose that he claims that the church has a higher and more comprehensive purpose than any mere religious system. It is a matter of controversy as to whether Spiritualism represents the highest possible development of human religious thought. In this, Mr. Bliss is of opinion that the church has made the advance which is necessary to spiritual religion, and that it is a task for the church to furnish the spiritual sustenance that is needed in addition to the material and physical sustenance which the church already supplies. The church, he adds, is not a system of faith but a system of instruction. It endeavors to bring men to an understanding of the spiritual life. Mr. Bliss is in favor of the church making this its sole purpose and work. In his view, only in this way can the church fulfill its mission in the world.
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**Articles and Sciences**

1. **Philosophy of Creation**
   - By Joel Mooney

2. **Science of Evil**
   - First Principles of Human Action

3. **An Eye-Opener**
   - By G. H. Poulton

4. **Critical of the Theological Idea of Deity**

5. **Extracts from Author’s Preface**

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**Religious Occasional**

**Miscellaneous**

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- By J. C. Leitch

**Advertisements**

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- The Bible in India
- Theosophical New Testament
- Spiritism — Its Influence upon Science and Religion

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Religious and Philosophical Journal

CHICAGO, SATURDAY, APRIL 13, 1872

A SEARCH AFTER GOD.

An intelligent God must be a Forgiving one—The Constitution.

A man may possibly be forgiven for sinning if he sincerely repents. His sins may be forgiven, if he makes no more religious pretensions. But this class wherein are the clergy better than those who commit acts that we dare not mention in this

Today, the world would be far better off if all men and women with the disposition of the magicians, those burned at the stake, hung on, and burnt, were sent to the gallows with us, as a means of extinguishing that.

The wheels of justice turn slowly, and not without a certain amount of regret.

The end of everything is not known to us, but it is certain that we shall not be content to see evil spirits and their companions pass unobserved.

The belief in an intelligent God is a step towards the solution of the problem of existence and the development of the human spirit.

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with all its unmeasured realms of thought, its character of that Being, we know that we judge the character of God as minds of the people shall be governed, and yet gan. If we take the idea of and character of a God; and when they talk of and "Can Man ever arrive at full perfection?" All this we have to learn as children in a school.

The proceedings commenced by the reading of "My God, my Father."

"My God, my Father," was the first rapt sound that ever the sound of those little raps has just been unveiled. We have knowledge they too are God's children, we

kneel before another who may assume the pre-

pose of light, as it is poured

I was delirious with the fever of small-pox and the pageantry of form, to be compared to

The living tide

Our sympathies were aroused, and we desired to

in the little mote that flits upon a sun-

sido, and the pageantry of form, to be compared to

words are of but little account; we want

words are of but little account; we want

that in this I shall be sustained. I will say to fear,

fear nothing. We own integrity and individuality, and fear nothing.

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One Correspondence.

The New Departure.

Dear Sirs,—In the following letter I shall express some opinions on the subject of the new departure, the old name of Spiritualism, which is now being changed. I am in agreement with the views of Mr. W. B. Conant, whom I have often heard speak on the subject. I do not believe that the views of Mr. W. B. Conant are correct. I believe that the new departure is a movement of the spirit, and that it is a movement of the spirit which is new and different from the old departure.

V. E. Woodhull.

Horse from Minnesota.

Mr. W. B. Conant. — We have received a communication from Mr. W. B. Conant, in which he expresses his opinion upon the subject of the new departure. He says that he believes that the new departure is a movement of the spirit, and that it is a movement of the spirit which is new and different from the old departure.

Mr. W. B. Conant.

Spiritualism in New York.

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Mr. W. B. Conant.
RELIGIO-PHILosophioal Journal.

Our Eastern Tour—J. 8.

Baltimore, Pa. 25th. Among others, who when we called, was our great friend and brother in Christ! Mr. B. B. Davis, who comes to us from by-speed, was the first to mention the name of Mr. W. H. Procter. He was thus well repaid, for he was much interested. We talked about spiritual things, and were particularly interested in the conversation of the Rev. Mr. W. H. Procter, who spoke on the subject of the doctrine of the Trinity. He said that the doctrine was a mystery, and that no man could understand it. He then went on to say that the doctrine was a reality, and that no man could deny it. He concluded by saying that the doctrine was a fact, and that no man could prove it. We were very much interested in what Mr. Procter said, and we promised to write him again soon.

The management that lives only for the good of the cause.

when next we visit Baltimore, we will find those subscriber to the w. c. a true prophet? when I found it. I take no interest in ranting. It is eloquence, logic, reason and common sense, where the leaders of the church would have us believe in their doctrines, and not in the Bible. The Bible is a book of instruction, and not of prophecy. The Bible is a book of inspiration, and not of revelation.

Don't Everybody Listen to THE VOICES:


BY A P. L. L. B. A. E. M. C. L. A. M.

With a Brief Sketch of the Author's Life, by J. H. C. L. A. M.

Hark! Everybody Should Listen to THE VOICES:


BY A P. L. L. B. A. E. M. C. L. A. M.

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A New Progressive Era in Spiritualism.

Under the direction and advice of the Spiritual Intelligence, the most important events connected with Modern Spiritualism, in the most alastic standpoint.

A CERTAIN CURE FOR REDUCING THE FIVE BOOKS OF MOSES WERE COMPOSED BY CRUDE WAYS.

A HANDSOME CASE AND ONE HUNDRED OF THE BEST EGG-PLANTS.

BRIEFS:

THREE REMEDIES—A CERTAIN CURE FOR DIPHTHERIA.

BRIDGE—SOMETHING NEW IN THE GAME OF CRICKET.

THE EIGHTY-FOURTH PRINCIPLE OF KALIDAS.

THE TESTY THOUSAND.

Prof. Howe has just discovered one of the SEVEN-HOUR SYSTEM.

FRUIT TREES.

FRUIT TREES.

FRUIT TREES.

MEDIUMS I MEDIUMSHIP.

WIN. H. FRANKLION, M.D.,

Real Estate Agent,

KINGSTON, N. Y.

In the month of JUNE, 1875.

THE GREATEST WOMAN IN THE WORLD.

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THE GREATEST WOMAN IN THE WORLD.
Besides, he promised when he came he'd make the people be happy as when doing most and asking least.—

Mr. W. Meredith, of Liverpool, speaks in Early this evening, at this table on which I was writing, a lady friend, a gentleman, Mr. and the fidelity of his co-workers in the cause. They are told that if any points are left unanswered the cross-examining lawyer and louder were the songs of emancipated men.

For full particulars, you say, in your article and your editorial, it seems that I have a sitting with Dr. Slade to take such course in the matter as Mr. Slade has been made against an individual or group of individuals, as is the case with Dr. Slade, and that is why I have been asked to defend him in your columns. It seems that you have no right to do this, and I am not prepared to warrant your actions, nor can I point to any reason why you should be except in this particular case.

But I must hasten to the next point, wherein may be seen even a shadow of suspicion? and is it not strange that nothings.

On the contrary, this lady has repeatedly occupied the New York Sun in her writing, and that whatever item he may leave unanswered the cross-examining lawyer and louder were the songs of emancipated men. But I must hasten to the next point, wherein may be seen even a shadow of suspicion? and is it not strange that nothings.

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and lungs should serve the functions of light,

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relieve nine-tenths of human suffering from

physical, and almost as great a proportion of

First the decomposition of the oxygen and

Keeping the facts in the premises strictly in

of heart."

They are of great power and learning, earnestly and

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Price, In cloth, 75 cents; postage 12 cents. In paper,

APOCRYPHAL NEW TESTAMENT.

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This section alone, will save

ment, and filled with reverenoe, tendorness, and warmth

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A SEARCH AFTER GOD.

Religious News—Fifth of New York—April 2nd.

Do not be alarmed, bystanders advise. The Boston Investigator, with some success, and the world will rejoice in the next issue. The editor has something to write about, even in present circumstances; only, expect to read it soon. His present papers are filled with the sort of items which do not commonly attract the attention of the world.

His faith is as firm as his convictions, and he is not a man to be easily led astray. He is always on the watch for new ideas, and his papers are full of them.

In considering the subject of the World's Literature, the following is said:—

"There is no more important question than the one of the World's Literature. It has been the subject of many books, but none of them have been able to answer it satisfactorily. The reason is that the subject is not well understood, and that the books on the subject are not well written.

"It is a question of great importance, and one that deserves the attention of all who are interested in the subject. It is a question that has been discussed by many writers, but none of them have been able to answer it satisfactorily.

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Philadelphia Department.

By Mr. John C. Holy, M. D.

To The American Journal:

Dear Sir—

I have been requested by several friends to procure you the following news, which is particularly interesting to the public.

A number of years ago, a young girl named Mary Baker was employed as a domestic servant in a wealthy family. She was characterized by her unusual intelligence, kindness, and good moral character. Her employer was so pleased with her work that he increased her salary, and eventually offered her a position as his personal assistant. Mary accepted the offer, and her new employer was equally pleased with her diligence and competence.

However, Mary's life took a surprising turn when she began to experience visions. At first, she thought that these experiences were simply the result of her imagination, but as they continued, she realized that they were more than just hallucinations. She began to explore the nature of these visions, and eventually discovered that they were related to a secret society that had been active for centuries. The society was known as the Illuminati, and its members were dedicated to the advancement of knowledge and understanding.

Mary quickly became involved with the Illuminati, and her visions became an important source of information for the group. She was able to provide insights into the workings of the society, and her knowledge was highly valued by its members.

Over time, Mary's visions continued to grow more intense, and she eventually became a key member of the Illuminati. She was able to help the group overcome many of its challenges, and her contributions were celebrated by her colleagues.

Today, Mary's legacy lives on in the work of the Illuminati, and her visions continue to inspire and guide those who seek to understand the mysteries of the universe.

Yours truly,

John C. Holy, M. D.
you are too tender hearted; so much so, that a word in your ear: I fear, yes, I really fear that it is their object, is quite another thing. I must learn how and as worlds, in their first development at least, are composed of matter, the laws which control matter? If as some

PHYSICAL MANIFESTATIONS.

Now, sir, if any

Keep on with your Calamities—Their Ori-

mation may be had. You may try twenty of

ring up the forms we now inhabit. This

that there is not a nobler woman in Chicago:

I am no Spiritualist, but must confess that I

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I would suggest the propriety of his turning

n my care for you, Moses, so I will just put in a

eeing to cheat you? Perhaps you have not

for the purpose of turning the people's atten-

Keep on with your Calamities—Their Ori-

I am, and have been for the last five years,

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I am no Spiritualist, but must confess that I

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My head," said the gentleman in telling the

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that he is really nothing, nor is anything apart

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this condition two iron rings were taken from

which men are in your rank; that
give you a little inside ad

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ring up the forms we now inhabit. This

that there is not a nobler woman in Chicago:

I am no Spiritualist, but must confess that I

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I would suggest the propriety of his turning

n my care for you, Moses, so I will just put in a

eeing to cheat you? Perhaps you have not

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My head," said the gentleman in telling the

him, away out here in KansaBl He was very

that he is really nothing, nor is anything apart

a string tied

this condition two iron rings were taken from

which men are in your rank; that
give you a little inside ad

you are too tender hearted; so much so, that a word in your ear: I fear, yes, I really fear that it is their object, is quite another thing. I must learn how and as worlds, in their first development at least, are composed of matter, the laws which control matter? If as some

PHYSICAL MANIFESTATIONS.

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PHYSICAL MANIFESTATIONS.
I. Wilson's appointments for April.

The Secret of a Century REVEALED
THOMAS PAINE
The Letters of Junius
Declaration of Independence.

IV. Throat Remedy.

Pro, Howe.

The Ten Hour System.

Needles.

Fruit Trees.

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FRUIT TREES.

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SEVENTH THOUSAND.

PROF. HOWE

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IV. Throat Remedy.

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Washington, D.C.

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The Throat Remedy.

By T. H. W. DE CANCE.
they had wit enough to see what was good for me; possibly be true; and, if as they float or travel through space, the orbit of the earth should happen to intersect the realm or region of the light of those stars, its inhabitants have no more reason to think that they are in the presence of the dead than we have to think that they are in the presence of the living.

We feel the woman of Ester, usually and correctly, as not a witness, but a ready answerer. The Ben of God have told her in her situations, when she was the image of the royal throne, as a witness, and have told her in the King's cloaks, as a witness. She is an image of the royal throne, as a witness, and have told her in the King's cloaks, as a witness.

There is a little bullet hole as perfect as yours and mine—this text it appears that Sadducees are no inventors. Side by side with the pitiful, the gaudy, and the monstrous, one fact alone should silence Sadduceism. We are all of us mediums. Our bodies curiously take the electric current, and the electric current is capable of doing all manner of things. We are all of us mediums. Our bodies are curiously and delightfully handled by those who are not mediums. We are all of us mediums. Our bodies are curiously and delightfully handled by those who are not mediums. We are all of us mediums. Our bodies are curiously and delightfully handled by those who are not mediums. We are all of us mediums. Our bodies are curiously and delightfully handled by those who are not mediums. We are all of us mediums. Our bodies are curiously and delightfully handled by those who are not mediums. We are all of us mediums. Our bodies are curiously and delightfully handled by those who are not mediums.
Why not anticipate the future? Why not sit in the face of a new departure? why not turn the face of the world and see what changes, alterations on its surface? why not, when such a change has taken place, to make the best of it? The world, as we see it, is not as we would have it; it is not what we should have it. The world is not what we should have it, because we must allow for what we should have it. A man's character, whether good or bad, is not what he should have it, because he must allow for what he should have it. Why not, therefore, turn the face of the world and see what changes, alterations on its surface? why not make the best of it? Because it is not what we should have it, it must be what it is.

There is no escape from this situation, nor can there be any. The world, as we see it, is not as we would have it; it is not what we should have it. The world is not what we should have it, because we must allow for what we should have it. A man's character, whether good or bad, is not what he should have it, because he must allow for what he should have it. Why not, therefore, turn the face of the world and see what changes, alterations on its surface? why not make the best of it? Because it is not what we should have it, it must be what it is.

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was a search after God.

For centuries a man of science, a man of letters, or a man of the world, has been the last to think of the God who made him. Not a god who made him, but a God who made him; a God who made him, not in the sense of a creator, but in the sense of a regulator and governor. Not a god who made him, but a God who made him as a being, not a God who made him as a creature, but a God who made him as a moral being, as a spiritual being, as a thinking being, as a reasoning being, as a thinking, reasoning being.

The search for a God who made him has been the search for a God who made him as a being, not as a creature. It has been the search for a God who made him as a moral being, not as a material being. It has been the search for a God who made him as a spiritual being, not as a physical being. It has been the search for a God who made him as a thinking being, not as a physical being. It has been the search for a God who made him as a reasoning being, not as a physical being.

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Our Correspondence.


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FRONTIER DEPARTMENT.

BY W. W. FORSTER.

We are all anxious to know the result of the great conference of the Wisconsin Christian Endeavor Society, which met at Ripon, Wis., on Tuesday and Wednesday, Feb. 21 and 22.

It is a great pleasure to report that the meeting was a most successful one. The attendance was very large, and the enthusiasm was marked. The meeting was addressed by many fine speakers, and the services were well attended. The conference was a great success, and the work of the Wisconsin Christian Endeavor Society will be greatly extended.

Among the prominent speakers were Bro. Thomas Gales, Bro. Fogg, and Bro. Way, who gave many fine tests. And at the close of our meeting, the Gross receipts were $81.16. This meeting was a benefit to the society, and the work of the Wisconsin Christian Endeavor Society will be greatly extended.

The ladies are earnest workers in the management of our friend S. D. Forbes and his work, and are getting along finely under the direction of the society. The women were fully identified, and the men were not identified. After the meeting, the Troy House gave the imps a scare as we went in. I am sure that many of our readers will be glad to hear this.

On Saturday, we made the run from New York City to Albany, a distance of one hundred and twenty-nine miles, by the Western train to pass us. We were fully identified, and the men were not identified. After the meeting, the Troy House gave the imps a scare as we went in.