


VOI. XXII.

|on


A Candid Review or the Arguments used
Prove that Entirety, an Authentic Revelation BY GEOROE WHITE. (Contlaned from luat week.
But says another apologist, the discrepan-
cy might have orgiginated in the error of the
copilst or printer copylst or printer; very well who is quali-
feed, then to determine the true from the
false; When there are mote than
sopoon unerent readingor to select the right read-
ung In there were true gospels, who can
vouch that we have them? Mosheim says: "Not long after Christ's
ascension, soveral histories of his bifo and
doctrine, full of piouas frauds. and fabulous Wonished bishop of the th century, sistin-
git is certain that the New Testament was
not not written by christ nor his disciples, bu
by minknowapererons.
The Valencinians I have quoted, pro-
nounced the New Testament full of errors nounced the New Testamient full of errors,
imperfections and contradictions. The Naz-
arenes, who were the frist Christians. made
use of A Gos use of, Gospel or history of Christ different
from that which is received among us. Cal-
met says, under the word of heresy, "From met says, under the word of heresy, "From
the begnning of the Christian Church the
most essential doctrines of religion were at-
tackeds as the Divinty of Christ his office
as Messiah; the reality ond trist bis hot his in-
as as Messiah; the reality and truth of his in-
carnation; the resurrettion of the dead etc.
The Cathollics claimm as divinely inspired,
books which the Protestants reject, and
though they
 and yet one of them must be in error. Did
God nspire the. Catholic, or the Protestant
Jothen
 Christ, but clalmed that he would hereafter
anrigनroon the dead. Cerinthus and others
in the Arst, and the Ebionites in the second
century, denied the Immaculate Con The argument in favor of the infallible
inspiration of the New Testament is greaty
weakened in view of the fact admitited by
Mosheim (vol. 1, p. ©5), $w$ That the most inot only lawful, but praiseworthy, to deceive
and even lie in order to advance the cause
of truth and pietv." The Marcionists denounced the Gospel as
filled with fallacies. Longinus, (A. D. 7 IT3
a distinguished Grecian writer, says of Saul of Tarsus, "Whom I consider the irst setter
fortho on-mproved doctrine." The prin-
cipal Chtristian doctrines were called in question at an early day, when the proof, if
there were any.could be adduced, thine
divine claims established and the objections to those claims disposed of. Now 1 task in
all candor, what should wee do with these
obfections to the inspiration of the bible?
When you take from it what are known and alleged to be forgeries by the most emi-
nent Christian critcos.theologians and schor-
aris of Europ and America what is there
left that is not held in common with other warks not glaimed as a divine revelation?
Is it possible that God would reveal himself
to man as a wrathful, jealous beling, imperfect in knowledge, partial wanting in be-
nevolence and uniuty if there were no
other objection to the plenary inspiration of
 human composition. Passing by lts errors
of geology, astronomy, chronolgy, numera-
tion, phillosophy, and history, we will view
 edged ailize in every act of his creative power.
harmon plan
The plan of creation must have been sanc-
tioned by his wisdom and goodness-wisdom
tion Lo devise the best plan, goodness to select
that lan and power to carry it inco effect.
threation could not he failure, because this
Frould reflect olt Would reflect ejthor upon the sumfciency of
the divine wisom to devise, the goodness
to select the
complist plan, or his power to ace Testament is a revelatition as (as well as the the
old and tat they contain atre history of
the creation of man biar all trin vised by God for his recovery and malvation
The The bible and the church represent all the
Pootetiry oo Adam as inheritng a moral
disease, the univeral characteristics of sist it and a so fare of sin, an human ingability to re-
cerned their case is hopeleas. It In const cot
be forgotten that their moral condition was
be not an act of cholee nor avoldable, but one
of neeesity. To Adam and Eve it was dif
ferent. They were created with ppre nai
thes ures. They had not the love of pure na
sin and
hey had the moral ability to resist E . God
ver could fave Inspired a history that so neyer could have inspired a history that so
retlected upon his justice goodness and comi
paasion. If he had cut ortheoffending pair
and improved ubon the unhappy resuit of his first farlure by a new unhappy result of
have made creation a succeess and premenght
hented the unspeakable calamities that praye fol
lowed. Tell me was thero impartlal justice
in In subjecting all but two of the unnumbered
millions that have existed and will exist to to
the end of time, to a moral condifion so so awfuly. Say not it is a m mystery, no it is
an inpputaton upont the attributes of God
that reason reputiates anid brands as a self-
vildent fallsehood. If the Inheritance of a moral depravity
conld in any sense be justifable, his reatora-
tion to moral order hlould be as abosute as

 a remedy in vow of the fact according to
the bible end the church, that. in io far ais
their works were concerned their case is hopeless, By the deeds of the law no one
canppe justifled, and hence it is in vain to
argue scriptura salvation upon any ither
oround than falth in Christ This ground than faith in Christ. This remedy
hey filis the atonement of Crarit reeeved
by the sinner by and only tprough faith in
him. If salvation were attainable upon the sim-
-ple actor fatith in Chris, snd if it wero a

















































## 

## 






Rellgion, What is It\%
I am an humble and obsciure individual
of little mien, and (if I have an ambition
to gratify other than that of the ameliora-




 The subject of oryanization sems th be


 Priticipleo of tuath, when, ,int thempelvea










\section*{| Mp |
| :---: |
| ann |
| lern |
| lon |}


| are |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |


|  |
| :---: |
| Ond |
| 为 |
|  |
|  |
| and |
|  |
|  |
|  |
| aidem |
| Soutiot |
| mpaedupanto maes in |
|  |
|  |

 and









 and






.
J. B. Cone

## Anniversity Exercises

it truly seemed as though the angela were
abbe treath us with their ingpiring and
instructlyo thou

 Her seances have been twice mobbed by
Rochester roughs, and her health injured so




 gent that her mediumship was genuine,
and the manestotion real and what they
were ciaimed to to be.

 death in this cradie of modern Spiritiantam,
she win
hier post. tinch from duty, but will dea at Hrs. Amy Post, who, we suppose all the
feformersor the Worlick know, has with her
ate husband, Isauc Post, occupied the tore
 ie manifestations through Mrs. Markee
he most
henvincing tests ghe had ever, wit-








## to return East again. ${ }_{\text {A. E. Thiden. Secretary. }}$

## SHORT SERMONS.

Led By Thie Spirit.
by thomas cook.
As many as are led by the spirit of God, "Gy are the Sons of GAA.-Rom. 8: 14.
"God a apprit"-Jesus to the woman of "For in him (God) we live and move, and "Men have commented on the contents of
the Bible with a gandy show of skilfal erudition. But the true commentary is now.
beling Written. Whene completed 1 w will Ke
found to be ' $\Lambda$ New Digpensation progrchological revealments and spiritual
prosion-the ripening up and calmina-
ting trogreasion the experiences of humanity-
reve of all a anitary combtnation of truths,
unspeakable brighter than the noonday
sun" unspeak -The spirite of Galen to A. J. Davif,
sunner Life pare 12e
The fruits of Spiritualism, therefore, will
be rimbe righteousness, and righteouseress is wh.
selighiness. The spirit of selfshmessis the
demi, evil, or antagonistic to knowledge
 Independence, Which is an inculcation of
the Christ pirit, the espirit rom heaven of
unselfishness and good to all men with ex-
 And all that belifeved were together, and
had all things common
man man had need". Acts 2: 44, 45.
Even so it will be unto all who have out-
grown or developed out of all sellshness.
and to



 bear the pure milk of spiritualism, but, we
had to diutroit, but now a few can begin to
bean the strong meat,
We wait and work, watoh and pray, to
whin phase had its origin.

 of any such, we should be glad ta he
them. Address, Farmington, Minn.




|  |  |
| :---: | :---: |
|  | The spiritualists and Liberalists |
|  |  |
|  |  |
|  |  |
|  |  |
|  | Was invited to act has Secretary of the mieet- |
|  |  |
|  | frame a constitution and draft a code of by-laws for the government of the society, |
|  |  |
|  | and said committee instructed to be ready |
|  | to mate theor report |
|  |  |
|  |  |
|  | promptly. ${ }^{\text {che }}$, |
|  | Laws summitted then followitution and ry- |
|  |  |
|  |  |
|  |  |
|  | That we agre⿻ to adopt the Constitution and By-Laws of the Association of spir- |
|  |  |
|  | ittaakists and Liberalits of the state of Tennessee. |
|  |  |




| Leamon's Dyes Color Silks, Leamon's' Dyes Color Woolens, Leamon's Dyes Color Cottons, Leamon's. Dyes Color Anything: <br>  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |


| babbitt's health guide. |  |
| :---: | :---: |
|  |  |
| 2meme xima |  |
|  |  |
| BABIITT'S VITAL MAGSETISM. |  |
|  |  |
|  |  |



BIOGRAPI
SATAN:



|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

SYNOPSIS
COMPLETE-WORKS


HAFED, PRINCE OF PERSIA:
Earth-LifeasnSpirit-Mife



Why Was He Not Warned?
The Baston Post, in a recent article, a tempe Boston Post, in a recent article, , wit
trophecy bat the expenso the
prope to s. s. Jones, and suggests that if his spirit friends knew of his assas. sination rather than simply telling bim that
he would be "surprised," they should have given him , warning, that he mionght have
gighe avoluded the assassin. This is plasibible
from the stand-point of the Poot, buit the
Spiritualist who has invest intited for any dength of time has learned that spirits do not. often attempt th thart the decrees of
fate. They recognize that there are immu-
and tabie principles inderlying the smallest
events of life, and that out of what to them may appear. as unmitigated evil, good will
flow. Did not the over-ruling power know from
the first the character of Judas? Yet he was retained as an important fractor. The
betrayal to the $A$ postles, was unspeakal wrong. yet no voice wained, no infinite
wrot force stayed.
or hether events should run their course
or be averted by their interposition, rested with the spirit friends of Mr. Jones; we
should have urged them to have interposed; but their superior
vised the contrary
We are glad the Post has sought to "pick
a flaw," for it illuminates a subject of vital importance. It shows how nidependent we guthance comes in a form to tale a awy our
gen
gelfer We may at any time receive assistance,
but we can not rely on it ; and in no case should if take the place of reason and com-
monsense. mon-sense

## Paying Speaker.

$\mathbf{A}$ great deal has seen sadd and written of late in regard to mediums, of al classes,
and one would be led to infer that every ad-
vantage should be on the side of investign vantage should be on the side of investiga-
tors and audiences. There is another side to this question. We knew a public speak-
er who trayeled several hundred miles to meet an emgagement made by a sooiety, and
the Sundayg of his engagement, chancing
to be very storny, the audience was not sumficient to pay incidental enpensese ama
the lecturer went away ofter from Sunday's
service without a dollar of retquneration.
While societies generally are just and
honorable, there are exceptions disgraceful
to any lecture committee. Especilly to any lecture committee. Especially are
speakers imposed om when called to oofi-
ciate at funerals, They are sent for, ciate at funerals. They are sent for, and
often attend atg treatracrifice, from a a sense
of of duty. Ministers of the gospel are well
pald, but the spiritual lecturer too often does not even reecive thanks. We were in-
formed by a speaker, an exceedingly popuformed by a speaker, an exceedingly popu-
lar one, too, that he had within a month attended six funerals; at four of these he had
reefived thanks; at one, nothing, and at the
the other, two dollars! Yet In ald these cases,
except the one whereln he was paid two: dollars, the part
rowarded him.
This is not tight. The laborer is worthy
of his hire, and the world should be balanced by a just reciprocity.
In thls respect our spiritual lecturers are
often badly treated ; not meaningly, but from thoughtlessness. They -are too delicate to
-ask for a recompeņp when none is offered, -ask for a recompeny when none is offered,
and aiar thus defrauded of their just


## Faneral of Mrs. Sutues, The wife of Gen. Stiles of this city, prominent and talented lawer, a shrewd prominent and talented lawyer, a shrewd politician, and noted materialist and athe-

 ist j dead. Mrs: stiles was a woman ofgreat beauty grealt beanty yand culture, a poot, musician,
philosopher, and a devoted wife and moother. The fruieral was a novelaffair, no wail-
ing, no prayers, no priests, no solemn chants, no mourning raiments or sermon, at the re
questo Gein. Stiles; but fo place of these and hulogized the many virtiues of the de-
parted parted wife. There was some beautiful
yoal and instrumental musis, and the read-
ing of a poem, the composition ceased upon a late anniversary in her wed-
ded life. General Stiles in his address set forth his witti him in it-that there was no future
1te, and that there was no over-ruling
Provil would have been the height of inconsistien-
cy te bave called in a preacher to make a prayer that wouldonly reach the effes of
those human being present, and to this ex-
tent the ceremonies at the burial were ef. tirely consistent.
That Photograph.
In Bastian and Tavor's Seance Room, is
a most beautitul photograph, largest size, of
Mr
 tant, and is well worthy of a visitifrom
those -who are investigating Spiritualism.


 The "Dootors' Bill" fares hart all round.
It hasis been ignominiously snubbed by the
Michigan Legisslature.






 Bake. Nellie" Yes, it's yery nice. But
roode on traal donkey, yesterday-I mea
one with four legs."
A a fond mother when the day is oer.
Leands by thehand tier Dittue child to bed,
Hald wi Leads by thehand her littlo child to bed,
Haff willink band reluctant to beled,
And fleave his broken plaything on the



 time, but to
be unhealthy.

 good deal of remponsibility on the othe

## 





$\qquad$
fect
fum
hum



Business $\mathfrak{y y}$ otices.





|  |
| :---: |
|  |

Se00: Pains fir R250
zुtw gavertisements.


|  |
| :---: |
|  |
| Dr. WARNEER'S HEALTHCORSET <br> Sell-AdJunting Pads. $\qquad$ ACORTA WAYNED. $\qquad$ <br>  |

THE ANALSAIS OF






Clairvoyant Examinintions from Lock of ofair.






TIIE GENESIS AND ETHICS CONJUGAL LOVE.

CHRISTLANITY MATERLALISM By B. F. UNDERWOOD.





PROOF PAEPABLE

| Betng an Account of the Materialiaation Phenomena of Modern spiritualism, with the <br> marken theology, Morals and Religion. <br> By EPES SARGEIT. <br> Author of ' Planchette, a Bitary of Modern Spifitualiam," etc. <br> Price, paper coycrs ${ }^{7}$, ${ }^{75}$ oents, pontage free ; eloth <br>  <br> THE NEV GOSPEL OF HEALTH: <br> The Principles of Vital Magnetism; <br> os, <br> How to Replenlsh the Springs of Life without Drugs or Stimulants. <br> Phystetan to the froy Lavg and Hyg Mi. D. <br>  <br>  <br>  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |

CHILDHOOD OE THE WORLD;

## man in marix times.



STRANGE VISITORS. a series of original papers,



Science of Spiritualism,
PRINCIPLESP ARCANA OF- SPIRITUALISM; BY HUDSON TUTTLE.
THawd
4

PHICR, 62.50. POFTAEE, 20 CENRE

|  | RELIGIO-PHILOSOPHICAL JOURNAL. |  |  |  |
| :---: | :---: | :---: | :---: | :---: |
|  |  | From the nature of the case wetre jnclined, however, to doubt the statement; that is, that the spirit of.cilloy was present. The fact that the gate of the apparition was "fixed steadily upon him," Inclines us to belleve that he was laborlng under in tiallucination. Spirits do not generafly remain fixed, IVe a statute, intently gazloghat in object |  to Delty. Thus T. M. Heart, of this ility | Goapel. It will probably prove the blggest lnyest ment God has made for many years. After which a. eetect assortment of patent-right soule win, bo |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  | mea | : |
|  |  room what I requenty read in the secuar newepapers of the fralites of goipel preachere, 5 neith |  |  |  |
|  |  |  |  |  |
|  | ef better nor wore than II other sectloos of/ the U regular orthodox mloler whio to oll appear- |  |  |  |
|  | ances possessed an brecedingly holy deancanor, gregation having, according to bis estimation, a |  |  |  |
|  |  |  |  |  |
|  | stimifar. This divine stood hitdi among his peo.ple untu ho committed an unatural crime, and ple, unt1 ho committed dan unnatural crime and |  the mind are often taken for spirits. |  |  Vorat have The weren |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  | ata |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  | anythink to do with |
|  |  |  |  |  |
|  |  |  |  |  of human undertanding, and dit varimace with er |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  | - |
|  |  |  | Sole |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  | W that there is onesensible | ${ }_{\text {ment }}^{\text {ment }}$ ped to |  |  |
|  |  |  | Dally sundarard makes the docotor appear at a Hereat Rerons In the United States rendered Insane by |  |
|  |  |  |  |  |
|  |  |  |  | weekly yiblt with the rreatest pleasure."Maud E. Lord has returned to priladephia |
|  |  |  |  |  |
|  |  |  |  | been a subbect ber to hie dear Relioto-PinLosopitocl Jovamal for many years, and a correspond. |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  they thould recelte, etco prolestang entire fill |  | author of teveral works convected with splrtunal |
|  |  |  |  |  |
|  |  |  |  | Morde |
|  |  |  |  |  |
|  |  | they are not Caribtans or dibelplies of Caritat as |  |  |
|  |  |  Iy, but in valn, to see some good result from the |  |  |
|  |  |  |  |  |
|  |  | Marmed for the fote of theoedear ones. amoning be Hering that our frienas who ave |  |  |
|  |  | and often do asalist ns in our troubles and efforts to good hy impreasion or otherwife, in the |  |  |
|  |  |  | ate |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  | ed with holy and purifying chastisement, in in |  |
|  |  |  |  |  |
|  | Fus Christ'g star, and it was deen by oome wite menlla They never made any report of their jour- |  | and <br>  |  |
|  |  |  |  |  |
|  |  |  |  <br>  | 隹 |
|  |  |  |  <br>  |  reve courn ot ines there po our Divino |
|  | knows what country they came from, even their <br>  |  |  |  |
|  |  |  |  | vered clence of Splritual Truth. Thier respog from: |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  | vo courd hardiy realite that the ooble oouland |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  present when it oceurred Mr. Graves duriog hion | 20 net ni a ady of opectal prasor, (that the graibiop. pers may be removed. <br> It cortatinly would be grattring to un to have |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |

MAY 5,1877.
LIST OF BOOKS
RELIGIO-PHILOSOPHLEA RYUBLISHING HOUSE
CHICAGO.


|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |


|  |
| :---: |
| International Hotel |


|  |
| :---: |

MEIPICAI. STUDENTS Wu find at BENNETT MEDICAL
COLLEGE Aner buid ing, befter ac COLLEGEa Aner buidaling, better aco
commodataton, a a ryer faculty, longer





| er's Ague Cure, |
| :---: |
| anatomereme |
|  |
| \% |
|  |
|  | THE DINGEE \& CONARD CO'S $R_{R} 0 \leq E$



| Rimucom |  |  |
| :---: | :---: | :---: |
| Newspapers nnd Magazines |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |


| 7ew sdertisements. |
| :---: |
|  |
|  |  |
|  |  |

the magietic thentment. Sxy

MRS. DE WOLF,

messhs. bastian and taylor: Physical \& Mental Test Mediamm,



 2"
MISCELLANEOUS.
$\qquad$ Pyychometrists and Climoroyint Physicimi:

 American Ilfeath College
䢒 antrology.



Would You Know Yourself
 Matavaw
 Mry

SOUL AND BODY THB BpIatual oils
$\qquad$
$\qquad$

## 


 THE SPIRITUAL HARP. For the Choirt Congregztion, and Social lircte.



 Worts of m. B. Craven.




Prof. W. Denton's Works.







 Nas

THE PLANCHETTE
What iś SAID OF IT.





## Theodore P

the rostrum.

Sunday evening, April 1st, Grow's Hall was crowded with an attentive anid appre clative audience, to hear Theod ore Parker a man who minde a prominent mark in the
world while on this sphere of existence, lee world while on this sphere of existence, lec
ture through the mediumship of Mrs. Richmond, on this subject, "The. History of in Twenty-nine Years," It is atting that sometimes in each humen ife there should be rejoicing. We are not ruition; over sapirations not fuiflled ;over
 ohe of rejoicing in all Christendom; the day that makes glad because of a risising
sayior. A far deeper signicance abdes in rejoicing than this. I freely say if there be
no no volce but that which the churches give
I can not rejoice with them. The suble the subjection of men's relligious nature, the hong current of blood shed following in
pathway of the church, relligious persecu hurch reared on the ruing of martyss and myriads of lives, are not well calculated to
make one rejoice! In my early 1 life 1 came to learn the lesson that there was no mean-
ing in this rejoiding. I did not have the Ing in this, rejoicing. Idid not have the
protound evidence of proot Slavery wa
sanctioned by Clistitiunity; there was no yoteonkeyon, the grave to prove that man We meet to celebrate, but I wish you to
understand that it is for the resurrection of that higher Christ-the immortaity of the
fruman racel I a announce to you to-night the Easter of a resurrected world; I an stand-point ot authority; I present no argu-
ment, but testimony only ; the voice I give Is the voice of the understanding: the proot
I give is in the world today. 1 am here to announce that immortality is not a fable,
but the acknowledged posessolon of the hu. man fuctiol of chlirst is the resurrection
resurcetion
of that hope that exists in the human race that the evidence of Spiritualism has estab. The creeds of the church would have you Spritualism reveals \& unmortality whether you will or not. You have nothing to do
with the existence bevond death, more than you have here. I am here to announce this
fiact; it is as viearily establisked as geology, or any of the sciences. I am here to an-
nounce this from is stand-point not known in the worfd until twenty-nine years ago
When the telegraph revealed the fact that mesensges could be sent, Mr. Mörre waited
for the fruition; and finally almost the entre globe was encircled, , as it were, with à
net work of wire. When the first raphervere heard in an obscire family twenty-mus
years agb, and when after investigations of frignds, they declared them to be messages
from spirits, the world laughed to scorn! The irst committee appointed to investigate Coir nature, was the notorious Buffalo
Commassion of Doctos. They pronounced Che mysterious ppenomemon, a sudeende
velopment of inteliligence in the toe.joints From that wonderfull decisiod $20,000,000$ hu-
man belngs have 才issented within twentynine years. FD m that decision, which was
the astute ofservation of men of science, ore then 20,00, , have claimed the their obscurity the docetor's pritensions. Small beginnings are-what the Infinite
useas to confound the wise: Those wise doc Cors have forgotten that the star in the
East was discovered by wise men, and that they found the mother in poverty. They straightway from the forum, the greatest voice of truth was heard. socrates taught
the few, while the wise convocations of his time sneered at his philosophy and wisdom. They had forgoten that from the quscurity novement which. gave to the Orient its en ginning has come the religions of the world Forgetting this, they had forgot to note the ncident that first give the one vibration But there wete -sentinelg on the Watch ceive theese manifestations, they courld nolve the mystery. The Fox family of girls aero respectively about fíve, seyen, eleven
and twolvo years of age The girls had ni knowledge of ayy ocoult science, had no
 bellef in supernatural power. When subShetod to investigation of sclentilic mind derful. Among thoge in purault of these investigatlons, was. Prot. Hare; he endeavdence which he himselt must know; he
 ual. -For," salit he, "I haved tried by every pounive means, by overy secrot mieans all instances the angwerr have come at vartrape ame my orn wish. The sounds or with othess pursued asimitar finre stigutions departes from the lino laid dow Hy

## 

 Yor somethng to to the concluslon that itcentury.
was deaigned to trevolutionize the religion Was designed to
of the 10th centur) Let us enter into the analysas ot Spiritual
tm: Modern
Spirituanlism hans put scientists to the test, to this degrieo: There must be
a now departure in science, in selentifo
terme terms, new forces, in which science, as now
will tail to pleces trom mere welght or dis: integration. According to ncience, ir any
force in nature supplants any other foree
Sithen without adequate cause, sclence should find
a neto cause. When the law of gravitation was pronounced limpossible to overcome as
w mechanfal. power, and when it is overcome, it is proftataber, for secpent tists to know.
Whenever subustance mand Whenever substance manirststh thuman inte--
ligence, not in human form, it is the busitelliggeicecocomese from. Ohtside or any
known buman intelligence vianifesta bions have occurred, givikig evidence of
the action of mind, magifesting. .individual trats of human character. Science has not,
yet discovered a eause for this.. I say yatat the scientinc world h sat a stand
tin this suestion is soved, sciente can go no
farther in the direction of occult forces. She has stopped-fouind an obstruction in
Spiritualisp. It is convenient for Herbert Spencer, Hyxley, and others to call that re
gion the spheres of spiritual life, the un-
kno
A society of prominent gentlemen was
formed in Great Britain for the investigation of Psychological subjects. It is sumit.
cent to know that in this Psychological soo
ciett of ciety of Great Britain, there are many who
accept Splhtualism. In this position the siciectific aspect. In the religion of this
covilized country, in England, in all the civilized
countries of the globe, the revoutition has
almost been complete. if you could take an outside view of the Churches in the
land, your would And at least three-foyrths lation, have had their views miodififedor rev-
otutionzed by Spiritualism. Idon't mean olutionized by spiriualism. The dont mean
to say they are believers. The prenco
Spiritualism in the world has made it impossible for them not to be affected by it
The Churches are obliged to modify theit views of Spiritualism through fear that
these manifestations would take people spiritual foree in the world, made it incum-
bent ori theological ministers' to modify bent on theological ministers to modiry
their views. Mr. Moody claims to go forth as arevivalist in the path of Christ. Spirit-
ualism has beenybefore him; has taka feeling of liberality there. It is in this
one direction that Spiritualism has wronght its chief work. You can not enter a Chris
than Clurch in a Curistitan land to-day, that you-do not see more liberality. The litera-
ture of the church is alive with its life. When a minister says, " Tbelieve in the
presence of guardian angels, you reed no
fear-Year-this minister is a beilever in the es
sental prineples and features of Spiritual
ism. You inay go on Sundiy to any denom-imation-to Methodist, Episcopalian, Џnitarian, etc.- and you wwit hear nincorporat.
ed in the sermon a belief in spirits, and their guaryhan gre, and that they are conscioc
of (what their friends on earth are doing Wesley taught the truths of Spiritualism.
Today the Epprit is abroud in the air: 1 I see it, ITeellie I was up-lifted by it. I kept
watching with increasig joy the beat ing of
thes edt if possibe, in another was. True, Spir-
ituallsm has no niveraities: very few schools no order by which Spiritualists
may be known; no particular system by
mity which the truths of its philosophy are prop ing. Out of nearly every fanmilly, one or
more, however, are led to consider wwed forth there in various ways. There is no skepticiem in the world that can stand secret of the spread of Sphituallsm, and not Ita public advocaìy. Thd great profofs of evidence have been published enough toes tablish any other reilgign in the world. In
thls room are not twenty fndividuals that have not witnesied the truths of Spiritualism. Within this room are two hundred
people who can rise up and say, that Spiritualism is true; they know II . In whatever culher aseemblage of people, can they say
they are aware of anything? Spirtualism has worked its way into the hearts of millons of people, who constifute its houriy you I am speaking.
With such power in the world you need not be surprisgo, that in twenty-nine years
Spiritualism
值
risen $\operatorname{man}$ in the pulplt with the leter before
him, turns from that letter to the volce of the spirit in the air to-day, and says that Clurist that has slept for 1000 yearc; has
come to 1 ite. The volce of the sparit hems emoe to ite. Thie voice of the spirit bears
evidence of man's immortality. With uuch evidence as this, we prites forward in spite of the usual sneering
It the Spirit-worid lopopened, what is need. od of preachers? 1 say that Spiritualism
cevolutionize the world, 1 don't say that the truths of spiritualism are onlv twestynine years of age. The ages of the past conThe volee of the past, is the great Ilving that spirit and matter clasp hands across the bridge of death now for the first time.
The fearful abyas-litat Lethe-is bridged
 -ppitits are to be taken, for they know what
thay are talking about This day with its
carl tions, is a day of rejoicing for you. You
have sccaston to rejole with louder retrai/ greater foy than the churchman heradss in the advent of one tat kepparar away rom
humanity. You have today the ever pres-
ent volce of the Spritl way side of spiritlife. You have nessages
from chllddren, fathers, mothers and others. worlds, if you will only reauon. That the shrine may be kept clear; that that Spiritualism may mean something more than a name; that you shal not wits
ovidences of a fuure lif beome careless
but that you ever reinember, that as you sow, so shall you reapp thy to spitualists.
One thing especially sounds which respond in the affirmative by
 clearly estapisished and perpetuated; but do
not for tent, firteen or twenty years, seek Yor engts, Yor that which you have hasd
enough proot convince thousand minds.
You dont ned daditional evidence to that
of tho preent; you d $\delta$ need additional purpos\& and lilecality. The IIfe here is the
precursor of the tuture. The haying of the
foundation here is aying the foundation of
 pave a pathay to the cenestial gateen
save
would deeds and lofty a sapirations. the, world above, surrounded by friends

## from now, I shall expect to see in the-d minton of Spirit-life, that each of you w

back, you will know that this is but the be-
ginning of a lofty and eternal life of which

> THE SPIRITS AS PROPHETS.
Interesting Correspondence-Mr. Dick's

## Readers of the Sentinel will comember that hast week wen pullsher an article which appeared in the Now Tork Times, re-

## 






Mr.T.T. B. Singer Iand, of this city, was le
to make inguires to to this matter, an
wrote the following teter to
A. E. Diok, Roq.:

 also $I$ Iqye therefore taken the 1 liberty
innte youto
ind


T. B. BLisagrLAND.


| 'You are a little skeptical. It is G. C. Plat-per, and he is in tite Splithland.' 1 asked her, medium to tell me how Platner came there; whether De wis murdered, and he said he was not murdered, as he could seehis wateth-chaln hanging loose; that he was drowned, and that the body would rise from water; that the body would rise in four months, and I wound sec'it at the morgue ted, and I regard it as remarkable. Mr. York. Respectfully yours. A. E. Dick." | We are two lonely roblas, <br> We.are very heartweary and sore, <br> Allday we've been crying and fretiling, <br> Foz our build ings that we'll never see more, |
| :---: | :---: |
|  |  |
|  | And now we're in |
| Mee | This morning we both were so happy, No bifds could be happier I kuow, |
| The mildness of the weather will soon alSew of meetings in the groves; " God's firstSemples;" and I wish tocall the attention of ours spiritual friends in Minnesota and along the borders of Wisconsin and Yowa, to thefact that it is ligh time to begin to arrange for dut-door gatherings; as I am anxious to attend as many as possible during the sum- | or, up in the tall tree y God on us did a gif |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
| Mper in and adjacent ot the state of Minno-Bwill arrange for months ahead. So Rease fx your time and address Thomas ta Co , Minn. |  |
|  |  |
|  |  |
| Spiritual Meetings. <br> The spirtualists will hold a two days |  |
|  |  |
|  |  |
| moethg, at randin ctity Haryin ho, towa, are cordially invited to attend and bring a good time. The meeting will be conductef by O. H.Godfrey and othera. |  |
|  |  |
|  |  |
|  |  |

## VEGETINE

SCROFULA, Scrofulous Humor

## Cancer, Cancerous

 Humor. Canker.

Mercurial Diseases.
Pain in the Bones.
Salt Rheum
Erysipelas.
ormples and Humors on the Face



## Catarrh

Roxamo
Constipation.

Piles.

| Dyspeps Faintness at th ach. |
| :---: |
|  |  |

Female Weakness.

## Ceneral Debility.

 ynygetine is Sold by all Druggists.


## 

DUMONT C. DAKE, M.D.,

EAS.



Wo

NEWGOSPEL OF HEALTH,
JAMES BOYS! $\frac{\text { AOENTS }}{\text { MANTED }}$

|  |
| :---: |
|  |  |
|  |  |
|  |  |

## TNMAN IETNE;




Hudson Tuttle's Works,



