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|  | and the evers | ＂T | Ing the cause of accumulation，and so re－moving the cause of misery，deliverancemay be obtained＂ |  |
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|  | mer | ＊No vicees sise to be committed ； | $\begin{aligned} & \text { inn } \\ & \text { garm } \end{aligned}$ |  |
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|  |  |  | soft as the Tholas Cotton．＂．It has 1,000 gates of pearls and prescious stones． |  |
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|  |  |  | －imsio Mirana surra says：＂What that |  |
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|  |  |  |  | shaul pay an ino of ten doluasis，it any toril pas a fine of ten dolliare， |
|  |  | of iteoffor Again he said，Hust tas the mas．ter of the ferry boat remalns stationary on |  |  |
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|  |  |  | or evil－was，in my opinion，of Buidtha and his disciples． |  |
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|  |  | self．＂ Buddha said：＂A man who foolishly does me wrong，I will return to hig the protec－ |  |  |
|  |  |  |  <br>  |  |
|  |  |  |  | said in his speech delivered in New York， <br> June 1868 ：Chins is a land of scholars and schools |
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|  |  |  | Pretty Striong Evidence that the Heathen are Somewhat in Advance of Christlans． BY J．R．BAKER |  |
|  |  |  |  | Merin Muter reports the following extract Minx <br>  |
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|  | and never lowsen it or let it so．＂ Buddha said：－ |  |  |  |
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|  |  | ease and death，how endless are the sorrows |  | ore the ivgromance or uuchartiahienirss |
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|  | tion of eternal rest： | This Go thie ductrine of tal the Buddhas．＂ <br> The earliest deen of Nirvana was the en－ |  |  |
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 AStrology
ORGANIZEI ORGANIZE
ORGANIZE! ORGANIZE!







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Lord Bacon once remarked: : Some bookn
as to to tasted, others to beswallowed, and ara to be tasted, others to be swallowed, and
sonne fow to be che wed and digested.
The following is the way a Texas.




 nexepat ind
Toxas to-day,
In the still hours of dreamy night They come to us again and hold
Sweet converse as in daya of old. Not in the gulse of death they come,
With cheek so white and lip so dumb; But witt their happy faces bright
And eyes that shiow the oldove light We se the dear fam thiar smille, We hear the music of the volce
And once more in thieir love rejoice. And then we wake. They are not here
Twns in a dream we thought them near Twhas in a dream we thought them near
But we balr ommetime.gep bulep.
Whose waking will not make us wep. Ho that can not forgive others, breaks the
bridgo over which he must himself pass, to 4Papa", said a . .litle fouryear old hat
Sunday,


The doctrine of a literal eternal frie for
the punishment ot the punishment of the wicked, and the pre
tervation the partices of en en
the naturaf boed the natural body scomposed, and ita reas.
rection and reunion with the soul at the




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Thière is one pore ped in every man'silfe
When he feels deep down in his heart, that
 stais up statrs with the old mar's razor to One Yorgives everyth
giverlimeel nothing.
Tt in the rich who want most things.
Who is the kreatest liar ? He who peake
$\qquad$

$\qquad$

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Sixteen Crucified Saviors;

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## DEATH,



THE HISTORY OF THE CONPLICT RELIGION and SOIENOE,


STARTLING FACTS
MODERN SPIBTUALISM.

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the rostrum.

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 Anstoer-One would trink that the quees-
tioner woul have added in what way do-
pendent whether be means ipiritual or
 one proposing the su
state his meaning.
Ressosss:-In every way.:
Ansver.-The interdependence of human
beling one with unother, is acknowledget belnss one with unother, 1 ancknowledgod
on every hand; but that Interdependency
has never been supposed to extend to the has never been supposed to extend to the
spirit state, for the simple reason that the
Splrit-world has been considered too tar off, In some impasasable barren or remote region,
and having little to do witt, or interest in the aftirs of earth, or has bien denied ex.
tatence altogether; while another portion of splrit existence has not been of such a na-
ture that human belings have coveted any
intermeddling with affairs from that

In phllosophy but luttle has been said on the eppritait dependencee or the mortal upon
the opposite been given in that respect, has relation to
Supreme Being, and fo Jesus as an intervenunpreme. Being, and atsors. The Holy Spirit
Ing power and medlator which was bent, his not been clearly de
fined or interpreted. Something guarded; messengers, angels of God in time pras
were supposed to visit the earth with spe cial parpose or. warning or interpreting
thee truth of God. Some dying sains have
been supposed to have been permitted to been supposed to have been perminced to
see the Supreme Being. We believe it was
John Wesiey who so plainly taught the John Wesley who so plainly taught th
presence of guardian spirits ministering to departed friends, while Swedenborg dis.
tipotly enunclates the fact of their penetrat tupetly enunclates the fact of their penetrat
Iog the poetry and luterature of all ages
there has been a current of this kind op teechehng, which has been a dopted opra-
tically as having in viow the benefiso p mankind: Milton taught that millions,of spir Itual belogs walked the earth unseens, and
such has been the practical teaching of the paat: and how far that has been modilied
by Modern Spiritualism, you must deter-
pine.
Alarge number of human beings are iow
holding communlon with the spiriti-world, holding communion with the Spirit-woria,
seeking adive and counsel from the spirita It is nevertheless trua, they are rreequenty
misted, , becauses supposed spiritual beinga Spritual beings are finite intelligencees, yet all humanity are elovated, sustained and But Independent of this conselous communion which Splritualism brought within
the mow whedge of the preesent age, the inter
blending of the two worlds is antastablish. ed fact; and was as much a Ahact betore the
present .manifestations of Spiritualism. The infuence of spiritual beings is much
felt. Thee power of the Spiritworld, upon mortals wis just as great in the past, thoug not recognized externally. The control or
human 1 ives was as complete before the consclousness of man wis awakened to the
fact The difference there is today, there
 of it It gay be compared to any oneof
the sclentes. The stars moved in their
orber The great elemements of earth pperformed.
their functions before any one of those eloneents had been named by the alchemists.
Titio primary laws of the universe are pot altered by man's knowledge of them. The child exclame ons on irst seeng a star, "Oht
God hass made a star! The thought is that
There are those who go through earth
bilind to the mortal part of ilfe from in. funcy to old age, unconsclous of the name
and functlons of existence, seeing only the only of the mortal changes iround theme
This is all they know. So in the great ebb and fow, of spiritilife-that tide which has been swaying to and fro for a thousand yeara -death, the great elt tlde has taken out
numberiess souls into the world of infint tude; the iphowing of the tlde has been the
roturning of Influences from the et oceun. That so much of thought of fintel-
igence, of affection $;$ bo múch of fear and woarness, should have a begipning in a terialist even supposes there is a general

 presents this fuct: $A s$ the spirit-worid is
infintely largerthan the material world, as infanitely largerthan the material world, as
spiritual things areo indaitely more vait and iffe; must be more from that side than trom this; not however, necessarily more progres: not ave aveutely a march towards
puliting of the haItual side or life The morrall teriphation
remaing the
 ttual wave, the flood tides is that which pre-
vente retrogevion oon the part of hu-
mand

 ledgge, to interpipet the truts, is animated by
nnfuences from the eporit side of life ; even
 from invisible sourcee. This does not, how-
ever, take away the individuality of mañe
thouigs nor the responsibility of has actlons, $A$
the food he oasis ls. prepared to his taste,
the spiritual life he imbibes, reflie




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