



A COMPARISON

Of the Scriptural and Spiritual Evidences of Man's Continued Existence.

An Address Delivered by Wm. Emmette Coleman at the Metropolitan Temple, San Francisco, Cal., on the Occasion of the Celebration of the 37th Anniversary of the Advent of Modern Spiritualism, March 29, 1885.

We live in a materialistic age, an age in which evidence of a continued individualized existence for man after physical dissolution is imperatively demanded.

I.—CHRISTIAN EVIDENCES.

The Christian evidences are contained in the Bible. Examining first the Old Testament, we find that the doctrine of a future life is not taught in the Books of Moses, the Psalms, or the historical books.

It is claimed, though, that Jesus, as revealed in the New Testament, "brought life and immortality to light." Now, it is conceded by Christian scholars that the views held by Jesus and the Apostles concerning the future life were the same as those entertained by the Jews of his day.

world, have seen visions unreal, delusive, fanciful; and the mere fact that a person asserts that he or she has seen Jesus or any other dead person in a vision will not be accepted in this age of the world without other corroborative evidence.

II.—THE SPIRITUALIST EVIDENCES.

In contrast to the Christian evidences, confined to narratives of alleged occurrences, nearly 2,000 years ago, the evidences of Spiritualism are right here, in our midst to-day, open to the candid, searching investigation of peer and peasant, scientist and mechanic, anybody and everybody.

In conclusion, the striking contrast between the teachings of Jesus and the early Christians as found in the New Testament and those of Spiritualism, concerning the nature of the future life, may be succinctly outlined.

Bible threaten eternal damnation as a penalty for non-belief in Jesus; while Spiritualism declares that the belief or non-belief in Jesus weighs nothing as against the soul's salvation.

Jesus and the Bible writers evidently believed that the nature of the future life, both in heaven and hell, was definitely fixed, devoid of change or progress eternally.

In no one particular then does the description of our future home found in the Bible correspond with the sublime and virtuous-inspiring realities of spirit existence open to our gaze in this age of spiritual light and revelation.

No one has ever been able to tell why one side of a street should be better for business purposes than the other side, but it is a fact nevertheless.

Free Thought.

An Open Letter to Alexander Wilder.

During fifteen years that I have taken the RELIGIO-PHILOSOPHICAL JOURNAL, I have read many articles from your pen, upon various subjects, and often admired them for the evidence they contained of learning and research.

In conclusion I avow my faith in the personal God. As I understand the term, we have but the alternative of a personal God or none.

And yours was also Milton's personal God with all creative powers and author of "Inferno."

Your postulate being admitted and the personality of God established upon your own and only evidence, I am prompted to ask a few questions for information.

1. As personality can only be cognized by limitations, and God being a personal entity, where and in what portion, spot or place in the boundless universe of space does he reside?

In your next "revelation" and bull against atheism, I shall expect that you will announce that no atheist shall believe in the continuity of life—immortality.

The Pope Leo at Rome, "of the whole Catholic world," on his recent birthday, to a congregation of cardinals, mourned bitterly that "it is not even in our power to close in this Rome of ours, the gates against heresy."

This is simply a groan over a lost power formerly possessed and used to burn, quarter, behead, torture and kill "atheists" and "close the gates" against their "heresy" and "immoral and impious doctrines."

Several have, in one way and another, attempted that role before you. In fact you have several times now trying to dovelap several relics of old paganism and Egyptian idolatry upon the vigorous and young tree of modern Spiritualism.

world from the lingering superstitions of the cruel past.

I speak plainly because you have wantonly insulted, in every meaning of the word, a large and growing class of eminent men, dead and living, who were and are at least your peers intellectually, as well as in "moral" character, as "rational beings."

"Christian Science" Examined.

We do not question the fact, which is very generally admitted by well informed people, that remarkable cures are sometimes effected through "faith," "prayer," and the "mind cure"; but the question occurs, is it the "prayers," and the "faith," independent of other conditions, that effect the cure?









The Conscience and Future Judgment.

I sat alone with my conscience. In a place where time had ceased, And we talked of former living In the land where the years increased.

The ghosts of forgotten actions Came floating before my sight, And things that I thought were dead things Were alive with a terrible might.

And I thought of a far away warning Of a sorrow that was to be mine, In a land that was then the future, But now was the present time.

And I wondered if there was a future To this land beyond the grave, But no one gave me an answer, And no one came to save.

Then I felt that the future was present, And the present would never go by, For it was but the thought of my past life Grown into eternity.

Then I woke from my timely dreaming, And the vision passed away. And I knew the far-away warning Was a warning of yesterday.

And I pray that I may not forget it In this land before the grave, That I may not cry in the future And no one come to save.

And so I have learned a lesson Which I ought to have known before, And which, though I learned it dreaming, I hope to forget no more.

So I sit alone with my conscience In the place where the years increase, And I try to remember the future In the land where time will cease.

And I know of the future judgment How dreadful so ever it be, That to sit alone with my conscience Will be judgment enough for me.

During the various carnival festivities at Vienna, the palm for eccentricity was carried off by a "beggar's ball."

The old story about the size of a whale's heart is being revived. A dissector was engaged in getting the heart of a very large whale.

A Western clergyman went to sleep on the platform at a recent union meeting, and being requested to offer a prayer astonished the congregation by springing to his feet, stretching out his hands and pronouncing a benediction.

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Speculation The Cause

as to what will cure Dyspepsia, vanishes before the light of such evidence as that furnished by O. T. Adams, Spencer, O., who says: "For years I suffered acutely from Dyspepsia, scarcely taking a meal, until within the last few months, without enduring the most distressing pains of indigestion."

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The Cause

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