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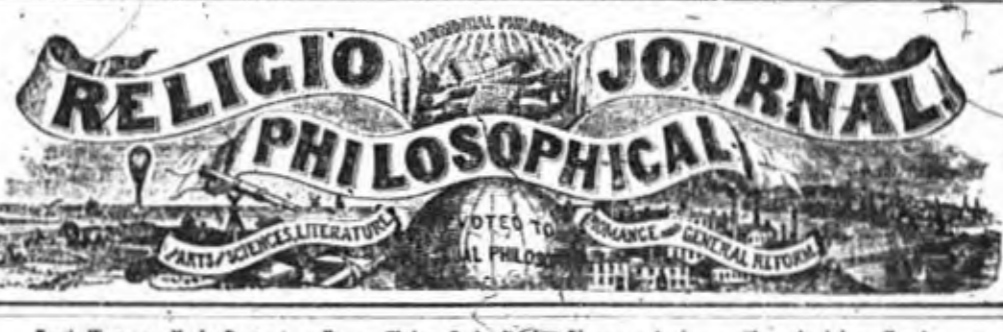
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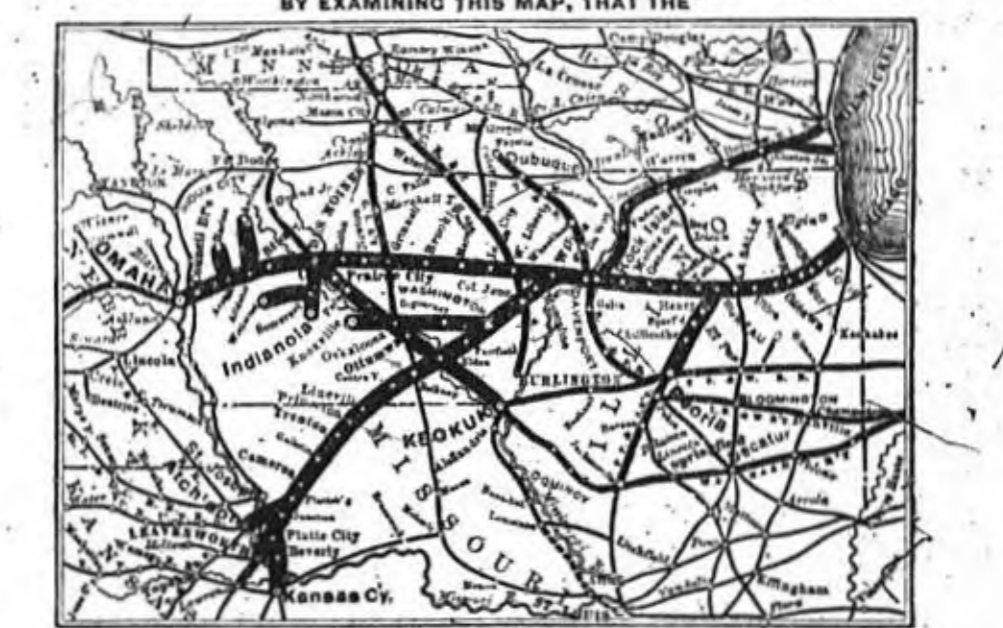
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phenomenal and mental phases, prevailing to an extent which has astonished their more civilized invaders. Phenomena which Europeans and Americans have been at the pains to cultivate by years of effort...

sheep is found; next time it may be among the Spiritualists or in the Church. None are exempt from the contaminations of hypocrites and impostors. Society at large is greatly indebted to Col. Bundy and the RELIGIO-PHILOSOPHICAL JOURNAL for the noble work which he is so persistently engaged in...

A Spiritualist Seer.

Spiritualism has presented itself on this, as well as on the other side of the Atlantic, under opposite phases. Some of its professors have been transparent impostors, who resorted to the artifices of the professional thaumaturgist and rarely rose to the level of Simon Magus...

We are not a credulous, and, at the same time, hardly a sceptical people. He, therefore, who would tax our capacity for belief, must be either a consummate actor, or an earnest enthusiast. Hitherto, the apostles of the black art have been neither the one nor the other, the result being that they have caught in their toils, none except the invertebrate and mentally disoriented...

We shall not expose ourselves to the charge of being the apologists, still less the advocates, of Spiritualism, if we affirm that its latest mouthpiece appeals to the public on different and more comprehensible grounds, than his forerunners of the spiritualist persuasion, for the simple reason that his pretensions have been admitted by those who cannot be regarded as otherwise than capable and unbiassed witnesses...

In the year 1874, he states "I was sitting in the midst of a thick wood on the borders of a lake. It was late in the afternoon, and my friends came to search for me. As they sat down upon the rocks, and the trunks of the trees I saw a stream of silver light, which seemed the pathway to a brighter world, illumine all our surroundings...

D. M. Bennett.

[From the Independent Age.]

We surrender space this week to the development and cleaning up of this pool of nastiness, hoping that by so doing we may open the eyes of some of our real friends and friends of Liberalism and Spiritualism, who have allowed themselves to become really blinded and seemingly determined not to see things in their true light...

Our heroes and martyrs are made of quite different material from D. M. Bennett or the free-lovers who have labored in season and out of season to commit every liberal or spiritual convention or gathering to the support of Bennett.

Let us not be drawn aside from nor lose sight of the great work before us. We must not turn aside or be disheartened because another pretended reformer has proved to be an unworthy man and unable to rise above the low plane of self-indulgence and just upon which so many are still working their weary way.

nothing to show that this black prophecy was anything but guesswork. We know of no law of the universe, why coming events should cast their shadow before Mr. Fletcher. We simply record a fact, which can be verified, and will add thereto no more than this comment, viz., that the ladies in question incurred, by their curiosity, the penalty of excommunication, and prudently omitted to reveal to Monsignor, their confessor, the circumstance of their having consulted the spirit of Napoleon the Third through a professed medium.

Naturally enough, a man, who, in the prosaic nineteenth century, assumes the prophetic mantle, is always liable to be hoaxed. Our Merlin of Steinway Hall tells a story of an attempt to play upon him a practical joke, which says something for his capacity to discriminate between Adonis and Phyllis, quite irrespective of its alleged mediumistic certificate.

The object of the visit was to ascertain whether, by means of divination, Mr. Fletcher would state where a missing will could be discovered, the person affirming that, owing to the loss of this document, ruin had befallen an orphaned family. After requesting the said person to wait till the spirit moved him, Mr. Fletcher went off into a trance, and then delivered himself oracularly thus: "I see a fair young man and a lady and gentleman standing near him. Now they are laughing. Before them is a pile of black clothing. Now they are putting the black clothing upon the fair young man, and now a wig upon his head. Now they cover his head with a white crape bonnet and a long veil. The young man is evidently playing a part. They ring for the servant, and order the carriage. Now they put him in the carriage, still laughing. The carriage drives away with the young man in it. It stops at the door. You are the young man?"

Certainly, if a doctrine so unpalatable to the majority of Christians, as Spiritualism, is to permeate society, this perfervid apostle appears to be, of all instruments, the most likely to bring about that undesirable result. He is an orator, whose flow of language never fails him. His physique is in harmony with his prophetic role. He is a Yankee, yet without burlesque, and, though reared under a democracy, a gentleman. Nevertheless, with all respect for the partially-fulfilled prophecy, which maps out his future so distinctly, we take leave to doubt whether he will influence all the crowned heads of Europe. Kaiser William, for example, is not a likely subject for a seance, and his holiness the Pope would abnegate his infallibility by holding converse with one, whose spiritual ancestors is the grim old lady of Endor. The old King of Holland, too, would, it may be imagined, prefer to fight shy of such spirits as his late wife, who would reproach him on account of a certain faithless countess, and his son "Citron," of whom he had more than enough, on this side the kingdom of the majority.

Questions for Orthodox Clergymen.

A few days ago while engaged in a friendly conversation with an orthodox minister, he stated that his main objection to Spiritualism, was its hostile attitude to orthodox theology, and particularly to what is known as the orthodox view of the atonement of Jesus Christ.

For the purpose of directing the attention of your readers, especially those of orthodox proclivities, to a few significant facts, I desire through your columns, to submit to our orthodox teachers a few simple questions:

- 1st. Do the teachings of Jesus constitute a sufficient rule of religious faith and moral conduct?
2nd. Did Jesus teach the fall of Adam or the doctrine of total depravity, and, if so, who of his disciples testifies to that fact?
3rd. Did Jesus teach that he would die to satisfy the demands of a broken law, or to suffer the penalty of sin, or that the shedding of his blood would wash away the guilt of human transgression, and, if so, where is the evidence that he so taught?
4th. Did he teach that he would send a written or printed book into the world for an infallible guide to his disciples?
5th. What was the mission of Jesus, and for what purpose did he come into the world, as shown by his own declarations?
These questions go to the very root of what is called the orthodox system of religious faith.

The inquirer does not ask for the opinions of Peter, John, or Paul upon these subjects, being already familiar with their views. He desires the words of Jesus as reported by the accepted historians, Matthew, Mark, Luke and John. Trained in the orthodox faith and taught to regard Jesus Christ as the Great Teacher sent from God, the writer, upon investigation, has been much surprised at the apparent contradictions between the sayings of Jesus and the teachings of modern orthodoxy.

That orthodox clergyman may more fully appreciate the perplexities of the writer, I will here place in juxtaposition the teachings of modern orthodoxy and the sayings of Jesus in regard to his mission and the purpose for which he came into the world:
MODERN ORTHODOXY.

Our first parents, in eating the forbidden fruit, fell from their original righteousness and communion with God, and so became dead in sin and wholly defiled in all the faculties of soul and body.—Pres. Con. of Faith, chap. 6 sec. 2.
They being the root of all mankind the guilt of this sin was imputed and the same death in sin and corrupted natures conveyed to all their posterity.—Sec. 3.
The Lord Jesus by his perfect obedience and sacrifice of himself, which he through the eternal spirit once offered up unto God, hath fully satisfied the justice of the Father, and purchased not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those who through the Father hath given unto him.—Same, chap. 6, sec. 5.
It pleased the Lord, at sundry times and in divers manners to reveal himself unto the church; and afterwards for the better preserving and propagating of the truth said

for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and the world, to commit the same wholly to writing, which maketh the Holy Scriptures to be most necessary.—Same, chap. 1, sec. 1.
Christ, very God and very man, who truly suffered, was crucified dead and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of man.—Meth. Discipline, part of Art. 2nd.

The offering of Christ once made is that perfect redemption for all the sins of the whole world, both original and actual.—Art. 20.
We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ by faith, and not for our own works or deservings; wherefore that we are justified by faith only is a most wholesome doctrine and full of comfort.—Art. 9.

SAYINGS OF JESUS.

Verily I say unto you except ye be converted and become as little children, ye shall not enter the Kingdom of Heaven.—Mat. 18: 3.

Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of God.—Mark 10: 14.

But go ye and learn what that meaneth, I will have mercy and not sacrifice.—Matt. 9: 13.

But if ye had known what that meaneth, I would have mercy and not sacrifice, ye would not have condemned the guiltless.—Matt. 12: 9.

To this end was I born and for this cause came I into the world that I should bear witness unto the truth.—John 18: 18.

And I will pray the Father, and He shall give you another comforter that he may abide with you forever—even the spirit of truth—and when he, the spirit of truth is come he will guide you into all truth.—John 14: 16 17; John 16: 13.

It is expedient for you that I go away, for if I go not away, the comforter will not come unto you, but if I depart I will send him unto you.—John 16: 7.

Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death into life.—John 5: 24.

Whosoever heareth these sayings of mine and doeth them I will liken him unto a wise man who built his house upon a rock, etc.—Matt. 7: 24.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father.—Matt. 7: 21.

The writer is aware that L. V. attributes the following language to Jesus after His resurrection:

"It behooved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name," etc., but he is the only one of the four writers of Gospel History, who makes mention of that declaration upon the part of Jesus.

Moreover in that saying the doctrine of an expiatory sacrifice is not taught either expressly or by implication.

The expression "in his name" evidently means by authority of the truth which he came to reveal.

Candid answers to the foregoing inquiries are earnestly solicited. Speculations, inferences and theories are not desired. The clear, positive and unequivocal testimony of Jesus himself is the only evidence sought by the writer.

If any clergyman assumes to answer the questions above propounded, through the columns of the JOURNAL, I desire the reader to note carefully the answers given, and see whether they are the words of Jesus.

If the first interrogatory be answered in the affirmative, and the second, third and fourth in the negative, what becomes of the so-called orthodox systems of theology?

In case the second, third and fourth questions are answered in the affirmative, what evidence is offered from his own words that Jesus so taught?

May it not be possible that the modern systems of so-called orthodox theology are seriously at variance with the sweet, simple, easily understood religions of Jesus?

Can it be, that for more than eighteen hundred years, the disciples of Jesus have groped in the dark, and have failed to learn the deep significance of the words, "Go ye and learn what that meaneth, I will have mercy and not sacrifice?"

It is seriously urged by those who profess to be Evangelical Christians, that the primary object or grand mission of Jesus was to offer himself as an expiatory sacrifice.

Why did he not so teach? If the great purpose of his advent to the world was to purchase the redemption of mankind by the shedding of his blood, why did he say, "For this cause came I into the world that I should bear witness to truth?"

ANXIOUS INQUIRER.

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