

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY  
DEVOTED TO  
THE ARTS, SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY  
ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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## IS MODERN CHRISTIAN SPIRITUALISM, TRUE PRIMITIVE CHRISTIANITY.

A Sermon Delivered at Spruce Creek, Huntington Co., Pa., on Sabbath, June 27th, 1875, by Cyrus Jeffries, Minister of the Gospel.

TEXT: "Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Matt. 28:10.

In calling your attention to the great subject before us, it will be my duty to notice faithfully, what the nations were to be taught by the ministers of Christ, unto the end of the world.

Whatever doctrines he had commanded were to be taught unto the end of the world, or unto the end of the gospel age, which is still going on.

All that Christ and his apostles taught and did in their day, were to be taught and done unto the end of the world.

The text is Christ's words, and his words were never to pass away. For He declares that "Heaven and earth shall pass away; but my words shall not pass away."—Mark 13:31.

Therefore whatever Christ commanded are his words, and can not pass away. Should it be admitted that any of his words had passed away and become null and void, then it must be admitted that whatever of his words have passed away are a failure, and consequently are of no use or benefit to mankind, which is contrary to both reason and revelation.

For what would be the use of Christ establishing a religion on earth that was only to last two or three centuries and then pass away forever?

And if it be admitted that a part of Christ's words have passed away, then by what parity of reasoning can it be shown that all his words may pass away.

And if any of Christ's commandments in the economy of his religion were to come to an end, then his religion could not be perfect. But as his religion is perfect, it is evident that not one jot or tittle of his words have passed away.

Nor is there one word, or even a hint, in all the Book of God, that a single sentence in any of the commands of Christ, were ever to be repealed, amended, or done away. For being spiritual they are eternal, and must endure forever.

And as the text is the last words of Christ to man on earth, how, where or when, could these last words or commands be repealed or done away, since Christ never came back to repeal them himself, and no man or set of men had any authority to repeal them. Hence the commands of Christ, remain in "as full force now, in this day, as they did in the days of Christ and his Apostles.

And he is the same Christ in this day, he was in that day, and as human nature is the same now, it was then, and as good and evil are the same in this century, they were in the first century, and as the gospel is the same in this age, it was in the days of Christ. How can any of the commands of Christ be done away, or what would be the use of Christ giving us commands at all, if they or any of them were to come to naught.

The religion of Christ which was to be taught the nations was set forth in the following commands:

1. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—Matt. 22:37.
2. "Thou shalt love thy neighbor as thyself."—Matt. 22:39.
3. "Have faith in God."—Mark 11:22.
4. "The table service."—"Tis do in remembrance of me."—Luke 22:19.
5. "Heal the sick."—Luke 10:9.
6. "Work miracles."—I Cor. 12:10.
7. "Your sons and daughters shall prophesy."—Acts 2:17.
8. "Shall see visions."—Acts 2:17.
9. "Discerning of spirits."—Acts 1, Cor. 12:10.
10. "Casting out devils."—Mark 16:17.
11. "Shall speak with new tongues."—Mark 16:17.
12. "Shall dream dreams."—Acts 2:17.
13. "Raise the dead."—Matt. 10:8.

These are the commands of Christ, all of which were to be taught the nations, unto the end of the world, but councils, creeds, and commentators have long since declared the great majority of Christ's commandments null and void, and done away.

In order to notice the text in its fullness, I will take up each command of Christ, as they present themselves before me, and show that if they were carried out, they would be just what the angel announced to the world—"Good tidings of great joy, to all people."

The first commandment of Christ is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—Matt. 22:37.

one God, which can not exist any more than three persons can exist in one man. Father, Son and Holy Ghost are three great principles existing in God, the same as soul, body and spirit exist in man, and makes man the image of God. The Father being the Divinity, the Son the humanity, and the Holy Ghost the life of that humanity, which, according to both reason and revelation is the one true and ever living God. Who, like his own great attributes, Wisdom, Goodness, Love, and Eternity, has never had a beginning and will never have an end.

And as a good, kind, and tender parent, who will not even let a hair fall from our heads without his notice, we can love and obey as our Father, and become wise and happy in the great march of progression, immortality and love.

But if like the heathen we set up three Gods, than one, we divide up our love, but knowing which of the three Gods to worship, and there, by fall of reaching the great object of our creation, because we do not believe and obey even the first commandment of Christ, for He says:

"Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind, and with all thy strength. This is the first commandment."—Mark 12:29, 30.

But if we teach that there are more Gods than Christ taught, then we do not teach what he commanded, which is a great wrong both to Christ and our own souls.

The second commandment of Christ is: "Thou shalt love thy neighbor as thyself."—Matt. 22:39.

As the children of one great Father our race is therefore one great family of brothers and sisters, and each one like Christ, should live for the benefit of all, as well as for the happiness of ourselves. True happiness is found only in doing good for others. And the more hearts we can make happy the more happiness we will enjoy ourselves. Even the giving of a cup of cold water shall have its reward.

But for want of obedience to this command, which Christ had so secretly given to his ministers, to teach all nations, the great family of man is broken into opposing factions, following the councils, creeds, and disciplines of men, until the quarrel of sects, the wrangle of churches, and the war of denominations, have disturbed the harmony of man, and broken the race into fragments that everywhere dismembers the great family of God, and shows to day the folly of human religions. For the gospel of this century is by no means the gospel of the first century.

The gospel of this day is but the doctrines of creeds and councils of men which is directly contrary to the teachings of Christ and his apostles, which was all spiritual.

If the Christian religion, as laid down in the gospel by Christ, is a Divine Institution, then there can be nothing human about it, but it is entirely a spiritual religion, and mankind have no need of any other doctrines than those commanded by Christ, in his Divine word, and if the ministers of the Gospel believed and preached just what Jesus taught, it would soon permeate all the unhappy divisions of sectarian Christianity, and finally bring our race, in one brotherhood to God, and all would love their neighbor as themselves. To love our neighbor as ourself, is to love him well enough to do him all the good we can, and to do him no harm, and every one that does this to his neighbor loves his neighbor as himself, because he can not do more than this to himself.

"Have faith in God."—Mark 11:22. Is the third command I shall notice. Faith is the great essential of the Christian religion. It is the very substance of all we wish or hope for from God.

"Faith is the substance of things hoped for, the evidence of thing not seen."—Hebrew 11:1.

Faith is therefore the great miraculous power of the spiritual religion of Christ, and it is that principle that has given his gospel such a vast superiority over all the other religions of the world. This faith which is spiritual is an entire belief and confidence in that which is un-entired reason and inspiration affirms to be true. It was by faith that all the mighty events of Biblical history were accomplished. And the loss of faith is the reason why these wonder-working and miraculous powers are now denied in the church. For where there is no faith in the manifestations of Christ's spiritual power; there can be no display of his wonders. Even Christ himself could not perform many miracles where there was no faith.

"He did not many works there because of their unbelief."—Matt. 13:58.

But to show the power of faith he said: "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, be thou plucked up by the root, and be thou planted in the sea, and it should obey you."—Luke 17:6.

This great spiritual doctrine being driven from the church by the creeds and councils of men, claiming to be Doctors of Divinity, as though Divinity was imperfect, and needed doctoring at the hands of men. And yet they did doctor the gospel until they changed it from a spiritual to a material religion. Commencing at the Council of Nice, they continued to alter and amend the doctrines of Christ until the great majority of his commands were not only declared done away, but many of the most useful and beneficial of his commandments to mankind, such as healing the sick, restoring the blind, curing the lame, etc., were entirely forbidden in the churches, and the gospel was left without a sign, a vision, or a miracle, until, within the present century it

has pleased God to bring the heavenly doctrine again to the sons and daughters of men, and which is now stirring the hearts of millions, and is proving by its signs and wonders, that Christian Spiritualism is primitive Christianity; and that the faith of that day is now being restored to us in this day.

The next command I shall notice is that of the Lord's Supper:

"And He took bread, and gave thanks, and brake it, and gave it unto them, saying, this is my body which is given for you; this do in remembrance of me, likewise the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table."—Luke 22:19, 20, 21.

The table service is one of the most important features of the Christian religion. The ministrations of the table were and are of most momentous character. It is here that Divinity and Humanity meet in communion with each other. The first great revelation that God ever made to man, were given on the tables of Sinai, on which the law of God was written for his people. And this table service as above quoted and given by Christ is of vast importance, and shows that Christ was the spiritual bread and wine, that was to supply the tables of a famished world, around which the sons and daughters of earth might gather in happy circles, and enjoy the bread of life by holding sweet converse with holy immortals. Christ says:

"I am the bread of life."—John 6:48. "I am the living bread which came down from heaven, if any man eat this bread he shall live forever."—John 6:51.

Then is it not evident, that it is at the table we are to receive the bread of life. For there at the table is where Christ dispensed it to his disciples, showing them, that they were not only to give thanks for the spiritual body or bread he was administering to them around the table, but they were also to receive the spiritual blood or wine, which is the New Testament, with all its spiritual truths, for every word declared therein by Christ, are spirit.

"The words that I speak unto you, they are spirit and they are life."—John 6:63, and show clearly that it is at the table, where spiritual communion should be held. And as it was around the table that Christ held this beautiful manifestation, or dark secret, for it was held at night, there can be no doubt of it being a spiritual circle, all having their hands on the table, for Jesus said, "Behold the hand of him that betrayeth me is with me on the table," showing that both the good and the bad had the privilege of coming to the table where they might receive the communications and instructions of the angels and of the spirit of just men made perfect. Nor can this be too often done, for Christ said, "Do this in remembrance of me," so, that as often as we meet around the table, we not only meet with the angels, but we call to remembrance our blessed Savior. To prove clearly that tables are the instruments through, by, and on which we can hold communion with God and the Spirit-world, I will read a few Scriptures to show its truth.

"The altar of wood was three cubits high, and the length thereof two cubits; and the corner thereof, and the length thereof, and the walls thereof were of wood; and he said unto me, This is the table that is before the Lord."—Eze. 41:22.

This declares plainly that, the table is the altar, and that it is the table before the Lord. The table then is the altar of worship before the Lord, the place of singing and prayer, and spiritual communion with angels.

"And the Lord answered me and said, Write the vision and make it plain upon tables that he may run that readeth it."—Hab. 2:2.

As it was by tables that revelation from God to man, was first made, we should not think it strange, that visions both written and oral should be had at, and upon tables, as it is here commanded by the Lord that the visions should be made plain upon the tables, as it is now being done by seers and mediums.

"And it came to pass as they sat at the table that the word of the Lord came unto the Prophets."—I. Kings, 18:30.

From this it is evident that the word of the Lord does and will come to those around the table.

"They shall enter into my sanctuary, and they shall come near unto my table to minister unto me, and they shall keep my charge."—Eze. 44:16.

They shall enter into the sanctuary or place of worship, and they shall come near to his table, not to eat and drink, but to minister to the Lord in spiritual things, as hundreds and thousands all over the land, are now beginning to do, in keeping his charge, or the law of the Lord.

"Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables; wherefore brethren look ye out among your seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to ministry of the word. And the saying pleased the whole multitude; and they chose Stephen a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas of Antioch. Whom they set before the apostles; and when they had prayed they laid their hands on them. And the word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith and power, did great wonders and miracles among the people."—Acts 6:2 to 8 inclusive.

The disciples were not to leave the ministry

to serve the tables; but they were to choose out a circle of seven good persons to attend to the business of the tables. And these seven men were not set apart by the laying on of hands merely to wait on guests, eating and drinking at the tables, but they were set apart in the faith and power of Christ to do great wonders and miracles among the people, at the tables. These doctrines of the primitive Christians are now the doctrines of the Christian Spiritualists in the faith.

The next command of Christ I shall notice is that of healing the sick. The healing of the sick is a special gift of God to man as well as the gift of working miracles, of discerning of spirits, of prophesying, etc. For every person has his own proper gift of God to exercise for the good of the race.

"But every man hath his own proper gifts of God, one after this manner and another after that."—I Cor. 7:7.

The gift of the healing of the sick is one among the highest gifts conferred upon men.

"Then he called unto him his twelve disciples and gave them power and authority over all the devils, and to cure disease."—Luke 9:1.

To heal disease is as strongly commanded as to preach repentance, and yet it is no where taught or obeyed by the churches.

"And they shall lay hands on the sick and they shall recover."—Mark 16:18.

These are the last words ever spoken by Christ to man, and is as strong a command as Thou shalt love the Lord thy God, yet the churches have declared this command of Christ ended and done away.

"And he sent them to preach the kingdom of God and heal the sick."—Luke 9:2.

It was as much the business of the minister to heal the sick, as to preach the kingdom of God.

"And when he had called unto him, his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease."—Matt. 10:1.

This was the gospel of good tidings, it cured the body as well as the soul.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have, freely give."—Matt. 10:8.

"And they went forth and preached everywhere, the Lord worked with them, and confirmed the word, with signs following. Amen."—Mark 16:20.

Wherever the true gospel was preached signs followed them.

"And these signs shall follow them that believe."—Mark 16:17.

Every one that believed down along the tide of human generations these signs were to follow, and these commands being the words of Christ they can not pass away, for he has declared,

"Heaven and earth shall pass away, but my word shall not pass away."—Luke 21:33.

Hence all those commands of Christ's to heal the sick are in as full force now, as they were when he gave them, and have nowhere been altered, repealed or done away by Christ, and none other could do them away. And instead of any of Christ's commands becoming a failure, passing away or becoming obsolete, the text says, If we will do his commands he will be with us unto the end of the world.

And Christian Spiritualists are now fulfilling to the letter, the commands of Christ. They are healing the sick by hundreds and thousands, just as the disciples did in the primitive church, and shows clearly that the primitive Christians, and the Christian Spiritualists are one and the same people.

The next command I shall notice is that of working miracles.

Christ says, "And these signs shall follow those that believe. In my name they shall cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing it shall not hurt them."—Mark 16:17-18.

These signs or miracles, were to follow those that believed, as long as one was found to believe so long were miracles to continue. The work of miracles is a special gift of God to man and is classed in the catalogue of gifts to the Church as follows:

"And God hath set some in the Church; First apostles, secondarily prophets, thirdly teachers; after that miracles. Then gifts of healing; helps; governments; diversity of tongues;"—I Cor. 12:28.

Hence the workers of miracles have their place in the church as well as all the other servants thereof.

"But the manifestations of the spirit, is given to every man. For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kind of tongues; to another the interpretation of tongues. But these all worketh that one and the same spirit, dividing to every man severally as he will."—I. Cor. 12:7-11.

These powers were all given by Christ to his people in the primitive church and as he has never taken them away, they are still in as full force as when he gave them, as shown by the Christian Spiritualists who are working the same kind of miracles in curing the lame, opening the eyes of the blind, unstopping the ears of the deaf, etc., in this day as they did in that day. And some Christian Spiritualists in this day are working special miracles in curing obstinate diseases by sending to the sick slips of paper, handkerchiefs, etc., the same as those cures performed by the apostle Paul.

"And God wrought special miracles by the hands of Paul; so that his body were brought unto the sick handkerchiefs or aprons,

and the diseases departed from them, and the evil spirits went out of them."—Acts 19:11.

In this way do the believers in the whole gospel of Christ, the Christian Spiritualists work many wonderful and convincing miracles, which prove to all candid minds, that the gospel of miracles has never been done away, but is still in as full force as they were in the days of the apostles.

The next commandment that I shall notice is that of prophecy.

"Wherefore brethren, covet to prophecy."—I Cor. 14:39.

Prophesying is speaking under spirit control. For the spirits of the prophets are subject to the prophets."—I Cor. 14:31.

Prophecy is one of the great spiritual powers in the catalogue of gifts, given by God to his people.

"To another the working of miracles; to another prophecy."—Cor. 12:10.

Prophecy is a glorious feature of Christ's religion as it suffers us to converse with the immortals of the Spirit world. All good communications through the prophets or mediums tend to convince, strengthen and benefit all the pure and good who hear them. This is the reason why we are told to "despise not prophesyings."—Thess. 5:20.

As Christ, the Great Prophet, was the ever living Medium or Mediator between God and man, so are the Prophets the mediums, or mediators between the beings of the Spirit world and the beings of the natural world. A prophet, medium, or mediator is one that stands between two parties for peace, and can equally converse and reason with both parties.

"And the spirit entered into me, when he spake unto me, and set me upon my feet, and I heard him that spake unto me."—Eze. 2:2.

The spirit enters in and takes control of the man, who is then a medium or a prophet.

"And the spirit of the Lord will come upon thee, and thou shalt prophesy with them, and be turned into another man."—I Sam. 10:5.

That is the spirit of another man shall possess and control him.

"But my servant Caleb, because he had another spirit with him and hath followed me, fully, him will I bring into the land."—Num. 14:24.

Caleb being a good man was controlled by a good spirit, and was therefore greatly blessed by the Lord. The mediums or prophets of Christian Spiritualism, are identical with the prophets of primitive Christianity, and are now attracting the attention of the nations; and who will finally obey whatsoever Christ has commanded.

The next command I shall notice is that of seeing visions.

Vision is one of the great features of the Church, and although it is no where taught in any of the creeds and confessions of the churches, yet it is one of the commands of the inspired word of God, and is one of the grand means by which the sons and daughters of men can hold communion with God, angels, and spirits, for the benefit of the race.

"I will pour out my spirit upon all flesh, and your sons and your daughters shall see visions, and your young men shall see visions."—Acts 2:17.

This commandment is imperative and declared, "your young men shall see visions," and is now being fulfilled almost to as great an extent as it was in the days of primitive Christianity. "And God spake to Israel in the visions of the night."—Gen. 40:2.

This shows us that visions were had and obeyed by God's people of the most ancient times. "I was not disobedient to the heavenly visions."—Acts 26:19.

Like Paul we should always be obedient to the heavenly visions, as they always tend to the blessing and benefit of the people for where there are no visions, the people will come to ruin. "Where there is no vision the people perish."—Prov. 29:18.

How necessary then is it that the people seek for visions and become Spiritualists who like the primitive Christians in the days of Christ and his apostles are now having heavenly visions in all nations.

The next command I shall notice is that of discerning of spirits.

This is one of the most lovely features of the Christian religion. It not only proves to us beyond the possibility of a single doubt, that there is a glorious Spirit world, but it enables us to meet, shake hands and converse with our fathers, mothers, husbands, wives and children who have become immortal, and can return to earth to greet and make us happy by their heavenly presence, and enrapture our hearts by their enchanting conversation as hundreds and thousands now are doing in our own country.—"To another the discerning of spirits."—Cor. 12:10.

The discerning of spirits is another of the great gifts of Christ to his people, by which they are made happy, and the fear of death forever banished from them. "And behold there appeared unto them Moses and Elias talking with them."—Matt. 17:8.

These two happy and immortal spirits appeared unto Peter, James and John, and they plainly discerned them, by the natural eye, as the people are now discerning in many places throughout our country the spirits of their departed friends. "And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, see thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book, worship God."—Rev. 22:8, 9.

This great angel was of the prophets, and one who conversed with and showed John more of the

(Continued on page 98)



Only An Erring One.

BY JOHN A. HOPKINS

Only an erring one! gone to her home,
Gone from the scenes of her strife,

II

Curse her not, Sister, even like you,
She was once pure as the snow,

III

Only an erring one! 'tis the old tale,
Doomed to be told through all time,

IV

Only an erring one! gone to her tomb,
Not a soul careth the while,

THE HAMBURG TURNPIKE MYSTERY.

A Ghostly Form that Stalks Abroad
at Midnight—A Farmer's Story Corroborated—Is It the Ghost of the Murdered Man?

From the Buffalo Leader

There are but a few Buffalions who are
not familiar with the Hamburg turnpike,

A few weeks since a farmer was journeying
home from Buffalo; the hour was late,

What befell him we will give in his own
words: "I was about a quarter of a mile from

Q What will the righteous forever do in
heaven? A. They will behold the glory and

How innocent is childhood!
How much like heaven above!

We just wish to say that we don't take any
stock in "original sin" or total depravity

This was the farmer's story, to which at the
time we paid little attention, being inclined

movement was made to vacate the middle of
the road, he called loudly to him;

In recounting the adventure, he says: "I
had but a glimpse of the face, but that was

As we hear of others who have met with
much the same experience, always on this same

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Yours fraternally,

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children, and a lover of our future country,

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gives a bird's eye view of the doctrines taught

These questions and answers are taken from
"A Short Catechism for Young Children,"

Q Does your wicked heart make all your
thoughts, words and actions sinful? A. Yes;

Q How many kinds of sin are there? A. Two.

Q What are these two kinds? A. Original
and actual.

Q Does original sin wholly defile you, and
is it sufficient to send you to hell, though you

Q Can God pardon you sin without a satisfac-
tion to his justice? A. No; he will by no

Q How long will the wicked continue in
hell and the saints in heaven? A. Forever and

Q What will the righteous forever do in
heaven? A. They will behold the glory and

Another person, who says he believes in nat-
ural goodness, and not so much in popular

So pure its every feeling;
So calm its holy sleep;

Will the pious person who presented the
catechism, under the above head, in the last

In answering the above kindly request of my
dear Brother Anderson, I would say that I

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ent and past ages. Why does my Brother in-
directly throw in a doubt of the truth, purity

Q. Can not your good thoughts, words or ac-
tions recover you by the covenant of works?

Now, my dear Brother, the world is fast
growing infidel to our holy orthodox faith,

There is a never ending hell,
And never dying pains,

Have faith the same with endless shame
To all the human race;

Now, Brother, let us read and sing such
blessed hymns to our children, men, and

Brother Jones—I find under caption of "Sev-
eral Day's Wonder," "Visions and Dreams,"

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Now, Friend Jones, have I been all this
many years laboring under a hallucination of

You are a medium. Your guardian spirit
found that he could make certain sounds that

He can also impress your mind in like man-
ner in the still hours of night; you call it

When you are called upon to visit a patient
you will find it profitable to remain calm and

Such facts will be given to you by angels of
superior intelligence, and upon your impres-

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Religio-Philosophical Journal

J. R. FRANCIS, Associate Editor.

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Those sending money to this office for the Journal should be careful to state whether it is for a renewal of a former subscription, and with all proper names.

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LOOK TO YOUR SUBSCRIPTIONS

Subscribers are particularly requested to examine the statements of their subscriptions, and to send what is due for the ensuing year, without further reminder from this office.

The margin of each paper, or upon the wrapper, will be found a statement of the time to which the payment has been made. For instance, if John Smith has paid to Dec. 1874, it will be mailed, "J. Smith, Dec. 1874." If he has only paid to Dec. 1873, it will stand thus: "J. Smith, Dec. 74."

CHICAGO, SATURDAY, SEPTEMBER 11, 1875.

Dr. B. P. RANDOLPH.

A Plea in Favor of Committing Suicide and Killing Incurables.

MR. EDITOR:—Speaking of Randolph you say, "Poor fellow! We pity him from our inmost soul." Permit me to inquire, what for? Had he been taken from this life by a terrible disease or railroad accident, you would have said, "He has ascended to his higher home, and while we mourn his loss, and regret that he can labor no more in this life, yet we know he will be better, happier there, and able to continue his work with more satisfaction to himself, than while confined in this benighted of clay."

"But," you say, "he shot himself; committed suicide!" What then? Think you that he will consequently have to suffer for the commission of a sin? That his own race will be retarded by the deed that suddenly introduced him into another life?

I acknowledge I do not believe it, and I see no reason for the pity you express. He was fifty years of age, and had done much to make himself known and esteemed. He had lived faster than the majority of men, and the remainder of his life, in all human probability, would have been but a struggle, more or less futile, to sustain himself in his original position of an independent thinker and actor. More or less futile; and every year he would have realized his increasing weakness, unless complete imbecility had come to relieve the torture of his soul.

I tell you, friend Jones, there is nothing but the agony of a guilty conscience, more terrible than this experience; and there are few sights in life more sad than that of a man, mighty in intellect, strong and successful in laboring for the welfare of others, a bright and shining light, cheering and strengthening the benighted (pressed out of earth, as he goes down the hill of time, and his powers become impaired. Alas! too often we are mortified and ashamed because of the weakness he displays. Too often he manifests a time-serving, pusillanimous spirit, neutralizing, as far as it can do so, his grand and noble labors of the past.

Look at John D. Bright, of Eastland, to day; the man who was almost worshipped for his fearless blows for liberty and progress. Where is he now? Into what channel has he drifted? If he is so unfortunate as to live a few years longer, he will become a tory. And we could mention a score of eminent men in this country, who have done all the good they can accomplish, and yet, who live on and on, with "Zealot" stamped upon their foreheads so plainly that he who runs may read it; whose acts, hereafter, will cause humiliation and anguish to their friends and whose sun will set behind clouds of darkness and disgrace. O, that they had died five, ten years ago! Then like stars of the first magnitude, they would have shone undimmed by the blamishes that now obscure them. Then their bright, strong spirits would have gone to the other life, prepared to enter immediately upon a continuation of their highest labors in this.

Randolph probably perceived all this and acted accordingly. You say he committed the deed in "a moment of frenzy." Are you certain of that? If suicide had been with him "a matter of almost daily cogitation for over twenty years," he must, in that long time, have brought to bear on the subject, all the reason and judgement of which his mind was capable; having looked at it in every conceivable light, and his deed was probably the result of his settled conviction, not of a momentary impulse.

Having had no personal knowledge of the man, I can not speak advisedly in this case, but I am aware of others who have also studied the subject for many years, and who have come to the calm and deliberate conclusion, that when they find themselves no longer of any use or comfort to themselves or others, when they perceive that their labors in this life are at an end, it is their natural and moral right and duty, to hasten their advent into another.

Time was, when the use of an umbrella was denounced as an attempt to subvert the will of God, and the man who dared to interpose it between himself and descending torrents, was anathematized as a sacrilegious wretch. We hear nothing like that to-day.

Time was when the man who sought to avert a terrible disease by vaccination, was persecuted, and even threatened with violence for the wicked deed. Now, it is generally and successfully practiced, and no voice is raised against its moral character.

that they had nothing to do but to "submit to the will of the Lord" in the matter, even if the household was composed of a dozen diseased, deformed, imbecile creatures. Now men are beginning to understand that it is their most serious duty to see to it that only healthy conditions, both moral and physical, attend the birth of a child. They find that it is practically to have fewer children and better ones, and this generated properly, there will be no need of a regeneration.

Now, while the body of a suicide is no longer dragged ignominiously to the cross-roads, and a stake driven through it after it is buried in its obscure grave, yet his soul is consigned by Orthodoxy to endless perdition, and even the editor of a liberal and progressive paper, piles the poor fellow, which seems to me tantamount to say: "What a terrible loss he has sustained! The time is coming when men will feel and know that they have as much right to order the time and mode of their exit from this life, as they have to inaugurate the existence of an other human being, or to control any event of their own lives."

We daily see aged and diseased persons dragging through most miserable lives, yet clinging with a most pitiful cowardice to their weak and tortured bodies, and like vampires, absorbing the vitality of those around them, who might otherwise be a benefit to mankind, and bring them down to their own imbecile condition, instead of sensibly and righteously taking themselves and their infirmities out of the way. We predict that men will behave in a more rational manner before another pentennial.

ONE OF YOUR READERS

In connection with the above article was the following:

"As the enclosed article gives only theory and not fact, the name of the writer is withheld. You will use your judgment in publishing it in your paper.

Yours for light and truth."

It is possible that you, too, are contemplating suicide, and therefore wish to withhold your name from the world? Of course, it is perfectly natural for a person who desires to commit murder, to bring into requisition some plausible reason that will partially, if not wholly, justify him in his own mind, for committing the horrible deed. The Internationalists of France, who plundered the people and had but little, if any respect, for human life, fortified their position with what they considered sound logic, and under its cover, they saturated their hands in human blood, took forcible possession of private property, and applied the torch to buildings they wished to destroy.

Under the idea that land, property, etc., should be as free for common use, as the air we breathe and the water we drink, lawless characters have committed the most fiendish depredations! Slavery, a crime against God and nature, was founded on the logic of events—particularly the Bible. One political party uses money to carry an election, because the other resorts to a like unscrupulous practice. No crime, however heinous, that has not woven around it a complex network of excuses. Under these circumstances, it is not strange that he who commits self-murder, or is about to do so, finds some plausible reason for the act.

The murderer sends a spirit prematurely to the Spirit-world! Who is daring enough to step boldly forward in this enlightened 19th century and justify him in his atrocious deed? Not one! The thought of the act—its cruelty, the shock to friends and society, always generates feelings of horror, and no one can look upon him who has coolly and deliberately committed a fiendish murder, without shuddering and shrinking from him, as from a serpent.

Now, self-murder or deliberate suicide is equally as great a crime, for in this case, too, a spirit is sent prematurely to the Spirit-world, and his circumstances, in most cases not bettered in the least, but generally made worse. He who uses a pistol, dagger, or poison to destroy life, commits murder when so doing, whether he extinguishes his own life, or that of some other person.

To-day Randolph is the same uneasy character in the Spirit-world, as when here, and he wishes, no doubt, from his inmost soul, that he was back again on earth. Brilliant in intellect, deeply logical in his writings, and eloquent as a speaker, yet he was eccentric—felt that he was not appreciated by the world, and that his color was a stigma on his character as a man. This was his delusion on earth, and it is his temporary delusion in Spirit-life.

He died under a feeling of inappreciation, and death augmented—intensified those feelings, the same as all the rest he possessed. The feelings of shame, revenge or hate, are intensified in the Spirit-life, and each must run its course, until counteracting influences modify the action of the same. Why is this? Simply on the general principles that all our perceptions are quickened—intensified—the bad as well as good.

Those who die under the influence of love, towards all, with malice towards none, when they are awakened in spirit-life, find their soul grandly illuminated with a light divine, and their reception there exceeds the pageantry of a triumphant march of a victorious general returning from the spoils of war; but he who dies under the influence of malignant hate, gravitates to that sphere where that flourish intensified, until modifying influences can be brought to bear.

The writer of the above letter is evidently ashamed of his position, hence conceals his name. The harboring of the thought to commit suicide, leads one to do it, and we should not be surprised if he sometime put his doctrine into practical effect.

But says one, "Is not my body my own? It belongs to me exclusively, and when life becomes a burden, I have a right to commit suicide."

To better his condition pecuniarily, a man commits a murder, a vile heartless murder. The writer of the above to benefit his own condition, as he supposes, also commits a brutal murder—suicide! Both committed crimes against nature, and both must suffer!

There are those whose minds are no longer illuminated by reason, who are insane, and, of course, not responsible for their acts. Such persons are not held amenable to the law for their atrocious conduct. Perhaps when Randolph shot himself, he was laboring under temporary insanity, and did not realize the enormity of the offense he was committing.

Euthanasia has but few advocates at the present time. When we systematically kill incurables or hopelessly crippled, we make a plunge into the midnight darkness of heathendom. To forcibly eject a spirit from its physical home, by suicide, murder, or killing imbeciles and incurables, we sin against high heaven—against all laws human and divine, perpetrate an abortion, and suffering will surely follow.

The mother, suffering some inconvenience from carrying an embryonic child in her womb, before it is fully developed, through poisons and instruments, ejects it forth only partially developed to die. She owned her own body, and suffering from her condition, she removed the cause, just as hundreds of cowards, imbeciles and uneasy, dissatisfied characters, do by ejecting—driving out their own spirit by suicide on account of suffering some inconvenience in life!

But the mother carrying an angel in embryo in its fairy home, the womb, has as much right to force it forth prematurely into the physical world, because she suffers temporary pain therefrom, as you have to force your own spirit into the Spirit-world, because you have serious trouble.

No one but a coward and imbecile, will deliberately commit suicide in his sane moments. Those who are insane are like the blind groping in darkness, and are as apt to fall in a pit, as walk on safe ground.

At times during Earth-life, all are surrounded with dark storm clouds, and their pathway seems lined with briars to prick them; and broken glass to cut their feet; beyond that is the glorious sunshine of flowers, green arbors, and scenes interlined with all kinds of pleasure, and he who expects to escape the former, and attain the latter, through the instrumentality of suicide, will be sadly mistaken. Why, if such was the case, suicide would be the "royal" road to happiness and pleasure, whereas it has a tendency to prolong the miserable state of mind in which one is living, and which, to banish, he commits suicide.

MISS MOSEMAN'S PRAYER:

An Astonishing Story Told by the Rev. S. H. Platt—Enabled to Walk After Twenty-five Years of Helplessness—Was it Faith?

We are glad to note the fact that prayer in one case at least has been attended with most satisfactory results. We congratulate the Rev. S. H. Platt on his fortunate recovery. Put down a mark in favor of sincere petitions to God, and one still longer and in deeper and more lasting colors, in behalf of healing mediumship.

We glean the particulars of this remarkable case from the New York Sun, a paper that seems of late to treat Spiritualism with great fairness. It appears from that paper, that this reverend gentleman is the author of several standard philosophical works, among which are "The Christian Law of Giving," "El Jah the Tishbite," "Princely Manhood," "To Every Man his Work," and "Queenly Womanhood." He is inclined to be skeptical as to the power of prayer to avert or remove temporal ills. Shortly before he preached his first sermon as an ordained Methodist minister, he was kicked by a vicious horse, and his right leg was disabled. Four years ago, while limping slowly along the sidewalk near his house, he struck his left knee against the corner of a dry goods box. Precisely the same result followed as when the horse kicked him, and with in a few days he was wholly disabled; and could move only with the aid of two canes or crutches.

Last month he was at Ocean Grove, and one evening after having preached sitting to about four thousand persons, while he was in his cottage suffering considerable pain, and trying to recruit his strength, two ladies were announced, one a Miss Moseman, who claimed that the Lord had sent her to cure him. He received his visitors courteously. Miss Moseman told him that if he had faith in the Lord's power to relieve him, his crippled limbs could be cured, and the minister answered that he had no doubt of his power, but he questioned his willingness, and he asked her whether, after experiencing the divine revelation that the Lord would enable her to effect a cure, she had ever failed? After a little hesitation, she replied that she had not, but when persons had come to her and asked her to pray for them, her petition had not been answered.

"This," said Mr. Platt, speaking of the occurrence, "took hold of my faith at once." He told Miss Moseman he "would believe as best he could," and she knelt before him and began to pray. Her petition was very simple, evidently unstudied, and seeming to be addressed rather to a near personal protector than to the throne of the Most High. It lasted about two minutes, and toward the close the supplicant placed her hands upon Mr. Platt's knees. "Rather," said the clergyman, "because there was no other place to rest them on than with any purpose of effecting a cure by manipulation. So little vitality or magnetic force did she seem to possess that I was unconscious of any warmth from her hands as they lay on my knees." Having finished the prayer, Miss Moseman arose, and the conversation was resumed.

Mr. Platt had not experienced any unusual sensation in his injured limbs, but as he was speaking a very singular feeling was perceptible in the joints; "I never," he said, "felt anything like it before or since. It seemed as though a sort of condensation or toning up of the fibres around the knees was in progress, the sensation apparently spreading upward." Very soon he was able to put his feet on the ground and walk with a somewhat uncertain step. Miss Moseman expressed no surprise when she learned the result of her simple petition. She went away unassumingly. The clergyman's limbs grew stronger every hour, and he threw aside one of his canes immediately. "I continued to use the other," he said, "not because I really required it, but I had carried it for twenty-five years, and I did not wish to seem presumptuous; but a week ago to-day (Saturday) I went out without any support, and walked two miles, and I could have walked ten, for I did not feel in the least fatigued."

His cure, of course, has created a general feeling of surprise among the members of his congregation. It is only, however, a proof that Miss Moseman is a healing medium. The spirits saw that through her magnetism they could restore a worthy man to health, and impressed her to visit him, and to induce passivity on his part inspired by to pray.

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Death of S. J. Finney.

This distinguished Spiritualist passed to Spirit life, July 27th. The San Francisco Chronicle, speaks of his death as follows: "The intelligence of the death of Hon. S. J. Finney of San Mateo, will be received by all who knew him with genuine sadness. He was a man of great brilliancy and extraordinary intellectual resources. As a forensic debater he had no superior in this State. His defense of the justice and policy of the Fifteenth Amendment in the Assembly at Sacramento will not soon be forgotten by those who heard it. He was a bold, sincere, erratic man, who dared to think for himself and to defend his conclusions, however unconventional or unpopular. The circumstances of his death leave it a matter of doubt whether it resulted from accident or from his own voluntary act."

The following paragraph is going the rounds of the papers concerning his death:

"State Senator Finney, of California, was some years ago a witness against the prosecutor of three or four desperadoes who resided in San Mateo County, but they escaped both the gallows and the State prison, and it was said at the time that they would one day kill him. So impressed was his wife with this idea that she advised him to sell his property and leave; but he declined, saying that if they were determined to kill him they would follow him wherever he went. Very recently he was found dead, pierced by a bullet."

Mediums—The Bangs Children.

We have heretofore published many articles in regard to the marvelous physical manifestations of spirits through the mediumship of the Bangs children. While these manifestations have been very marvelous, now they are of still greater interest to the investigator. For instance, the spirits will take a watch from the pocket of a visitor and hold it to his ear and tell him that they will stop it from ticking, and at once do so. Then they will tell him they will let it run again, and it will do so at once, as regular as if it had not been stopped. They will write names in a good bold hand with a pencil, upon the investigator's shirt bosom. They play upon musical instruments and keep accurate time to a regular music box, while the mediums are most thoroughly confused. Then the spirits will tie the mediums so firmly that it is with great difficulty for any one to untie them.

Another very nice performance by the spirits is the manufacture of bracelets out of ribbons and beads. The beads, very fine and of different colors, are furnished, together with ribbons, needles and thread, by some one before the seance commences. The spirits in the space of ten minutes, (so says Mr. M. G. Butler, of Niles, Ohio, now at our elbow, and a reliable gentleman, who was present at the seance last evening), manufactured inside of ten minutes time, two beautiful bracelets. The beads of different colors were artistically interwrought with a needle and thread into the three different colored ribbons, which were intertwined, so as to make very beautiful work. The principal medium is a mere child, a little girl about eleven years old. There are three of the children, another girl older, and a little boy, the youngest of the family.

The Bangs family reside at 435 West Van Buren Street, and are among our most respectable citizens.

Mrs. Mary M. Hardy.

This medium has returned to Boston, after a successful sojourn in England. Her husband expresses their high appreciation of the Spiritualists there in a letter to the Medium and Daybreak, as follows:

"We have met with nothing but kindness, love and respect since we landed on your shores. Nothing seems to have been left undone by you all to render our short stay in your midst pleasant and happy; and we assured, dear friends, we leave you with tearful eyes and hearts overflowing with gratitude. This brief visit will be treasured by us as one of the most pleasant experiences of our lives, brightening and smoothing the not altogether thornless path of mediumship."

Money.

We were never in greater need of our just dues than now, and we respectfully request all who have not renewed their subscriptions and paid up arrearages, to remit the same without delay.

We pay all bills every week, on presentation—to do so, we have to collect from those who owe us subscriptions. We therefore most respectfully ask our patrons to give this call prompt attention.

One dollar, even, from those who can do no more, is better than no payment at all.

Terms of the Religio-Philosophical Journal.

To new subscribers on trial, postage prepaid at this office, Three Months \$ .30 One Year 1 00

We send the paper at the simple cost of blank paper, mailing and postage, so as to enable new subscribers, at a nominal expense, to see what kind of a paper we publish.

The Little Bouquet Orphan's Fund.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay for. Joan J. Birrus, Ft. Craig, New Mexico, \$ 00

Who will next be inspired to a similar deed of noble charity? We shall report.

Grand Union Camp Meeting.

The Spiritualists and Liberalists of Northern Michigan, will hold a Union Camp Meeting at Saranac, Ionia Co., Mich., commencing Sept. 15th, and continuing five days. Eminent speakers will be present to address the meeting. Among the number expected are: A. B. French, of Ohio; Mrs. Colby, late of Boston; E. V. Wilson, of Illinois; Dr. B. P. Barcum, of St. Johns, and others.

It is also expected that there will be present a large number of mediums, representing the different phases of mediumship. We also have made arrangements with the Detroit & Milwaukee and Detroit, Lansing & Lake Michigan Railroad companies for half fare on these roads to and from the meeting, also with the hotels and others of Saranac, for reduced rates during the meeting.

In short, the Committees are making every arrangement in their power to make the meeting one of the largest and most harmonious ever held in Northern Michigan. Everybody is invited to be present and let us have a grand pentecostal time. Committees will be in attendance on the grounds to give general information in regard to the wishes and wants of the friends pertaining to the meeting. BY ORDER OF COM. FRANCIS L. SHAW, Rec. Sec'y.





CATALOGUE OF BOOKS FOR SALE BY THE Religio-Philosophical Publishing House.

All orders, with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention.

Table listing various books such as 'Life of Thomas Paine', 'The Bible in India', 'The Koran', 'The Alcoran of Mohammed', 'The Avilude or Game of Birds', 'The Vestal', 'The Mystery of Edwin Drood', 'The Vestal', 'The Vestal', 'The Vestal', etc.

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THE LAST MATERIALIZATION OF A SPIRIT.

His Farewell Address; and Presentation of a Charmed Diamond Ring to the Medium.

From the Medium and Daybreak, Eng.

For some months past the public have been reading accounts of the wonderfully perfect materializations of the spirit "Thomas Ronalds," who entered the other life some three years ago.

After the departure of Messrs. Bastian and Taylor, he continued to manifest, as opportunity served, through Mr. Arthur Colman at seances held in my room. Two of those seances have been described in the pages of the Medium.

The spirit requested another special seance, at which he would assume the form for the last time, to bid a final adieu to his brother.

"I have to inform you," he said, "that my last life on earth was a reincarnation. In a former existence I was a Persian prince, and lived upon this earth some hundreds of years before Christ.

It is needless to say that on the following morning the ring was sought, and that we carried out his directions to the letter, going in, seeing to see the ring, purchasing it, and leaving the shop without saying anything to excite the suspicions of the vendor.

Filled with astonishment at the revelation the spirit had given his brother and myself as to his former existence, I could think of very little else, and my mind was full of inquiries.

rate occasions. He also arranged to accompany me to the British Museum, to point out to me, by the aid of certain books, his lineage.

CATHERINE WOODFORD.

THE PRESENTATION OF THE RING AND FAREWELL ADDRESS OF THE SPIRIT.

In accordance with the expressed wishes of the spirit at his last materialization, Mr. and Mrs. Burns, Mr. Linton, Mr. P. Ronalds, and Mr. Arthur Colman repaired to Mrs. Woodford's residence at 8 p. m., on Tuesday, the 3rd inst.

"Mr. Colman—I have much pleasure in presenting you, as a remembrance from my spirit-brother, Thomas Ronalds, this diamond ring. On Tuesday night last, when he materialized for the last time before ascending to the higher spheres, he, speaking with his own voice, requested me to procure this ring and present it to you as a testimonial of his gratitude for your help in attesting to him and to me the great happiness of conferring together again, as it were, in the flesh.

I beg you will accept this ring, and wear it for both our sakes, guarding it as the most precious thing of your life, as indeed it will prove to be when you know all. I have had much pleasure in carrying out my brother's commission, and feel that this gift will prove a bond of union between us three for ever.

"Friends! In this work of repeated materializations of my spirit-form which I have just completed—because, being called to a higher plane of existence, I shall wear more clothe my spirit in temporary flesh at your circles—I was commissioned by a band of higher spirits, I acted under their orders from the first, with the kind aid of our dear brother, 'George Fox,' I began to materialize at the seances of Messrs. Bastian and Taylor.

"The next truth I shall notice is the command of Christ to cast out devils. 'In my name shall they cast out devils.'—Mark 16: 17. There are also bad as well as good spirits, bad spirits or devils, are those demons that enter in and take possession of men and women, and cause them to commit all manner of sin, crime and death and these devils, or the spirits of wicked men who have died in sin, also afflict men and women, with all kind of sickness and diseases.

From this it is shown that many evil spirits can possess the same man, even a whole legion was cast out of one man. Hence it is no wonder that the earth is full of sin, disease, and crime, since mankind are possessed of such countless numbers of evil spirits.

by a particular dispensation for purposes of usefulness to mankind. Indeed it is too painful a process for the more etherealized inhabitants of our world to resume those garments of heaviness, as I have so frequently done.

Mr. Arthur Colman then, addressing Mr. Peter Ronalds, said: "I hardly know how to express my thanks for this magnificent present. I know not what I have done to deserve it. I think it a great honor to have been Mr. Thomas Ronalds's medium. It has given me much pleasure to sit with you; and I feel that your brother has conferred on me a great privilege in choosing me as the instrument of communicating to you his last request. I can not possibly thank you (Mr. Peter Ronalds) sufficiently. I shall always wear this ring, and always think of you and your spirit-brother. Possibly we may never meet again; but I pray God to send his blessing on you."

Not the least remarkable incident of this interesting evening is the fact that Mrs. Burns clairvoyantly saw the communicating spirits. In the first instance, "Lily," with whom she was previously acquainted; and in the second instance, "Thomas Ronalds," whom she recognized as the same spirit-form she had on several occasions seen at Bastian and Taylor's circle. But on the present occasion the striking peculiarity was that she saw the same spirit, Thomas Ronalds, presenting two distinct and separate forms at the same time! One was the familiar form she had seen before; the other was richly attired in Oriental costume.

Spirit-world and its glory than ever mortal eyes before had seen. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation."—Heb. 1: 14.

All the immortal millions of the Spirit world are ministering spirits, and they are everywhere around us now, and if our spiritual eyes were opened, like the servant of Elisha, we would see these heavenly children of the Sun-mer-laud everywhere about us.

Sometimes these evil spirits will come into men and women in a moment and cause them to commit dreadful crimes. "And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house, and David played with his harp as at other times, and there was a javelin in Saul's hand. And Saul cast a javelin, for he said, I will smite David even to the wall with, and David avoided out of his presence twice."—2 Saml. 19: 11.

By this we can perceive that evil spirits enter into evil men, and cause them to commit crime. "Then goeth he, and taketh with himself, seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first."—Matt. 12: 45.

"To another divers kind of tongues."—1 Cor. 11: 10. The gift of divers kind of tongues, were given to the followers of Christ that they might be able to teach the people of all nations, whatsoever Christ had commanded them, and that too in every man's own language, that all nations might fully understand the whole doctrine of Christ, and thereby bring all people, nations, and tongues, into one great brotherhood, to the Father God.

The Spirit gave them utterance was the controlling spirit. This was so amazed and convinced the people so wonderfully. "And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans. And how hear we every man in our own tongue, wherein we were born."—Acts 2: 7, 8. And they together with the doctrines taught

so allayed the people that three thousand of them believed and were baptized with the Holy Ghost the same day. "They shall speak with new tongues."—Mark 16: 17.

This was the last command of Christ and as Christian Spiritualists are fulfilling it to the letter, they prove themselves to be the true followers of Christ, especially since they are breaching it to the nations, just as Christ commanded it.

The next command I shall notice is that of dreams. "And your old men shall dream dreams."—Acts 2: 17.

It is here said that the old men shall dream dreams. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and teacheth their instruction."—Job 33: 15, 16.

Some of the highest instructions that ever come from God and the angels to men, come in dreams. The destiny of Israel was made known to Joseph in a dream. And the history of nations were made known to Daniel, in Nebuchadnezzar's dream. "I, the Lord, will make myself known unto him in a vision and will speak unto him in a dream."—Numb. 12: 6.

Dreams then, are one of the methods by which God holds communication with men. "And the angel of God spake unto me in a dream, saying, 'Jacob; and I said, here I am.'—Gen. 28: 12.

But while he thought on these things, Behold, the angel of the Lord appeared unto him in a dream. "—Matt. 1: 20. And when they were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and flee into Egypt."—Matt. 2: 13.

The Scriptures show that God by the angels or spirits instructs, warns and guides men by dreams, as well as by other means. I have not the time now to notice the many scenes and events that have been presented to mankind in dreams, but will proceed to notice in the last place the command to raise the dead.

"Raise the dead,"—Matt. 10: 5. Raising the dead, is not meant the raising of the dead natural body, for that would be raising them only to die again; but it is raising the spiritual body, just as Christ at his resurrection into Paradise raised the spiritual bodies of the saints that appeared unto many in Jerusalem. "And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his holy resurrection, and went into the holy city, and appeared unto many."—Matt. 27: 52.

The graves were spoken of in Hades, or the Spirit-world, so that the bodies were the spirit bodies of the saints, that came out of the Spirit-world, and appeared unto many in the city of Jerusalem as the first fruits of Christ's resurrection, for Christ had just been resurrected, a few moments before, from the dead or natural body on the cross into Paradise, as he had told the thief, he would meet him there that day. And these spiritual bodies of the Saints, who had died in Jerusalem, and now came out of the Spirit-world and appeared unto many, were really and truly raised into the natural world from the dead, just the same as the dead are now being raised in materialized form, by the mediums in their cabinets. "Raise the dead," is the command of Christ, and oh, how beautifully it is done. Not raised to natural life, to die a second time, but our dead friends are raised into our presence here on earth, where we can see and converse with them, and kiss and embrace their immortal forms in time, as great numbers are now doing in almost every quarter of the globe. This is truly a glorious raising of the dead, and one that should fill our hearts with heavenly joy.

And beside all this, we find we are living so near the Spirit-world that we can send addresses to letters of instruction from our immortal kindred, as they did of old. Even Elisha, long after he had gone from earth, sent back a letter to the wicked king, Jehoram. "And there came a writing to him from Elisha the prophet saying: Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehosaphat thy father nor in the ways of Asa king of Judah, etc."—II Chron. 21: 12.

In passing through this subject, I have only been able to give a synopsis of its great doctrines, but I think enough has been given to show that the gospel preached by Christ and his apostles is the same gospel that should be preached now, in this day, without denying and throwing away three fourths of all that Jesus taught and commanded, for the church is general deny and forbid the healing of the sick, the working of miracles, and of prophesying, of seeing visions, of the discerning of spirits, the casting out of devils, the speaking of tongues, and the raising of the dead. All of which Christ and his apostles commanded, and Christ's commands were to be taught unto the end of the world, every one of which the Christian Spiritualists believe and obey to the letter, which shows to the world that modern Christian Spiritualism is pure primitive Christianity. And they obey every precept that Christ taught while the orthodox Christian world refuse to believe and obey the great majority of the precious and holy commandments of Christ, and thus throw away the labor and teachings of the Savior and thereby teach men that those heavenly commandments of Christ that those heavenly commandments of Christ have been ended, and passed away, when there is not one jot or tittle, in all the word of God, to show that one word of Christ's commands have ever passed away. For the last words of the Redeemer to his ministers as he left the earth, was to go and preach to all nations. "Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen."—Matt. 28: 20.

But we rejoice to see such hosts of good men as are now everywhere rising up and embracing the great cause of Christian Spiritualism in almost every portion of the world. So that it will not be long until all the commandments of Christ will stand on the decalogue of nations, and the unfolding grandeur of his religion become the glory and admiration of the world. Then from the spiritual-domains of the vast beyond, shall come like a tidal wave of glory, the spiritual orb of immortality, throwing from horizon to horizon an eternal sunrise of science, religion and intelligence all over the enraptured nations, mantling the heavens with beauty, and the earth with happiness and bliss. While the angel hosts be girding the world, fill all the zones with the anthems of eternity, and proclaim that the kingdoms of this world have become the kingdoms of God and His Christ, and that God's will is done in earth, as it is done in heaven.

Vindication of Dr. Peck.

We, the undersigned, desire to testify, that the manifestations that take place in the presence of Dr. Peck, are not the result of fraud, collusion or trick, but are done by a power outside of himself, which we believe to be that of disembodied spirits, as we are unable to give any reasonable solution on any other hypothesis, and as Dr. Peck has been publicly charged by Mr. W. H. Holmes, with supplementing materialism with false presentation, we deem it our duty to state and publish what took place at a seance held at Mr. Hepworths, Salt Lake City,

on the twenty-fifth day of July, 1876, under the following test conditions:

Mr. Peck was encased in a stout sack, made of unbleached cotton cloth, fastened closely round his neck with a cord, secured with a sailor's knot, and the knot secured with fine sewing cotton. The door of the cabinet was opened twice during the seance, and the fastenings of the sack examined by a committee of two persons and found intact.

The following are some of the manifestations that occurred during the seance:

Numerous hands were displayed at the aperture of the cabinet to the number of twenty at least; of different sizes and shapes; ten written communications were given to the members of the circle, two of them being test messages of deceased persons, to their friends then present of a deeply interesting character; musical instruments of two kinds were played inside the cabinet at the same time that two hands were displayed at the aperture, also, the full face and bust of the spirit calling himself Colonel Sedgwick, appeared at the aperture, who addressed the audience in an audible voice, all of which we are satisfied was not done by the medium himself, but is the result of a power with which we are not sufficiently acquainted to fully describe or explain.

Signatures placed to the foregoing statement:

Mr. J. M. Holland, Mrs. A. B. Holland, Mr. James Kendall, Mrs. Matilda A. Kendall, John S. Reynolds, Mrs. W. G. Thomas, Mr. John Hepworth, Mrs. F. M. Hepworth, Mr. M. H. Burton, Mr. Arthur J. Darnford, Mrs. Kate D. Durnford, Mr. W. Pennock, Mrs. S. M. Pennock, Mr. John W. Lowe, Mrs. Lowe, Mrs. F. Coleman, Mr. Alfred Ward, Mrs. Mary Ward, Mr. Joseph Hewson Cart, Mrs. J. E. Clayton.

Bro. J. L. Potter Vindicated.

To the State Association of Spiritualists and the general public: In view of the fact, that the grave charge of the theft of a pair of boots at Owatonna, have been publicly made against J. L. Potter, State Agent, and Lecturer of the Association, a meeting of the Executive Board was called and met on Aug. 27th, at the residence of S. Jenkins, Esq. (President of the Association) in Farmington, and after a thorough investigation of all the facts and circumstances, pronounce the charge without foundation in fact.

S. JENKINS, Pres. M. T. C. FLOWER, Chairman. EXECUTIVE BOARD. E. C. INALLA. WM. CHAFFIELD.

Convention.

To the Spiritualists of Northern Wisconsin, and the Spiritualists and Liberalists of the Great West.—Greeting:—We would invite all believing in free speech and thought, to meet with us in convention in the village of Oakfield, Fond du Lac County, Wis., on the 24th, 25th and 26th of Sept., 1876. The speakers engaged for the occasion are John Collier (late of England) and Elvira Wheelock Ruggles, which is a guaranty of success in itself. The kind friends of Oakfield have generously offered to entertain (free) all so far as they are able. Come, then, every freethinker; let's show the world we are neither dead nor sleeping.

ISAAC ORVIS, Pres't. DR. J. C. PHILLIPS, Sec'y N. W. S. A.

"Elysian Island" Meeting—Kalamazoo, Mich.

ED JOURNAL:—At Kalamazoo, George Winslow, an old and well known resident of that beautiful city, a pioneer in the then wilderness of forty years ago, and a pioneer in the wilderness of Spiritualism, has fitted up his "Elysian Island," for meetings and picnics. It is a green plot of some three acres, partly shaded by fine trees, with the clear water flowing on either side, the rich valley and pleasant hills in the distance, and the town near by on the South; a delightful spot which will doubtless be the scene of future meetings and pleasure excursions.

On Saturday, the 21st of August, a little company met there, amidst rain and chill, and bravely held out while the island-grove was dedicated to free-thought, free-speech, spiritual culture, human progress and innocent amusement,—all within the realm of order, pure morals and decency. On Sunday came a larger company of substantial citizens, intelligent young men and women, and people from towns and farms in the vicinity, with their basket-dinners for the day. From ten o'clock to near five in the afternoon, the time was filled by addresses from Susie M. Johnson and myself, conference well occupied by the thoughtful men and women, good music, and the lunch recess at noon.

The attention was excellent and unwearied; the order good, the spirit and conduct of those present commendable, and the six or eight hundred people left in safety, and with a feeling that it had been good to be there. I go to-morrow to the North Collins Yearly Meeting, thence to Millport, Pa., Sept. 4th and 5th; to Friendship, N. Y., Sept. 12th; and come here about the middle of September to be in Kalamazoo and vicinity in October.

G. B. STEPHENS. Detroit, Mich.

THE New Gospel of Health:

AN EFFORT TO TEACH PEOPLE THE PRINCIPLES OF VITAL MAGNETISM; How to Replenish the Springs of Life without Drugs or Stimulants.

BY ANDREW STONE, M. D.

Physician to the Troy Lung and Hygienic Institute.

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BY GERALD MASSEY.

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