

\$3,00 PER YEAR IN ADVANCE.]

Truth wears no mash, bows at no human shrine, seeks neither place nor applause; she only ashs a hearing. CHICAGO, JANUARY 1, 1870.

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S. S. JONES, PUBLISHER AND PROPRIETOR.

Citerary Department.

For the Beligie-Philosoph Self Inspection and Govern

What can we say of our passing time Where dwell our theorgi, is in life's musical rhyme, At morn, at noon and the willight of ev'en, Are they gowing with has, or the spirit of heaven. While time, as it rolls on its assing car. Brings thoughts of all hurs pud forms from a Have we nothing to do as we gather them in, In selecting the gems and decarding the sin?

Does the power within us have nothing to do With the thoughts that live in their outward flow this thesoul no power to go 'rn an I guide The thoughts to a beaven or wilderness wide?

Qur souls have power we may use if we will, To guide and govern the mind's running rill,— Each impulse to teach—rach passion obey— That rule and that power is our wisdom's away. Grant that we may, in each present time, Acknowledge the right of this power soblime, To guide each thought in its outward flow, That shall bring to us heaven as we coward go

And what shall we say of cor passing acts-lowings of mind that have crystaled in facis it morn and noon, and the ovening's shade, What marks through each day have our action how will they square with integrity's rule? s we played a face, a hare or a fool ? rour willing feet bfen driven around ure daring passions, or by reason sound?

mber, o soul, that the acts of thy life ber made up of love, of Latrad or strife, be woren in germents thy spirit to wear, thog leavest the earth for the world of

Db, then may the acts of each passing day Be so feer from huge discords and Inharmboy, That the garments we wear will over de bright, And the land we go to be radient with light.

The Rostrum.

and secured by Copyright) LECTURE BY MRS. EMMA HARDINGE.

elivered Friday Evening, Oct. 23, 1869, on the subject of Capital Funishment.

Delivered Friday Evening, Oct. 23, 1860, ten the subject of Capital Evident media. One of the most stilking features which ap-pears to greet me to day at the very outset of this discourse, is this anomaly that any human being about be called upon in the nineteents century to address an audience of civilized, christian people concerning the question of the institution of legalized numbers, and the nineteents century to address an audience of civilized, christian people concerning the question of the institution of legalized numbers, and the next set of the state of the state of the state of the institution of legalized numbers, and the state whene every form of civilization is cutaning to the very hidrest possible picto when we know which he mentioned, that they should exist an occasion for one huma there should exist an occasion for one huma there should exist an observed with the mass to do not picto the state the possible that I may be addressing voltaget. It is possible that I may be addressing voltaget. It is possible that I may be addressing voltaget, in the cause, whills, I myself, and huft dress, although state of the state of legalized public shambles, just ao long does it become every man and wo-man that comprehends its nature to arise and protest against it; therefore am I here to night. I do not propose to appeal to yon, for I favore, that every friend to the sume of the states is a financing, fiele as I do, athamed of the subject of which I speak. y friend to the cause of humanity, icels abared of the subject of which I speak, that every sad friend of humanity icel-requires no appeal. I shall simply reit-our own strength and counsel, those is which I deem to be most necessary are by the deal. angre of hus. stindness, and ac question. We . We filtwe to do, it. with men of hearts, ctically reverse the se therefore, I rey 4. and with those strict prin testics reverse the set of th with s, certa On th emove this relic of bar-e, the death penalty in-invalized acts of a state, state, i jury, cly to e, next to justice, religion ; the re-tho religion by , and finally to religi ou all protess; the and America claims and to think. It is We must suppose the religion by hat no con-murder, by e guilty of mu st in so doing they solutely necessary or many individ-perceive. I shall regin this act, and minou sense, de-ed. One of these rotect individual perat in so of a e or m it is to pr

Pice are we about to protect,—society generally? Then it is supposed that the murderer would re-peat his crime upon society if he were let alone; but why let them alone to the this. The first question that arises, is there no other way to promet society than by repeating the crime of killing, doing the same thing? We shall tell you that in the prison the murderer is not likely to repeat his crime. that in the prime, we repeat his crime. In order to judge of this subject correctly, we must take facts, not hypothesis. What are the must take facts, not hypothesis. What are the

killing, doing the same thing? We shall tell you that in the prison the murderer is not likely to repeat his crime. In order to jadge of this subject correctly, we must take facts, not hypothesis. What are the incet concerning the trime of murder? It is committed under three classes of impulses; one passion, violent effolion on any kind whatssover. Another of insanity, openly proved. Third, pre-inceditated, I shall show that society is not in danger from any one of these three classes after a marder has ence been committed. The first class of persons does not premeditate the crime; he does it under the impulse of passion and vio-lent center of minute of passion and vio-let does it under the impulse of passion and vio-let does it under the impulse of passion and vio-let does it under the impulse of passion and vio-let of the transformer of passion and vio-let of the repeale detered the pleas with sufficient to induce an endplichteid nation to set hum free, and give the precedent that vio-let emotion, violent passion, is sufficient to accum-te the crime, and those who thus deemed it, dbi not suppose the community was in may danger from this man, ner was there. They deemed rightly that what sever violent emotion in all-dread him to commut this crime, found a remuly that we have due was there are of those mem-bers of the commonity was in the word a remuly that who the optical sufficient is manify in the invision man, ner was there are strong and violent emotions. Such persons are dunger into the prime is really med r.e., because it is an obliquity of remotion. The case apoples to every one-of the kind where there are strong

Inton series. It gain, whether we attain any end, whether the community new received any better the ty this act.
Of the second class—the insme—we do not admit that these can commit any crime, hence we do not kill our lunaties; built we know how to deal with them, to protect them and society. We know there are certain strange tendencies to crune which is a form of insmity, paysid y itally considered. I know that there is a comparison of the second is a second the second is any comparison of the second is any comparison of the second is a second the second is any comparison of the second is a second the second is a second the second that there is a second the second

more. In the case of deliberative crime, I re-pest, it is not common sense to kill such an one. Every murderer who plans his acts is not de-terred by the fear of the gallows, but simply plans his act in secrecy for fear he shall be found out; all his effort is for concealment. He plans his crime and is not detorred by the gallows—in this premediated murder the gassibility of the gallows has never had the least effect upon them. They are not a class of mind that fear the gal-lows. You should deal with them differently if you desire to protect society sgainst such per-sons as these. You should commone at the right end to reform society. You do not reform them or atrike at the root of the evil by killing. The death penalty is opposed to common sense on either of the three classes. It does not pro-tect society against the criminal, or the repeillon of the act. The criminal can do no more than the madman, they far boh in the hands of soci, ety. It is not him, but others that yru must fear, by dealing thus which him, you do not reform is his acts gallows, but simp, acar be shall be found cealment. He plans d by the gallows—in the pessibility of the east-effect upon them. ind that fear the gal-ind that fear the gal-differently if the management of the second s th in the bands of soci, hers that you must lear, im you do not in any of society, even by ex-that there should be he result, --there should

ICAGO. JANUARY 1. of the work, the activity of the work of the so far from a determined when the strated an activity instance when the strategies of the str death the erperized, has produced a ery crime, for the suppress-est. If the first pixe, let et on the public unid, Da-espect for hier Dees it not read of being that succed th the lemins of the ing that sacre is of the L in in the leasts of and It's of take-dea in and H's to take or lose? of the Lite Giver, and human lite ruthleasly the lesson that we to a no mode the Do we not usurp the atom and take this place, in tal sly in our heads? Is not a teach the people? Is Is this 4 an reifen!?

human no. the lesson that we havely to promate that re-ror of breaking into it from which we never er We read that a mark of Gain, the first mury teaching this terrible a protection. set upon the brow which, instead of of the u ald rec ognize them, a instead of this man's life into as we please, public murder disrespect for do we produ ely see very act sppetite do we po the er, ti

wever, prove that where the

have been promoted. There was a time, when penalty was inflicted for for stealing and forgery. these crimes have dimnis n in England the death

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and erings, is in this city a man known to meet of yealthin a prison agent, Mr. Win, J. I know that he has made for hinself occupation, it is to suit to at the ma-ntimace causes of convictions for ya-sel, from the smallest to the largest of his gentleman has obtained the remis-e sentences of some thousand individ-al to have been innecent of the crimer is in You. Mulle Millen. I know use, a peculiar occupation; it is to suit out a ture and mutuane causes of convictions for rious crimes, from the smallest to the large face. This gradiemas than obtained the slow of the scatterocs of some thousand in using proved to have been inn-ocat of the c for which they are a occur. Now, if this obtain to nee class of crim-, tains in all; if it obtains to nee class of crim-, tains in all; if it obtains to petty off sees, it o in argor case. Not how what juries may be in argor case. Not how what juries may be in argor case. Not how has a juries may be

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on edict that he set us that if we were to oby Ha senigners to murder a? Did this a what they or? If our in-ber, if he bre apply on 16 this Jet we sim. When you, twelve Suppose

Which of the two In e will you fak Moses the lawmake ile ц.

If we want to know how to punish the -if we want to know how to make him of his crime-if we desire to please his pose we a 1b

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Pacific Department.

Biate of Oregon. t returned from California with our wife we have staken up our residence in the web feet? for the énauing year. Salem, will be oar post office address for the pres-rhaps some of our renders are not aware one we would inform them that it is on of the yast amount of rainy and forgy which exists here. But the weather citric which exists here. But the weather citric which exists here. But the weather of Orewine of the chars ason seems determined to wips at has been pat upon the cha For the last four weeks, a mor summer never visited any p Day after day of clear subshi nd balmy as ever blew over the of Ore-

red. may det 6th -- We left Salem in the starge bauy, twenty-fore 'miles distant, there to our first blow in the year's work that iles us. This is a fine town of some fitteen di Inbabitanis, jujog on the bank of the sette fiver. The fiver is mavigehile to this sette fiver. the Lord four g y m, collise district rise to stay only of or color-ing the start of the start of the start of the start of the perturbance of the start of the start of the start of the perturbance of the start of the start of the start house every other Sunday, while they asy pretry things for Him. Hence the Congrega-God gots Him & Lence inte Congrega-God gots Him & Lence inte Congrega-

The Methodist church has been in a quarrel for fong time among themselves with regard to in-rimental music in their Sunday meetings. A rition of them (the old incres), declare that it of the devil and that they won't have it. If it he devil and ext they won't have it. If the devil one out regroups, for he is their friend a has dobe more for them than their-foid ever

I the devil and that they won't have it. If it be devil inded, we think it is unkind in them base bins so agirageously, for he is their friends base of the source of the them base is the source of t

A Grave Injustice' In the Journal of Oct, 23 d, is an article enfi-tice, "Spiritization on the Pacific Coast," beer-ing the elementare of "1.5 ver of truth," which de-mands a reply from us, from the first dea reply from us, from the , fact that we astrumental in introducing the articles of vere in

a Junior." a le not Satan rebuking sin, like the o'd ad-ut it is sin and falschood rebuking "Satan,

This is not Satan rebuking sin, like the old ad-rebut it is as mad faisheador rebuking "satan, njor." So tar as atlacking the "reputation of the expo-nis of the spiritual cause," at divers times and andry places, we believe the charge to be an antisticated faishood. When we were publishing explored the spiritual cause," at divers times and the public contributions a synopsisi of the callerithe of all the speakers, as he riewed liken the public career. M. Macking is a man not ready and the speakers, as he riewed liken the no injusted. If any just readon to complain, and any speakers, and which is a synopsisi of the callerithe of all the speakers, as he riewed liken in provide the say one char-is and the speakers and the speakers and the spirituality of the spiritualists of n Praveiseo, Mr. Mackie thought it demanded a pirform this pen, he bing one of the transfer the kiprituality speakers. We have been in mailed y ac-lated with him ever since we have been on this acter and uncertainty of a share been to the starter and uncertainty of a share been to the like stope. Mr. Mackie is a perfect gentle-ne the inter of the information of the transfer and the workers the says will be able moral latter of the information of a share been to the latter of the information of the should have the where of the information of the information of here the provement of the information of the informa-tion of the spin here there is a should be moral latter of the information of a single lecturer on a Latter and uncer in a single lecture on the starter of the information of the informa-tion of the spin bound does not blind have the starter to such the should be not blind when the water to back the more on thind when the starter to when be assumed the decisions of his pen, and have too often thrown in the water the theorem on unities of the the secture of other, but the information were theorem on the inform we have to other, but the information of the information blind have ton the wat nalytical to s baracter and

es against others. I man, his temper has become sourded from cume or other, but he is harmless where he is known. It is only when he assumes the of trath by a pretended love of it, and finite sy listo a will'y circulated paper like the state, four doft near the does harm. We donot not is, four doft near to his one, in forge ariting and ng up the cause of Spiritualism in San Frao-

For the Religio Phi

A Radical Wedding.

This is said to be a progressive age, and we ere most happy to see it verified on the 21 inst., the misringe, at the residence of Mr. and rs Wells Brown, of the well known and pop-ar speaker, Mrs. Frank Reed and Mr. William nowles.

inowles. It was expected Sister Horton would off-iste upon the all important occasion, but she ras prevented by illness. Under the elementances, it was decided that as next heat thing would be for the parties for wary thenedees. Accordingly, affer a few mo-tents consultation, the following corron on was created by the parties, and legalized by Justice followr.

preated by the parties, and regainzed by subsec-culturt. "Frank, with your consent, before these wit-asses, 1 acknowledge you as my true and ving wife." The bride responding, "I, too, William, with our consent, before these witnesses, receive on as my loved and lawful bushand; our souls mited, we shall be true to each other here, and a ble grand heresflar." After the ceremony the guests, some sity in number, partock of a bountiful and handsomely ranged reput.

he grand hereandly the guests, some any in-her, partook of a bountiful and handsomely unged repash. I is to be distinctly understood that this is an obtivery, as Mrs. Knowles does not leave lectoric field, but will continue as ever an be officers of the seclety being present, were year control the new speaker, firs. Knowles, ald, nothwithstanding she had so receally youthent previously made for Sister Holton, whether and the control of the seclety has a sec-side nothwithstanding she had so receally youthent previously made for Sister Holton, whether and the other second section on the 18th pointment previously made for Sister Holton, whether and in Caldwater have also engaged a. Knowles for their Convention on the 18th 29th joint, and Bratter Taule of Decatur, the Yan Baren Co Convention to January. A Gutar.

daville, Dec. 11th, 1869.

The Norwalk Experiment thinks be has heard ignally as good and interesting discourses from he village prescherr as the discourse of Her. S: I. Tyrag, at that place for which the people aid 300.

game and suite dined' with the King

For the Re Have Charity for All. ST S. F. WILDUS.

When ever yot chance to meet a man That's sushen low in sin, Borra not, but Sod out if you can, The cause that led him in. Bor if you can to viriou's path Your earing brother call, And thuis Wring forth the good he hath, Haw chairly for all.

Periaps the man was tempted long Befere in sin he fell; You might, if tempted just as strong Befere in sin he foli: You might, if tempted just as strong Be overcome as well. Then epure nut off the fallen man, But think what made bim fall,

The man who harries at the cup, And free his brain with run, With kinderse may be lifed up, And back to Temp'rance come. Then take him kindly by the hand, His mind to virtue call, His mind to virtue call, Ho yet may live to bles the land,— lifer charity for all.

Intremently for min. The failm elser doublies fell By trusting heartless man; Rise loved " not wisely, but too well," Oh, h-fy her if you can. "Perhaps, if kindly word, sho may Earape that jelowny pall Ting now cohbrouds her present way,-

rity for all Have charity for all. Where o'er you sead 'Allen one, Etreche fort is helping hand; An act of mercy those heque Make arweit is cop of gall, Make this of thy religion part : "Have charity for all."

Original Essays.

For the Religio-Philosophical Journal.

For the Keigle-Philosphila Journal, MILACLES, Raising of the dend-Christ on the Waters -fudividuois seen at different places at the same time. Minedes, seconding to the common acceptation for the second se

-Individuals seen at university events and the sense time. The same time.
Minacles, according to the common acceptation of the term, means something wonderful, supermatrial, or out of the common order of nature, and nine-tentus of those who profess christianly ty at the present asy, believe that the healing and other seeming wonders which occurred in the time of Christ, and the laws of nature. This, from a philos-philal or natural standpoint, is impossible, for everything that has ever taken place, fas done so according to natural laws, and to say that it has done chierwise, it is a soft as the series that the solution of the set o or cause of the secondar mystery—viz. for the, for ic_f , or a peculiar condition of the mind, which minus to the same as a resolution upon the part of the patient, especially when in a som-mam utile condition and as a resolution cannot be made in any condition without faith, faith is, and always has been, at the bottom of all cures. But the advocates of the superastratal doctrine urge that Christ did many other extraordinary things besides healing the sick, and fask, how the charging of water into winc, his raising the dad, and his walking upon the water, is to be accounted for ? To the first question. I answer that the same thing is done by tilnerast persons, called psychologists, every day, and there are not a few who have scendule one particular may a vance, and they have not only mads their aub-jects acknowledge waiter to be who, but wine to be water, ice to be hot, while to be black, but wine the water, ice to be hot, while to be thas, but wine the water, ice to be hot, while to be they are har-mony discord, e.c., yet these or mouses in pre-sions are as read to the same to be yet and they har-mony discord, e.c., yet these of the sing. The many end to be water, is to be hot. To the water, in the the solution to be way are halo to the water in the the solution to be on a single solution.

n=mmite's son, -2d Kings, dren, and said to have bee And the third was a man, sepulchre of Ebjah, and u s n. cases the it is likely to bandling of the covery d casting, the man's body, nau of than touching the be are only given in the the son of a widow at

-viz: first, the son of a widow at , 15. Second, the daughter of new, 9, 25. Third, the daughter is synagogue, -Mark, 5, 55. Fo John, 11, 44. Fifth, Tabiths, -ng sixth, Entychus - A string, -

tha, -A. , 20; 12. o have been ress bird of which, 'unself, not 's state of Lazarus hs, ti upposed that de in the body of her d, by this time he dead four days;" br er, for said : asth been proof offer trefaction n likely that be, as well as the rest rere but in a trance. Trance, or the sepension of life, is a very common is me ore t econing suspension of Hie, is a very common circumstance, and there is scarcely s day that the papers do not detail cases of the kind. This fact is too well known to be questioned, and some extraordinary cases have lakely occurred, in which animation was separately suspended, for weeks instead of days. d of days. that of a yo girl, oc

In Baltimore, about eighteen months since, who in y irra trance, giving no signs of life, save that the color of the life, and genral appear was, in construction, contrast, as to whether als was dead, but finally after six or eight days abe was buried. The case created considerable solicitude in the community, as clairroyants and spirit me-diums declared that abe had not passed sway, or "The prejudice against clairroyants and me-dums prevented a disinterment, and as there was no dread." The graveline was here was no eight way by prevent her from waking in the grave, her spirit friends determined, to sever the clord which held her to life. This wab-done at a powerful circle, while she had control of a medium. Many of my friends in Baltimore

diums prefented a disinterment, and as there was no other way to prevent her from waking in the grave, her spirit friends determined, to sever the clored which held her to life. This washows and the sever the clored which held her to life. This washows are the circumstance. I am simply giving the facts as they occurred, without attempting to explain how, that severing was effected. Whether the circumstance. I am simply giving the facts as they occurred, without attempting to explain how, that severing was effected. Whether the girth was, or was not dead, when her body was buried, is not for me to say, but there can be no doubt that a great many have been buried alive, while in a trance condition, and it is dreadful to think of the fact, and to know, that upon the removal of the remains from old grave yards, many bodies were found to have charged position in their cofflos, or were lying upon their stomachs, instead of their backs. These facts cannot be denied, and it is more than likely that they have taken place in all ages of the world, and may do se again, until the condition is understood. J, thereford, de ny that such a thing as raising the dead (or bringing back life after decomposition), has ever taken place in a sender, and which TT' impossible for Him to break, without destroying His own identity. With fregard to the third question,-wiz: that of Christ's walking upon the water, have but to say, I believe that his disciples (who were all noted mediums), did see the spirit (or Christ walking upon the water, have but to say. I believe that his disciples (who were all noted mediums), did see the spirit of Christ's walking upon discay, where a partial separation of the spirit from the body has taken place, so as to be seen by other persons (and especially by those who are mediums, clarvey, and as we have many instance, even at the present day, where a partial separation of the spirit, it if not the partial separation of the spirit from the body has taken place, or on at the present day, where a hindower and

whom he had conversed, and to whom he had given the information which was conveyed to had never left home. Therery one, too, must remember the well au-thenticated account which was the rounds of the papers and periodicals, detailing the remark-sible fact that a sommabulist upon a vessel in distress, visited while in that state another ves-sel several miles distant set at the desk and ab-solutely wrote upon the slate, "Steer North." The spirit of the sommabulist upon a vessel in mate of the vessel, who reported the fact to the Captain, but when he weat to see the stranger he had dissppeared, but upon the slate the words "Steer North." were found written in a plain hand, which, upon comparison, did not resemble the hand writing of any one on the vessel. Up-on steering north, the vessel in distress was in due time overhauled, and there upon its deck, the mate discovered and recognized the person whose spirit he hal scen at the desk writing, on that which they had us boarded. Here they also learned that the sommanulais they must that which the site over that they would be than the discovered and recognized the person whose spirit he hal scen. It the desk writing, on that which the site over that they would be that they they had us boarded. Here they also learned that the sommanulaist upon awak-ting, told the discussed cere that they would be the time may leagued slistant from the the shear the desk upon the scen, the the time may leagued slistant. Here they may the spirit come or go, it is impossible to mow whether it walked upon the scen of the inner way head upon the scen of the inner may head must have been there, it might as well have walked upon the vester as any other way. The fact of its being there, and writing upon the shear, purve that some perion of the material body must have been there and writing upon the shear, purve the shear the shear, and writing could you have been direct, and yriting upon the shear, purve the shear the shear, and writing could you have been direct and writing upon the shea

there How the spirit of the living Swedenborg crossed the sea, it is impossible to say; but that it did so—and, when there, conversed with the husband of the lady for whom he made the jour-ney—there can be no more doubt than that the spirit of the then living Christ walked upon the water and conversed with his disciples. Veri-ity, there are more truths developing than are dreamed of in the world's philosophy.

For The Religio-Philosophi al Jon The Is Conception

BY IL B. SNITH.

Will you permit me through your columns to give my opinion upon the origin of Christ and his powers, and the effects of his teachings. In the first place, God rules and mores all hings by eternal laws, and every species or kind of living existences have laws/telative to heir own peculiar condition and/generation.

kind of living existences have laws/felative to their own peculiar condition and/generation. The race of man has a generativy law now in full force, that is performed by the operations of a father and a mother. "Now, if this is an eternal law, when was there a time that it was different, or when could there have been a time that God created mankind in any other way? Now, if God has one law of generationand, that eternal, Christ cannot have come under that law, and have had an earthy father and mother. But; says one, Christ was God, and came under the Divine law. But, remembering that God is that G. ed, we ma, im or shape got a son by "But," says "mmsculate, cial isw "ing the Divine iaw. But, remembering and you a a great Split and cannot be limited, we may be sure that He. never was in form or shape like men, and therefore never begot as on by the generic law of a finite being. "But," says one,"do we not tell you that it was immaculate, and by a different process, and by a special law or act?" Remember that God does all things by minternal law, and that man and woman is ing t

the same as ... In God partial ... the mother of Chriss... law, and Christ might believe; perhaps, if wited. I believe a God would dest 'discomn' dis al law, and that may now sees the study of the set of t believe; perhaps, if we thought God could be limited. I believe all minds will agree that to imit God would destroy His infinitude, and con-sequently His comsipresence. We must all be-lieve that if God is a great Bpirit, pervading all things, at one time. He is eternal, He always was; and then Christ could not have been God, in person at least. If he was the son of God, be must have had a father and mother, or else He was partial to one son, and he must have been berothen by some other is withan His one n begotten by some line line of genty 7

was begotten of a woman in any other way than what all the sons of God are, would be to deny one eternal law of generation, and cause God to vary in his dealings, with humanity, and im-peach his weislom and perfection. If is settier God to day, He always was, and ever will be. "Christ was a man, then, like unto other men in formations i had a lather and motico of himself, and that he filled it as well as the circumstances and conditions under which he was placed would permit. If his history in the Bible is ture, he was a good mao, and inspired by those that were able to perform many wonders and many good deed-decois that will save makind from and is effects, if they will pattern after them, his healing capacity, his power to move upon the waters and his inspiration were imparted to him by spirits that once lived in the earth Jorn, and the spirit upon a plane of congeniality, and he was moved by their will algore the same elernal memeric law by which God magnetizes and mone that he spirit upon a plane of congeniality, and he was moved by they will figure the same elernal memeric law by which God magnetizes and moved by their will algore the same elernal memeric law by which God magnetizes and move all that is negative to Him and him to be the figure the elernal memeric law by which God magnetizes and moves all that is negative to Him and him to be the figure the same elernal memeric law by which due the same elernal memeric law by which God magnetizes and moves in the the same should govern all our; merement in all conditions and work and the same should govern all our; ae was rig ahoula ted just so fa ther. Common sense about govern all our-movements in all conditions and under all cir-cumsiances, and a principle of right should be maintained, whether we live after Christ or any other good man, if we would be happy. The affects of Christ teachings are to give us a Knowledge of what is right, that we may, by our good works become happy, and lears something of a future life, where Nature can accomplish all that she failed to in earth life, for Nature is always true to herself. For the Religio-Ph

DREAMS. Their P BY M. C. YOUNG.

DI M. C. YOUNG. That many theories have been advanced as to the cause of dreams, takes not from their interest, for as yet, many are their mysteries that remain unveiled. Doubles, too, here are some of the links in the great chain that binds together spirit and austance, which self be buit partially revealed to our dim sight, until the inner cye is brightened by the closing of the outer. Still, as some dreams are so delightful as to cause pleasure, others so torboding as to excite fear of o'er hanging evil, others so eccen-tric as to awaken wonder, and *nil* mysterious to us looking through dust, though the questions remain unanswered, the active mind yet inquires, whence comes these wonderful productions? whence comes these won What power is it which pa of "dream land" and impu derful pr ch paints the vivid scene es the m upon ou memory as fixedly as are the actual scenes of day-life

Some finisk dreams accompany sleep only when the body is in a diseased or over taxed condition, preventing a perford state of sleep. This ides would direct these night-thoughts of pleasing interest and render them instead, a source of no little anxiety. A person would prefer health and dreamless slumber to those fancies that come with sleep, however agreeable they might be, if produced merely by a disar-rangement of the material part of our existence. Others attribute to dreams higher sources than this. Some think many of them are revelations of the past, and premoutions of the future;-wispering, perhaps, from spirit attendants who have gone before us to the invisible sphere, and who size now anxiously and lovingly guard-ing and guiding us; that, when our minds are, in a measure, free from external surroundings, there unseen, ministering angles can more casily impress us with their presence, and with purer thoughts than when we are awake to outward things. Some think dreams accompany sleep

bill others think dreams but show some still others think dreams but show some power of our orn, being, which acts independent of the bodily senses, of which they are not con-

power of our own derig, which acts independent of the bodily senses, of which they are not con-scious. Whatever be their origin-whether pro-duced by one agency alone, or by a combination of cause, there is at times, great power mani-fest in dreams. We often hear instances related of persons having had events made known to them in sleep, that alterwards really *did* occur just as had previously been shown them in their dream. We often hear, too, ot philosophical, mathe-matical and many other queations too difficult for the waking genes, having been clearly solved in dreams, and as easily as it there were nothing hidden or perplexing about them. Here is artistic skill shown also-greater than that dis played by artists who paint on carvas, or da-guerreotype with the camera; *they copy* or fin-sgine, while the dreamer not only brings famil-lar accease and faces to view, but new forms that we have never seen, but afterward do *a*ce and *recognice* as the acquaintance of a dream. What power of speed, too, does the disembod-ied spirit seem to posses. We close our eyes at night on the well known objects around us-in a few moments we awake and feel as though we had been visiting distant parta of earth, or even other spheres, so far has the spirit wan-dered, and so swifty it gest through space. Sometimes the argunge moley pictures with the pictures shic brings back-some are so grandly beautiful, surpassing our waking conceptions; others much space moley pictures with the

Sometimes we are highly entertain pictures she brings back—some as beautifd! Kurpassing our waking others such agange medley pictu-parts composing them so nicely fitti though so greatly contrasting, the wonder how they could be blended There seems to be nothing comes h th of life that lie natural habits of life that lies farther beyond our power of comprehending, than the action of the mind when the bodily senses are dormani-in sleep. At simps so clear and far seeing-even bringing to fight things long ago forgotteo, and again surpassing in confusion and incon-sistencies the most disarranged thoughts of the normal condition. Some of the most pasinful habors of the mind when the body is active with it, becomes as easy at times in sleep, as though the soul were engaged in mere pastime. It would appear that then the spirit is partially released from the body, and exhibits something of its natural powers.

released from the body, and exhibits something of its natural powers. The readiness of the soul when she has laid her charge to sleeep, to soar away, is an evi-dence that here is not her congenial clime, and that able is ever fluttering to get away and catch glimpses of her native home; and the keenness of perception with which she sees through intrinseles and the skill with which she weaves f its n The intractes and the arti with white new ones, shows that freedom from not death, or inscilon, but freed activity. When the poor tired be then is her time for anneament rest and her thoughts are not wholly on the beauty around her; there is a strong lie to what she left behind that soon takes her back; so there is a close link binding soul and body that will not admit of long separation, until the Keeper of both, intimates that they have worked is union long enough. Then will be a long sleep

uniono long enough. Then will be a long slee; to the body. Is not the thought beautiful and pleasing, tha the slumbering of the Eddy is the awaking o the better part, and that as these periodical alumberings are followed by abort awaking, as the last long sleep will precede as awakening that knows no more dull alumbering.

Correspondence in Brief.

GENERAD, ILL -- Paul Davis says -- We CAN BOO o without the Journal. It is quite as essentiat our daily dood, and we hope to receive list weak y visits as long as we remain in the form. We black every number grows better, and hope you will long live to send it forth a bleading to the ord.

Barker Citt, OR - Wm. F. McGrany writes :-work in this part of the country goes bravely i hope soon to be able to send yoo a new II permacent subscribers. Many of our most pr nent citizens are becoming much intersted an bave no fears of the result; after a candid huy gation of our beautiful philosophy.

gation of our beautiful philosophy. Lyndon, III.--Miltion A. McKery writes : by the little monitor on my paper that the months for which f subscripted is about on closed find one dollar and fifty cents for the six months, this sem being all I can spare time, for if a rich man shall Mardly enter the dom of heaven. I shall go no on a ran.

dom of heaven, I shall go if on a run. Aranosa, lowa.-Geo. W. Field writes:-I an much pleased with the improved appearance ou the Journat. It is growing in favor, and it as general sentiment of its readers here that it, is a first chas paper and is all thoy ask (or. The james here is in statu quo. There is no special interest, We contemplate a course of recurse this winter.

We contemptate a course of incurres this winter. Des Molese, Jova...A. Harvey writes.-In your paper of Nov. 20:h, J Hacon essy, "There may to many things God can not do." I wish to ask who then, does them? If Liss a thing does it not show for itself that II has been dono? Bat is ask "God can not blot out a fact." I admit N, which I consider Is shoply asying God care? I make a then, for itself "God ca "sit

do likewise. Purt.angrunta, Perry.-Henry T. Child, M.D., wittes:--A scaup, assuming the name of Georg Wood, has been about here borrowing money or the Spiritualists. He says he is a medium, and this is wite is one also. We suppose him to be the McDougal to whom the RANNER refer, and think it well to continent the Spiritualists. He groes to him to be the the post or Bass his pock trouble. BANN

NORTHWEST, OHIO. will give one penny Adam, two for Eve as Win. In give one penny to en lam, two for Eve and thre t one penny will I ever at to the God that fibbed ng. He has fooled p conti-he can monus he serpent dying. Here he can be the can be at the if the pre log at the point of death, and would score expl if the preachers did not raily every Sunday wi their air pumps, and pump the breath of life in Him. You may think this is bard for as old ma skry two yeaks of ago, but then, I can't help if

and you years of age, but then, I can be say in the constant of the second state of t

so long a tinke without being paid. REMANKS:--We publish the foregoing letter as it shows the split of true muchoad, as in hold contrast with another, a letter we published a for weeks since, where the party abused as for com-pulling him to pay passage for two years on our paper, with the hublingence that he was not a Splitualist, and did not who us longer to send him the paper. The writer of the above is a Spli-lymbilet, the other was not. Can our orthodox opposers, who so often enquire what good Spirite alism does, see the point?

WESTON, MO -L. Grasm ing to promise, I write you to our meeting here last weet mele weit Mo -L. Grand to report the successe, I write you to report the successe, I write you to report the successe, I write you to report the successe. our meeting here last week. son spoke to large and atten evenings. The house was full, ed fifty each evenings. The honce was full ed fitty cents admission at the of hisdengagement here has the ring of the muchal world amon ject of conversation in all place alons, and the bitter tirades of left, only add feel to the fir how the impression has got a Wilson is a good medium, but er Nothing could be farther i power and cloquence are some ul,ss ad ath. of the pas-nize 1 at t pty, wi Was

PHILADELPHIA.-Th nas M'Clintock ave just rised from the perm oURNAL of 27th ult., heated f Tarsus, as given by him mythe." I have no recolles eading a production which of an art of Ta rough Ale uppleasent feeling pail of darkness spirit. I can not history of the care we please, from th and writings during and written er ment, he was even absurd and learning, and detrimentally whole

. REWARKS .- The extract from that .wr book given through that most excellent m Alexandr Sayth, and purporting to con the spirit of St. Paul, is analybobbedly calcul elicit more critician and thought than an book yet published under the dictaillon of It is a work that every [Bee Book List.]

For the Rel MEDIA; OR THE CHARMED LIFE: Story of Fact, Phe momena and Mystery.

BY GEORGE SOMMERVILLE.

CHAPTER XVII.

THE ANONYMOUS NOTE-A DESPENATE GAME--

DEBAUCHERY.

BERAUCHERT. "It is the basest fabrication-why, do you no¹ gemembor, Media, the evening named in the note, is the very one on which we enjoyed our pleasent drive in the country, the very evening I passel in your company exclusively?" So resonned Dr. Stellter, as having arisen from Media's side, he stood beneath the chandelier in the center of the room, scanning merrowly the contents of a note which Media had placed in his hand, and now sat resing ther head on her hand, pensive and sad. The letter was from Linds Ray, giving briefly the base treatment she had received on the verening in question, at the hands of Stetter on the bases of the Schuyl-kill

Linua ivy, generative the evening in question, at the hand selved on the benerative for the Schuyl-kill "Inow remember Doctor," sold Media trem-billegt, "Hiat you arrived here that evenlog "put to her, and not a little florrist. On Milford, to be thus deceived. I never dreamed." "And 'I_-semember now, Media, there was a thee-you suspected well, at least linging only motives—is it not so, lair one." "O God it too lay, it has come too late, un done, and my misery merked at. Can heaven forgive—oh. I ply pity." She relead from the sola, and fell in the floor near the dectors feet, who gathered her hasily in his arms, and car-ried her hasket. The cooling beverane applied to her quivering lips, she drank, and opened her languid eyes." "Oh Milford, what will become of me—will you not full your promise, and aver my shame?"

on autorn, what will become of me-will you not fulfil your promise, and avert my shame?" "Media, be calm. If you indulge in such frenzies as these, I can not be responsible. You must not give away to these impulses of excite-ment." "Impulses of excitement. Oh Milford how

must hog give away to these impuses in exerci-ment."
- "Impulses of excitement. Oh Millord, how cold you have errown I how changed Isran hie man I loved. Yet Yil be calm, and Milford you yil not forske me?"
- Poor Medla could no longer restrain her tears, and now they freely flowed glatsening adown her cheeks like pearl drops. "Desertyou I Meila, no, never. Dry those tears, and he calm." "Tears !". Said she looking up through them with a melaneboly smile. "Ah! welcome, thrice welcome to critck, kind merssengers of relict.

ruin." " "I care not. I'll post you to the world. So-ciety shall know you. I'll blast your pane, though it invoive my life." "Do not be hasty Media. You shell have jus-tice, but let dispassionate reason be your nem-itor within, and I may see you again. For the present good might."

nor within, and I may see you again. For the present good night." He stepped lints the street, and hurried along, be scarcely knew whither. Halling benesht a street lamp, he noted the time, and then hurried on his uncertain way. Can it lees halfs, "the muttered." 'This too bad fooling my time away with that foolish girl, when I should be at the club in better company. I must need's be careful. She may do me harm. Egad i can it be Media hates are extremely uncertain until-settled. Angels and ministers of grace, defend us. She must be quieted—yea, and akon in the number of the street, and after turning several corners with which be was familiar, he entered the second of our public squares, and should be street, while a small, though cleanly atreet, while he was familiar, he entered the room of the O————club. The place where this select association nightly mel, was in a small, though cleanly atreet, while in sight of the tall waying trees of two of our public squares, and sign Independance Half and the court house where them are of the fightly mell. The place where this select association and he court house where them are of two of our public squares, and sign Independance Half and the court house where them be a sociation and public squares. ghtl cet, with two of our ance Hall and led justic . The O and e whene pre-ered quite impartian, mas of the celebrated O -furnished, the first you e second, a sort of yoom, is the baras retiring room, is arranged the strictest taste for ease and rt. A soft are arran f paintings ador hile two massivesch other, reflect ing of points of the senter of the celli ing from the senter of the celli at sheen of light. Of a large mar ay a number of news papers, a se cs, &c., with which members of th elling in a e, lay ctora. So cosy and quiet is this ap indeed, that even poets here may an nes mature their plans to rob viri and the gamster perfect his, tricks where the second sec appartAs the doctor entered, he glanced hastly about him, then advancing to the door of the third room, gave three low sighificant raps, and the door was opened slightly sign, the attendant still holding it firmly, and demanding the pass, which being promptly imparted, Stettler was at once admitted. The lights of this room are even more built of the second, the second, and the furniture and equipage generally are of a more magnificent, and creatly style. Beside, a spinendidly figured and plable brussels covering the floor, numerous pictures and mirrors, garn-list, the exquisitely painted walls. There are a number of gaming tables arranged throughout the room, round which are sected, all, absorbed

a more manufactured and plabels brancels covering the dotter of minister and plate brance and cover and the dotter of minister and plate brancels and plate brance brancels and plate brancels and pl

CHAPTER XVIII

HAPPT SOIRCE-AN EPISODE-SECRET.

The glittering lights burned brilliantly and The glittering lights burned brilliantly and checkfully, pice-togy shows smilling faces, while soft, bright hughling cyces, sparkiel with the free flow of easy, congeniality, betokening the rad piceauter experiment by the favored ener-wing attended the happy source of Annie and Rundolph Haines, Elin Russel, Annein Steph-ens and the c-unit, Lison Ray, and Sylvan her pear, Josephine Kennerly, and her galland, Fred Weldon, were there in all their easy flow of fun. Picasant, indeed, charming was the scene. How lovely' happily unconscione of her parents strange life, said Annie to Kandolph in low tones, as their cyces read momentarily upon the sweet face of the blithesome Linda Ray.

her parents strange i.e. sud Ansie to Rimidoji in low tones, as that eyes rest in momentarily upon the sweet face of the blithesome Linda Ray. "Yea, and it would appear almost unpardon-able in one who would voluntarily influet the pann which its suddening, knowledge would give her." Good angels lead her capenty through life, until, if, indeed, the discissing must be made, so shield inter-that she may prof-table in one at hy the Influence to mind on inde, fooled up and met their glannes resting on her. A modest blink celesson in the on-inter through the Influence of mind on inde, fooled up and met their glannes resting on her. A modest blink celesson dishely her face as also humestikely speel to where Annie had tenover from her histoga is a side play fully. "Your, particular Matter Wat were you as ying of me a moment age." Annie kiese her and answered, "Not the least harm, I assure you, Linda. We were speaking of your mother. Is she wil? " "Thanks ; we shall. How do you like your new houe," I assure yon, and we are doing excellently since we newed." "Real happy to hearit. I do wish, Randolph would perint me to open a similar is tore on buy thoroughfare. But he only langts at me, and asy there is no need of it yet. I know I should enjoy better health, if engaged in some such occustion."

such occupation." Jeans, in cogaged in some souch occupation." Some of the company calling now ior music, Annie declined, and prevailed on Liada to fa-vor them. The appartment was soon made vo-cal with a beautiful somet, and Annie seating berself at the pisano, started, by a lively air, the entire company ofi into a inspey dance. Anon they were whirling through polks and schott-isch, ull giddy at length with pleasure, they cased. Gentle, good bys were imparted, invi-tations extended, the tissing of hands in lively adieus, and anon darkness sottled round the mansion, late so resplendant with light and

pleasure. Annie and Randolph, had retired, and nature's sweet restorer, halmy sleep visited them sooth-ingly, and they very soon wrapt in slumber quite prolound. . Nestling closely to its mother's breast, lay the pretty babe, also fast asleep, and similing anon, as if pleased with angel visits to visite to breaks, say more as if pleased with angel visue we its sinces pillow. But, hark I there is a multied attempt at the chamber door. As it opcons alow-ly, we catch the sound of subduid and hasty whispering. As it opens wider, we catch by the dim light of a small lamp, a glimpse of two men hideously disguised. Statility they glids into the room, and one of them leaning Doiselessly over the steeping once, hastly reprices to their nostring a small uncorted vial, and the strong well as chlorolown pervades the place, with

stiffling effect. They now ransack ing closets and every p tain anything of value some elseven hundred do from the bureau, and eter, they defeet, ow ransack the appartment, search-and every place appearing to con-ing of value. Leaving here with an hundred dollars, which they took ureau, and Randolph's gold chronom-descended to the lower rooms, and en-partors, the late ocche of on much gaiily 'safe,' stripped it of every article of sil-ware, plate, &c, which it contained, , and left house without detection.

RELIGIO-PHILOSOPHICAL JOURNAL.

Innity 'and,' stripped it of every article of all-versence, plate, &c, which it contained, side left, the honse without detection. The unconscious sleepers are still under the in-the drug, the latter applied by the villan Ster-the drug, the latter applied by the villan Ster-ther applied practice, of ourse, losing all rep-utation he may once have possessed in his pro-lession, he now heceme the sworn confederate of a band of out laws, and a greedy partaker IT-all heir unwritten crimes and vices. The babe, fortunately, not inhaling much of the drug, and leeling the cravings of hunger, awake itra, and creeping over the mother, so distur-ed her that she awaker also, and pressing her darling graupt to the source of its nordisheart and its joy, raised her head partially only, to see with surprise that the san was shing at meridua. As she sprang to the floor, a pacul-lar weariness came over her, and she only saved herself from Filling by catching hed of the bad-side. She roused Rundolf-b, who complained, also, of glidiness, and woodered at their alum-bering so has the sprace ding with bis dressing, he missed his with, a sublen tratoro passed by about him. Chestes and woodered at their alum-ber of head scatter data of the only saved her solid scatter al about to complained, also, of glidiness and woodered at their alum-ber and the scatter al about to complained, also, the data scatter al about to complained, also of glidiness and the stores saved him in the face. In a subjecting when a saved him in the face. In a subjecting when a saved him in the face. In a subjecting when a saved him in the face. In a subjecting when a saved him in As Annie followed him to the lower portion of the mansion, entering the parlors, he contin-

ued : "Yes, yes, Aunie, it is even so. Our silver is also gone. The villains have made a clear sweep How also gone. The villaits have made a clear of everything of any value to them. strange, that all this could have been do out disturbing us !" "Ser-here they have left something. How If with:

out disturbing us ?" "South have been done with "Sor-here they have left something." What is this?" "said the trendbing wite, as picking from the floor a small cumpted vial, she passed it to her-hushand. "Explained !" he charals." From the floor a small emptiod vial, else passed it to her-husband. "Explained!" in checutated, "Drugged, while sleeping, and then effectually plaudered. A villait capable of this would scarcely hesitate to do murier." A grateful exclamation, for their escape from the latter, burst from Annie's full heart. The unharpy file dolph tailed in all his efforts to recover the stolen property, and after a sea-son of much trial, he suited for Australia, to try his fortune there.

Voices from the People.

Matter, Mind. Life and Motion.

LETTER FIGM 2. HOUSETPON. I have been a close reader of the JOURNAL for nine months, to ascertain the drift of imper-lishers. I had not a very favorable opinion of it at lize commencement the host time; for the reason that when it changed to a thing called Spiritual Republic, I was diagested with it, and made up my mind that the whole clique con-nected with it, were manging and laboring for the earthly instead of the spiritual; host aince it has returned to its first how, we boat its weekly visits with joy and gladness. Your article on Life, Motion, M and and Mutter, we do to me worth four times the c-st of the paper. Why? Biccusse sense the graver since, the same ident to me Why! ir times the cost of an entry some ten yerrs since, the anexed to me by the spirits can as truth, and have a ce, and have never for at who agreed with mono-st who agreed with mono-I ace same ; real tro real tro Spiritualita who agreed with menuatil now you are advocating the same; and I thenay God, that the spirit of eternal tru h is and ever will be working, to develop and insuffice the dto the children of earth, through the various media which it may scarch out, Yee, ito, Jones, you and I have always existed; our physical, menual and spirituit, are exected with matter, but not concentrated; and God the prime moving element of all matter's is inter-idended with it. I believe the time will come when man will so understand the layer mover mod control all things, in and through the exercise of these powers given him by this eterolal prime moving cleaned in mat-ter, which is tool. But I did not intend to write a series, and may the first heat the angle bound, order on the adding the angel world, over guile and direct you into all truth. est who agr cating the spirit of eter , to develop of earth, t thank al ever u st itselt various adv

Letter from S. Jenkins

Being one of your subscribers, and baving passed the meri-has of Lie, at my roles while coing for the stars store, net version to do all Leas for the case of trath as revealed to us, and owning a targe form of 103 arcs—700 un-der plow—and my health, and that of my wile also, having failed, we propose to sell our farm in 30, 80 and 160 arcs bits, or Skrittalists, as we feel very desirons of establishing. Syriftal colony in this vicinity. My farm is considered the best in the Stite. I missi over ten thous-and bushels of grain this sense. It will yield from three to five hundred tons of hay yearly. It is well watered. Its location is four miles Rosmount, and four from Farmington, on the Minn. Central Kaircost also four miles from Bayfield on the Hastings and Dakots Road— of the best agricultural counties in Minn. Having a desire to devote my time more fully to the cause of fruth as revealed to us from the of the best agricultural counties in Minn. Having a desire to devote my time more fully to the cause of fruth as revealed to us from rejuested, as the reason that I offer my farm to sur brothers in the faith of our innorfally. There are quite a nuber of Splritualists in this county, but they are very much excutered. They compose some of the best glaint in the county. We lack teachers, and how can we learn without teachers? We want one or two Being ne of your subscribers, and having meridian of hie, and my robes whit-

without teachers? lecturers to come an is a good field for lat cou. learn y rood l Lakev ille, Dakota Co., Minn.

INDIANA-K. GRAVES IN THE FIELD AGAM. -We learn that Mr. Grave's aborgaince he se-turn to the lecturing field, are stiended with im-mense success. The people turn out so masse, and are much pleased and benefitted with his shie discourge. We give place to the following

and are much pleased and benefited with his able discourses. We give place to the following testimoniage his metholess: Warnzas. We, the Foundain County Society of the Friends of Progress, in Convention as-sembled, on the 16th of November, 1860, have been highly delighted and greatly instructed by a course of lectures by K. Graves, of Richmond, State missionary for Indians, on the Spiritual Philosophy, Theological Reform, and Kindered topics, in which wasably, forcibly and eloquent-ly set forth the necessity of a higher plane. of moral, religious and spiritual 'development's we noral, rel

uniodiment, as a process therefore, great law of human progress; therefore, RESOLVED, That we take great pleasure in in cordially recommending Bro. Graves as an incordially recommending Bro. Graves as an verful ex

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C.-Another Interview. XVI.-Reformation. * XVII.-The path of Progression. der XVIII.-Valley of the Stadew of D opter XV.C.-A Mirror.

L. - A Mirror. J. K. - The Book of Life. 7 J. XI. - A Benatiful Lee Jer J. XII. - Retrospacts apter J. XIII. - The Moch Chapter J. XIV. - The Pro-Physician State.

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and" At the close of this clourent heiture, our weners's head, Lorenred, Mirr, who has more distinguishing of the Restrum, de traped the following address:

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42 All letters and communications should be add a S. S. Jones, 189 South Clark street, Chicago, I PIRITUALISM OF THE BIBLE

Id an Infinite God, a Personal God. o Brongs Resembling Ran, form this Earth Sou, etc.

"In the beginning God created the beaver

and the carib. And the carib. And the carib. was without form, and void ; and dyfkress was upon the face of the dep. And the Spirit of God moved upon the face of ad God said, Let there be light: and there

light. and God said, Let there be a firmament in the ist of the waters, and let it divide the waters An

was light. And God said, Let there be a firmament in the midst of the wavers, and let it divide the waters from the wavers. And God said, let the earth utring forth grass, the herb viceling seed, and the frait/trass, vici-ing fruit after his kind, whose accel is in Teelf, upon the caribh, and it wave. And God mide two great lights; the preserving that the hedy, and the lesser light to rule the init is do a said. Let the waters hring forth and God waid, the the waters hring forth and God waid. The the waters hring forth and God waid, the the water hring forth and God waid. The the waters hring forth the rule and back the said of the forth the vice of a said. Let the earth after his kind, and e will be the earth after his kind is and God waid. I have the earth after his kind, and the the heat of the earth after his kind, and the the heat of the earth after his kind, and the the forther his kind is and God a leve the beast of the earth after his kind, and e will after the forth the hard made, and God a leve the the light the heat and de, and God a leve the forther his kind, and e way the the beast of the arth after his do do a created her the heat and the forth history earth after his kind is God a created her the lower. And God a leve very thous And God a leve very thous And God a leve very thous and the very dee yind. And God a leve the lower here here here and here the after the lower here here and here the after the lower here here and here the after the said rule and mode, and here the after the said rule at more at a could be a leve the lower here here here at a could be a leve the lower here here at a could be a leve the lower here here at a leve the said fring grady thereform. The Universe of God end here a within itself the char activities of lis infinite anther, for, hear this in, and his creating route of the presence of God is in-fishe in its reture and capacity, and while the stree can not be enlarged in the level, it can be finite in its nature and capacity, and while the same can not be enlarged in the least, it can be sime can not be enlarged in the least, it can be before adapted to the necessities of intelligent be-lags. The infinite rest realms of space are not in every particular now adapted to the works of man. He could not well live in any locality be-teven this and the moon, without a house in the shape of one on carth, in which to reside and

she pe of, one on carth, in which to reside and subject. We find in this vast Cathedral of God, the bells of which are constantly ringing in 1 yours an-thems, no could only deversity of algo its that are constantly demanding our attention. As on earth new houses are built, navigation of our rivers improved, eithe Idd out and made the business centers of large districts, cands dug, railroads built, and improvements of varia as kinds curried on, -so in the infinite realms of space, new works and systems of worlds are springing into existence, new rivers are projec-ed, etherial currents formed, machileent districts opened, large bodies of water formed, while plan-tits and comets without number are being laurei-ed into the realms of space, for some grand ob-ject known to those through whose instrumen-tality they are brought into existence. tality they are brought into existence

We imagine that on this little planet searcely 8000 nfiles in diameter, wonderful things are be-ing accomplished, and we have no doubt such as the case. Indeed, we know that the inhibitants of earth have the material and spiritual very of earth have the material and spiritual very nicely combined, thereby giving an impetus to thought, that places them fir abaye the residents of many other planets in all three things which relate to the aris and scie ces. The inhabitants of Venus are, however, more spiritusl—indeed, e-mmunication there with the Spirit World is carried on much more easily and satisfactorily than here.

of Venus are, however, more spirituil-indeed, communication there with the Spirit World is carried on much more easily and satisfactorily than here. The improvements that are made on this earth, are consummated through the instrumentality and fugecuity of man. Whether a landscape-plaintic, expressing the beauties of nature, or some exquisite work of art, or some wonderful machine--it makes no difference,--you observe nothing but the work of intelligent beings. Go where you will, then, you can detect nothing but the enterprise of man. However exquisite the work may be, however finely wrought, how-ever ingeniously made, it points significantly to man as its author 1 Look at the earth, 8000 miles in diameter, teeming with life and intelligence?-moving through space with automatic regulari-ty at the rate of 68,000 miles as hour,--who constructed it and gave it a position among the stare, to travel around the sup year. After year Did God make it in six days? or did it "make litel?" The orthodor will say comphatically that God make it in six formed through the au-tomation of Nature's hava, and required thousands of years to bring it to that perfection required for the residence of man. Well, we're-joct bott theories. An one sense, however, field anake it; but in amother senses, he did not. If God make the tamignificent vills that decks so beautifuly yonder hill, side; it He made that platial residences that the arisyocrat lives is ; if He made the the made this series. An man is a part of God, and as it is impossible to asparate

him from Infinity, in that scuse, then, God made this earth; but in no other. Through this in strumentality of man alone the grand works that we see dotting the earth's surface, were brought into existence. You may live a million of years, and travel from planet to planet, from sun in sun, f. on one system, of worlds to anoth-er, still you will find no one who ever saw God. Moses never saw bin; Adam never saw him-be never was seen and w ver can be seen ! We speck of Japrovements that were being

none of the prophets ever as whim-be never was seen and never can be seen ! We speke of Jmprovements that wore being produced through the instrumentality of man on the earth's surface; but that embraces but a very small portion of the infinity of space. There is room for improvement by tryefs earth and sun-even be; ond the most remote planet to our so-lar system, there is a space un coupled that is admirably adapted for a planet ites in size than Urakus, but much larger than some that traverse the realms of space around the sun. This wold an the iterning multitude of earth making im-provements in every conceivable direction, we are led to exclaim, how wogderful! But whil-we control atlairs of earth, there are these still higher in the scale of existence that are con-stanty making improvements in the various-spheres that surround the earth, and which are the abode of these who have parsed over the shining river.

spaces introduced the early, and which are the abole of these who have parsed over the shining river. Man, in, the first place, improves that home Where he is first place. Though forced into the world through the automatic action of law, he is led to make improvements during his short sig ours there: ther by preparing himself for a still grander work. While man lives here, he makes improvements, curites on gigantic enter-prises, aid able in the construction of works, that immostaliz his name. He makes use of the materials at his compared. Alterforming his mission here, he is finally forced into the Spirit World, and thefe he continue to improve and claborate on these things that surround him. The more he studies and investigates, the more experience he hav, the more he advance in the understanding of those things that surround him, the more of a Creator he knowledge of things become more comprehensive, until he finally he eners a Creator? On earth he eved it work are intensified, his knowledge of things become more construct the majoritie stips, and perform many wondrous things, but in his advinced enduring, he can curited these fores which rehouse throm nature the tree, the flower, the geden wheat, the huxtriant corm-in lact, he is in one sense a God, he only Par-sonal God you will even see.

Now we will explain to you, dear readers, something of the occupation of Spirits-it is transc-indentally grand and beautiful, and our stated ents we know to be correct. Man's sphere transe normany grave and beauting, and our stated entry we know to be correct. Man's sphere of action here is very circumscribed, from the fact that he creates nothing. He putts the seed in the ground; it germinates and produces the flower glistening with rainhow tints. He will put the acorn under a cloid of event, and by and by it assumes the grand proportions of the king of the forest. He will go into the bowels of the carth, and take therefrom this crude ore, and from that construct the invulnerable iron clad. He will go into the forest, cut down the stately trees, and make humber therefrom, and form the same into habitations for man. He creates noth-ing, he simply makes the best use he can of those things that surround him, and in so doing pre-pares binself for a grander work.

These are negative interesting the test of the left of extracts the wool. This, indeed, is a circuitous route to travel in order to get a low pounds of wool. The reader will readily ace the source of all our supplies—that it is from the elements. This condition of affairs, however, will change. In the Spirit World men are not compelled to obtain a supply from the elements through the instrumentality of animals or seeds: but he goes direct to the elements themelves, and extracts therefrom wool, berries, choice fruits, or any-thing that his involvednes will empth bin to. thing that his kn owledge will enable him to

thing that his knowledge will enable him to. In the Spirit World, then, we find the chem-ist pufolding new laws, eliminating from na-ture the choicest extracts, or forming direct therefrom a flower, that surpasses in lovelinees anything on earth. With various kinds of tis-seo paper, war of leather even, beautiful artifi-cial flowers on earth can be made. That mate-rial was taken from the elements. But spiriti go direct to the elements, and extinct therefrom any cofor they choose—can mould the most ex-quisite flower.

Thus you see there is untold grandeur in all

of God's vast universe. Man finally, becomes a Creator, and, when standing on the summit to which he is capable of attaining, and many have attained, he will, indeed, appear majorite-soul full of pure thoughts, and his countenar ce radiant with love for all humanity-he will de-vote, his time, in connection with a circle of wise sages, in improving the raims of sphee, on principles bearing a slight analogy to those call ed into action in improving the surface of the earth.

ed into action in improving the surface of the earth. ⁻¹ L ok upward, then, struggling man of earth to the peerless realms above, for thy destiny will be inconceivably grand, if you really deserve it, and direct your energies in the right channel. Be cheerful and hopetul, ever remembering that "knowledge is power," and that in proportion as you possess the former, year sphere of act-on for the exercise of the latter will be enlarge ed, until you will appear to the pup children of carth as almost completent tent, glorious 1 it will be as cary for you, in connection with a circle of wise sages, to form in the regions of space a planet, as it was for Cyrus Field, in com pany with a corego for competent tengincer, to pany with a corps of competent engineers, to launch the Atlantic Cable.

TO BE CONTINUED.

LIFE AND SPIRIT.

LIPE AND SPINIT. A word or two more about Life and Spirit, as the first cause of existence - next after the first cause of their own existence. It would hardly be rational or logical to limit space; and what they have done everything that has been done, and will do whatever is to be done in the future? It is finite, they have the powers, rationally understood, usually as eribed, in Christendom, to a "Supreme B-dog". If is be objected to these views, that we have not even, and caunot see, any appropriate evi-dence of their existence and power, it may be replied, that neither have we ever seen any appropriate evi-dence of their existence and power, it may be replied, that neither have we ever seen any appropriate evi-dence of their existence and power, it may be replied, that neither have we ever seen any appropriate evi-dence of their existence and power, it may be replied, that neither have we ever seen any appropriate evidence of the existence of the food of Life and Spirit? We ce what is alloged to be lifs write. May not the same thing be said of Life and Spirit? We ce what we cho for each of the God of Curistendom-lacking only, if any thing, the traditional education. Bat there are serious and conclusive object-tors to the scriptural-historic character, and al-leged works and govern used of the 3D of christendom, which are not chargeable to be abvenamed powers. Life and Spirit. A tew of the mand by be named: 1. He is declared to be a personal being, and is washiped as suce. 2. That he created all things out of nothing. 3. His e unducts with Adam and Eve and the expent. 4. His murdler of all the labultants of the

nt. His murder of all the linhabitants of

ass murder of all the labelitants of the earth, except N sh and his family, by the flood.
 The wrong account of the rain low.
 Giving liberty to Stan, on a mere banter; to forment myst unmerifully the innocent all upright man Job.
 The difficulty with the human race through the standard structure.

The difficulty with the human race through m and the Serpent, through all time and eternity. 8. Allowing the devil to be an opponent in

a Allowing the devil to be an opponent in his family, and to be the successful competitor in their strife for converts.
b. The family of G d and man in irreconcilable, childess war and division, and the making the sentence of his own condemnation, that "a house divided against itself cannot stand." But have we not gone far enough in this direction, and more especially so as there would be no end to it? Yet, to give farther certainty and assurance of truth in evidence, briefly, a fow more instances may be added:
10. Jonah and the whale.
11. The staying of the sun and moon one day, at the request of Joshua.
12. A medivtra papointed to settle the dfliculty between God and man, and how to bring it shout.
13. The inframediate C morption.
14. The murder of male infants to insure the death of the infant medistor Josus.
15. The crucificion of Jesus, the mediator, by the "determinate contast of Joshua.
16. Jonake and the whele.
17. A medivtra papointed to settle the dfliculty between God and man, and how to bring it shout.
18. The recention of Jesus.
19. Jonake and the weake.
19. A for considering these instances of sacred scriptural history, sad their unit connection with the D.Jut, the believer in the truth of them must have large creduity-faith to remove mountains-for a casent to go through the eye of a needle-weak abould be able to stop the usu and moon in their course, to create all things out of nothing, to awallow a whale for his hreakfast, and fight a duel with Stata and get out of nothing, to swallow a whale for his breakfast, and fight a duel with Satan and get wfully whipped.

OUTSIDE AND INSIDE PRESSURE." The gentleman that voluntarily put himself in a condition that " bled his soul to the very core," to the detriment of others, thousands of collars, is reminded that men soustimes get a dollars, is reminded that men sometime good living by minding their own bu that poor tray was the sufferer by being is had at poor tray was the sufferer by being a bad company—that belligerents may h nore of the ousus belli, than neutrals—that in ba more of the casus Sall; than neutrals-that the desire of a man's heart is sometimes the father of a thought; and lastly; that it is needless for him to longer hopefor the failure of the Joura-xat, for as formerly, he is bound to be disap-pointed. In a word we have to say to him (insamach as his soul has been bied to its core -clean, gond) fret not thy guzzard with other people's business, lest you have a bigger job or hand than you bargained for.

and than you was a still of Wm B. Fah-Read the interesting article of Wm B. Fah-entock, on the 3d page, on Miracles. He is the author of Artificial Somnambulism, a work of t-Tilling interest.

A new street in London, les new bridge across the Thames, has be Peabody.

THE KINGDOM OF HOME.

a is the mich , and fifsi and dreavily makes the wind like the wave of the res; if care i, as here I sing cheerily. 'fe by my side and habe or my knee; Kang, Mag, rown me the king. Home is the kingdom, and Love is the king

Balast the lovelight on the dear faces, Denser and dearer as on ward we go, iron the index hebind wand places grightness around us and warrain in the glow. Blog, hing, drown not the king, Home is the kingdom, and love is the king.

Taches the Jewerght, increasing in glory; Weamlo, from bright eyes with warmth of the soul; folling of furnitant contents the waret story. Lifting the shedows that over ne roll. King king: crown me the king.

The above his lower is the king. Home is the kingston as i bower is the king. Richer than miter with perchange transmer. Market and the association of the king of the king of the above high a composite of the kingston and the kingston as the king. The above by W. R. Duryck, was recently acjudged, by a comparise composed of Alice Carey, Bayard, Taylor and Chaus. A. Dans, worthy of the prize of one hundred collars, offered by the publishers of Hourth and Home. There is beington at a home, a wife whose being. That poet had a home, a wife whose lower nature was constantly wrestling a freih-garhand from the choicest treasure of her heart to crown him -then that babe, with dimplice the fould on his knee, sent sunships into his soul, drove away the clouds of care and trouble, and made all radiant within and without. Such a home, where there goes forth from the lips of a man, the watds--"Ningsking come me the king." Is certainly worthy of a charation and pattern. If there was discussion and market all classes, to be chosen the shaded and be bened to be a stress a man, the watds--"Ningsking come me the king."

well ejaculate-"Wing, king, crowa me fhe king, Home 1, tué kingdom, Lore is the king."

Sudden Death of Charles H. Crowell.

Sudden Death of Charles H. Crowell. We are psined to learn of the sudden death of the above named gentlement. He was form-erly connected with the maximum of Linux. That paper speaks of his death as follows: After our paper had gene to press, we re-ceived a stelegraphic dipacto from Nashus, N. H., conveying the intelligence of the sudden de-cease of Mr Charles H. Crowell, from heart dis-ease, Thurnday evening D-c. 10th. Mr. Crow-ell has been residing in Nashus for about fifteen montha. Tuis event was entirely unexpected, as he was sparently in his usual health at the time. He was walking in the street, when he fell, and immediately expired. We have no fur-ther particulars at this time, but shall have something to say concerning our brother in the user issue of the *Banner*.

LECTURES IN CLEVELAND.

Mrs. Addie L. Ballou who has been lecturing during the past six months, in various parts of Ill, Wis, and Ohio, has been holding forth at Cleveland. The American Spiritualize gives

Cleveland. The American Spiritualist gives ber efforts there the following notice :--Mrs, Aidle L Ballou spoke at Lyceum Hall Sanday morning and evening. Although the weather was never understand the second any sort, yet Lyceum Hall in the evening was filled by an autience, who seem to think that they were well pail or venturing out upon so stormy a night. We have heard the keture spoken of as deepy interesting and instructive. Mrs. Ballou speaks again next Sunday.

Benjamin Todd

Under the head of "Pacific Department," may be found items of interest from Mr. Todd-His Post Office address is now Salem, Oregon. He is doing a great work on the Pacific cost

The work of Friends.

The work of Friends. The continued efforts of our present subscri-bers to procure new ones, is rapidly increasing the circulation of the JOURNAL, which speaks well for the mtelligence of the people. One hundred and 'forty seven new subscribers last week.

gersonal and Foral.

Two Morman ciders, G. B. Wallace and Dr. Sam sel L. Sprarue, are now in Boston, trying to make converts to their faith.

The sewing women of Boston have petition the Mayor for aid. They are represented as be in a very destitute condition.

In a very constitute constition. Dr. H. P. Fajrfield, an eloquent Trance Speaker, will spend as portion of the winter East. During this month be speaks in Lynn, Mass.

C. B Lyn is working bravely in the Missionan field in Ohio. In this month, he is to hold a direu sion in Delaware, on Spiritualism.

sion in Delaware, on Spiritasiam. In case passis have been constituted through m take in the Speaker's Register, we will gisdly sert the same on being informed of the fact. E.V. Willoop's lecture cased, grant excitement Weston, Mo. He is doing a great work for the cas

Philadelphia Department.

BY..... H. T. CHILD, M. D Bubscription will be received, and papers may be obtain at whiteshe or retail, at 634 Race street, Philadelphia,

An Improvisation.

Strike: trike! the harp ull its chords overflow With the groups of the menical rate. And all fhe glad herp stringe in harmony glow. And change in the light, while the work: onte blow, An' waft to sed hearts to the dark work! belog. The anget's accordant refrsin.

we glad, we are glad, as d our hearts find a voice, We note claid and our projecting pour forth anning as we room to the triends of our clobler, the distance with a min and how service willows, a ser glad, we are glad, and no service willows, be fright beaming cup of our practice joins, And our hearts bloud with thins on the cart

Account nearly group with time on une corn here is music and daucing where a newla shife, There are garlands of point the loow. And the winger of our bins bar out forms der the tidd of the "cost into rolls where the test to have one hidd, And our type are off avecias the bille of a bridd. Canet then there the loces a hidd. We wait, and we summat them are.

Bowang an angol in a dyrkeind riamber. Casting a blophel ight of room and amber. Where is an aptirt clothed in frailert form, And with the gloom of night was bjing Upon the particle tried and the dyler. . He opened with the glothes of more.

. It is opposed with a log gains of its with a rose. Then range a trange of spirits is write roses. Bod as the originated with the transformer of the The global set blocks at its the period event. Orsen jug the models with celectual divers. Production of the out those much your objains between Where angula on awast jugs perpetual fast.

where angues as weak joy projection root. and as white adjust of fields dever control field knowli Thite device hits widely had from the set of heiry lower, he angel watchers are need which the postfal-ing he her spirit where the pare formership Chart enflows preserve in the base alover.

Come away, come agent from the shalows of sight That darken the word, come away to the "ight; Bize chil - of the sun see the skins are enfuried Like a barner of glory that \$ streader the world.

Bearest filon! Learnast flow the voices that cry Crime away come away to the stok rood: the sky? And see as then, we'st from the argels that globe Joy pintonet as d love robed o'er the heat'nly tide? Jay pictore in a disconsidered over the treatmap more Forkest them, for least them thy spiral forming Research as a row like the mapping to to bid? Knowness them, knowless them the path them shalt ran, it is the form the cards, and it only an infer and The Ainus of Life, what They are, and what They should be.

The Aims of Life, what They are, and what They about be. There have been the questions with all minds whowere capable of aking any questions, in any age of the world. Perhaus no other ques-tions have received a greater variety of answer. Each plad has answered on its own plane, and no answer can go very far from the plane of the bild has answered on its own plane, and no answer can go very far from the plane of the bild flat grows it forth. To the savages, reasing good his native forests, the sim of life is burbing, whing, and the few creature com-forts which are derived therefront. To the mass of mukiloy in what are, capled civilized contries, the means of supplying the domands of the physics instance at anows the only sime what they know, even the most solving ho kr in weaks to the means of adding to whom fedgion the only free sim of life. Simuthe manis too plate to gate every thing, but his usen parti-phys. The sect arises the only some for the only true also of life. Simuthe manis too plate the particularizy. The fact that the condi-tion of the most express its own and, head not particularizy. The fact that the condi-tion of the most express its own and, head in-part to gate every thing, but his save parti-on the most express its own and, is and its process its own and, is and, and the spinese its own and, is and in-part the bistory of the race shows that are the true areas of the

The fis pre-cuted by the women of this age, and wer shall proceed to consider what are the true ators of hic. The listery of the race shows that women has trever had inversible opportunities to express her bighest bleas of the real arms of like. The tyramy of man, and the cutoms of society minong both sexes, have weighed upon woman in all agrs and combrides. Under these circum-stances we have no right to expect woman to give expression to those highest arms which her-best interlibrous my present to her; therefore, when we see a very large class of highly intelli-gent women, dressing threader and inmassic rubaces we can very large class of highly intelli-gent women, dressing threaders and inmassic rubaces when a statement of structure and inmassic rubaces and common of structure and inmassic rubaces and will be present to her; and boauty of appearance. But we may excuss these things when we look back to the cause which have ao long been operating to deprive woman of her true independence. We shall not divel on the aims of his as presented to day, but turn to the more important question, what they about beins.

I piritinalism gives us a better key to this im-riant question than any other system, and the piritualists who realize its musion will be able pres at a better and more practical solution inis question. It is not show with the loonoclastic axe that

Spiritualists who realize its mission will be able to present a better and more practical solution of inits question. It is not alone with the leonoclastic are that Spiritualiam comes, but having removed the idual and the barries from our pathway, it is on the better appreciation of life and its aims, that this becomes the most valuable aid to us. It re-iterates the saying of the ancient philosophers, "Man know thy selt." We find ourselves the recipients of three forms of life-a physical, an intellectual and a spiritual. The sam of life on the physical plane is illustrated in the little child prior to the time when The into file on the physical plane is illustrated in the little child prior to the time when The into which alm of life is the development of the physical. This is all right, all good ; but when the wholy alm of life is the development of the physical. This is all right, all good ; but when the mellect-ual comes to be unfolded, it is not wise that all, the efforts about be deviced to unfolding the physical, and where they are mainly so, the re-sult is not the most anisfactory. Spiritualize teaches by the soleum leasons which onise to us from the picture which the like manner demand clifts and unfolding. To be true to ourgelves, we need the which the like manner demand culture and unfolding. To be true to ourgelves, we need the which of these payers unfolded. We do not stand outside of ourselves, but these faculties and powers constitute our individual-tig.

Werpity the cripple or the person who is par-zed, but have we enquired carefully whether are crippled or paraiyzed in some factily ich has never been properly called into so on who is par

re we some room in these divine fich we live, that we have never go the furniture in order, and remain

RELIGIO-PHILOSOPHICAL JOURNAL.

dust and cobwishs that may have settled there f The most ancecssful mode of collivating all these, is by coming into association with those who are actively engaged in this great life-work. We accounselves reliected in their thongets and actions, and there is a mutual celling out of the powers of the body and mind. We conclude, then, that the true aim of life is first, to know all that life consists of, present and prospective, as far as we may, and there to use all that it is and thus develop and unfold the beautiful and harm-mindus powers of a divine human heing --a God man, for anch we are, made in the image of our Father, but too. often imperfectly uni slad and fragmentary, he used to hive failed in optiour shoulders to the wheels of life everywhere.

Beautr

Beauty, "A thing of basity is a log kereng." On the external plane, two things are? Acquired for the realization of heauty. An object having some of the elements of -beauty within it, and the power to percolve these. The mass of man-kind see and schnifter the forms of outward beauty only, and there is provided by the brantiful hand of the Creator, a vest array of those of jects which are continually calling forth senti-ments of pleasure because of their manifest beauty. — The lows of the brantiful is one of the mest elevaring feelings of our nature. Perception of

beauty. The lows of the brautiful is one of the most elevating feelings of our nature. Perception of beauty is fir a great degree depointent on the culture of the mind, especially the higher facul-tiles, each one of which is adapted to realize, heauty upon its own plane. It is well, therefore, that every human being, whatever may be their culdition, should be surrounded by these things which will call forth this low of the heautiful. In our examption with rature, we are sam-turnally inspired in this circuit, and just so far as we are explored a sparseating these, do we grow townals the condition which is the most desirable that we can actain to, in which thronge it is uniddle us of the sould, we resize not only the entry which had tablerto been unknown, and when is und ddd to us from the to tim is proportion as we become capa-tile opported there we can actain to us to the opport of the sould does not been unknown, and when is und ddd to us from the beauty previous on the even actain is not not then is no poportion as we become capa-tile object efforts at the even sign is in the south the out ward forms of he noty, which first

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QUARTERLY MEETING.

The Quarterly Maging of the Southern Wascouch Splitte aulast Association will be held at the Baptist Ganch in the village of Bringson, Socialis County, on Saturday and Sau-day, Jan. lat and 3d, 18'0. MAS. P. J. ROBERTS, President. J. M. TROW SRIDG E, Secretary.

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the growing necessity of an Institute of this kind at the Ductor has taken the coundy-down rescioner. South "Messain 11 at error, where patterns may estimate and counders of home at reasonable terma-estimate and counders of home at reasonable terma-ing pressures given healing powers is also a good anti-has had eighteen prote experience as m The Dector preserve and elgitheen year experience as a physical attention given to Coroale Diseases. N-stalgle, Resemation. Dyspecial, Long Diff Sittee, Balwer et al. State and the state of the sta

SOLOMON W. JEWETT Heals the Beck at New Pallbackipalita, oillo, by Vol. 7, No. 12-44;

TO BEE-KEEPERS.

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DR. SHELTOXS

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RHEUMATIC AND NEURALGIC

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MRS, LIZZELA BEELE, CLAIRVOANT, A spectrum of prime to the state at one particle House, and Hig Frankins 61, between Macangton and Ai Howing just avoid of the east entrance to the the readership for a real to give searces to all who desire a discontent of the state of the state of the desire of the state o exemusion or psychon sector definishmen. He as a minimum for general special interactions for the factor-resonating the past-of agnoring and large for discover, have non-context by themasure, then hours, from to o'clock A. M. to 12 M., and from end to the facure-resonance estribing for diseases, has Reception hours, from 19 9 P. M. Ferms, from \$1 to \$1, according to a No. 9, vol. 7. if

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MR9. S. W. JORGENSEN, 30, 249 South Clark Burset, Obioson and South Clark Burset, Obioson and Octaves for Thems reasonable.

Mrs. F. W. Stophens Tana and Test Medium, No. 45, 11th street, Secon California. Vol. 7, No. 18-45

Salar States

ath Ciark Street

ASTROLOGY. watcor st Parena Jodirz-Gan and all the short of His assured Sys taap. Bay late of birth. Perside and the start of birth.

Ho. 10, Vol. 7-1 time (pd).

tve Einangels obarge concerning thee For the Ralis -Phile

GOOD, EVIL, ETC. Demunumlcation from Henry Whittemore-Mrs. L. Smith, Medium. Mr DDAR SHTER:-Allow us to occupy a little of your time in the framing of fresh thoughts or spirit rerealings. We come, from time to time, to engraft thoughts now foreign to you at least in assist in your devilopment, and perhaps have class of readers who look

o engrift thoughts now loreign to you at least -to assist my our development, and perhaps brough you, a harge class of readers who look of these plain matter-of-fact utteracces for the sphantom which more scientific revolations annot approach. All classes of mining require heir own peculiar allment, and what is best dapted to the one, shirnds no nutriment to the ther. All forms of communication are needed or the unfoldment of the spiritual theory and very phase of its wonder-working power. We isten for the time to the inplicit large, asking dimission for our clims; this granted, we have poken, writer, and in various ways calculated b draw out all the opposition there is in mar's saffer, and by these means prove how fulle are eff his attempts to overthrow our efforts. Next somes higher forms of manifestation, viz: the greates of the reasoning powers more thorough y developed, where below of bloring works were spoken, as friend communicates with firend, Scientific polares are now being solved with zertainy, and minds generally being, brought open a higher phane,—more hargedy diffused than at any time before since the world began. There is a world wide difference betwick spir-tic revelation and the substance of thought prop-er—that is, pour thoughts and ours. We come and suggest—protect ideas. foreign allogether from what originated spontaneously there; but mae you have incorporated them, they become and forthwith it becomes an acture, living prin-ciple with them, forgetful even that they were mot always supplied from the same foundain. We suggest thought—enlarge united, by the re-ception of its necessity alimedit, and man attri-butes the source from whence it lows no longer to us, but to this own individual effort—vasing supplied firms of equal to the solution of all truth with engerness—scize it as the animal doe ins prey, tenacioutly-united its main doe instruct automize the solution of all truth with engerness—scize it as the animal doe instruct and the substruce commence, which but attr a thore have diff pulsations of conceptional power, because de-parted from nature's highest behest pruthal for-mation. This first departure gave organization, and the holdwindsa warks according to the letter of the law within himsell, ever dependent, even as earth in its mighty, grand changes, created within and of itsell, its wondrous working pow-er toward purification, as we ascend site by a step from chaotic, interminable abyss, to the present bome of max, and its ultimate growth always present, but fath-miless—the spirit's home. Man is accounted with a the does, and taking our view of the subject according to geological survey of earth's growth from its bed of chaotic warfare, he is most emphatically so. That if, on the other hand, you can prove by analytical act-ence, that the earth at any period of its exist-ence has been in a higher state of advancement, and man more perfect than at the present tune; then we fail to show our premise correct. Illistory is pregnant with facts which go to show that with cach separate epich, there has been downcement, growth, prograss, and as we been advancement, growth, prograss, and as we been advancement of the token for ment to expec-tage future?

look back, so may we here any set of the set of the set of that which is to be in the wide-sprend-ing future? Let us look at some of the evils in society cur-sorily, and note and learn as to the paramount influence of this good or evil principle, which, ever it may be; learn from daily experience which is the absolute, positive or grand motive power, or inferior agent or negative principle-the effect of a cause. Prior to birth comes has creasing, and cause back of cause underlies all social labrics, so that man is but a cause within a cause, and disturbance after disturbance equal-ness and breatles of harmony in prospective, mot present, but to come: The grand working principle of the universe is Love, and bold within fold, it lies hidden far from sight, but evil answering, as it unquestionably does, to the ef-fact of a cause, as the body was created, not the it unquestionably doe is, as the body was created

antwering, as it unquestionably doe, to the ef-fect of a cause, as the body was created, not the restor, remember. You may now see that the grand working or effects of birth, the growing out of, to higher iorm, convulsion like spannoide or evolution-ary, the earth's troubled throes for deliverance. That good may come, ergit must wear itself out, struggle and come to the surface, rack its patient workily sometimes, and well nigh drag them down to perdition, that they be purified. Man is ignorant of the uses of tobscoo, likewise its perificate affect upon the system. He has realized noise of its evil tendencies as yet. Be comes fond, of it add, craves this indulgence with an earnest longing. You may preach to that man with seal and a determisation to im-print upon his soul a detestation of the vile com-pound; pour forth volumes of demindration to im-se for the time being, which he will put into ex-ecution only to break that promise again? You have not convinced, the man. It stands in the place of good to him, he *loces* it, and has not yet remounced it. Argument has settled the point in his head, but not take you for mode and yet have not conversion only comes from interior mode of conversion only comes from interior many here and conversion only comes from interior in his head, but not taken the yet from he baser. But this is all that you can do and you have done conversion only comes from interior resolves, and you have done very little toward that. Hat how are we going to convert the

(To be continued.)

· · · · FRANK'S JOURNAL.

PRANCIS H. SHITH, OF RALTINGRE-MEDICH. Waiter Walker.
Invest hild the reign of Edward I. I hope you will let me come. I have a curious history to give. I am a little confured, for this is new to me, but I hope I shall be able to manage IC.
I was a halberdier, having command of a company. I stood guard over Walker when he was ciptured, and algo witnessed his execution. After that occurrence, the war ended and I returned home to my lather—he had a small farm in Sommerset, and I helped him to work they depend ating whencere they had a chance. I had to keep constant watch, for my father was aged and the two distorts and the state of t

since I was a boy, and believed all that was taught from the pulpit. I believed that had repeated of that crime, and that God had for-given me. I do not know how long I lay saleep after my desti; but when I awoke, the first one I aw, was my ritim—there he stood looking at me, but aid not a word; and beside him stood Lood Panning his father, as much alike as ever were tather and son. I did not treinble, but went right up and asked his forgiveness. He smild and gave me his hand, asying, that sorrow had bronght forth repeatance, and repeatance had washed away the tirs. I am now a bright epirit, and deslight in help-ing others. I visit i wandered here and heard, you addressing that I wandered here and heard, you addressing that I wandered here and heard how a storight epitention, and was astonished to hear so much good sense coming from one in mortal form. I endeavored to there, it mean-brance that I whight repest it to others.

Farewell, mylfriend. I thank you for rect elving GOD.

Prof. Agaasiz, Hpmb oldt, etc. BY L. H. BAKER.

Prot. Agasatz, Hynnboldt, etc. BY L. R. HARER. There is an extract from Prof. Agassiya-speech at the Humboldt Certennial Celebration at boton, published in the Waithatchie Argus, upon which I wish to sak a few questions, dubting whether the Prof. could himself en-lighten us upon his ethical logic. The stating that the modern school of Athe-ta calam Humboldt as their leader, the had too rate calam Humboldt as their leader, the had too rate a regard for truth, and he knew too well be allow of the school of the same to the allen origin of the truth. The school of Athe-ta calam Humboldt way clue to the years to give his countcaance to any creed based upon them. Indeed, it was one of this alms to fradition, unit is simpersible to become familiar work to give his countcaance to any creed based upon them. Indeed, it was one of this alms to fradition to the lever, he was no schooler." Dos the Prof. deny the origin of the fold Testament? Or dres he make a distinction be-tword whis tradition and inspiration? A part of with roture the whole, much the things. May the the work had the tradition. Where do year the tradition and inspiration? A part of with roture in the whole? I Hum-bold was not abelever, he was no schooler. Dos the Prof. deny the origin of the fold Testament? Or dres he make a distinction be-two wheth the work had the tradition. Where do year on the two heat and the tradition in the theory is here the Laiverse, he knew that the physi-here the Laiverse,

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. For the Religio Philosophical Journal,

short Sermons on Scripture Texts,

BY WARREN CHASE. No. IV.

No. IV. "And the ass said unto Balaam, Am not I thine ass on which thou hast ridden ever since I was thise unto this day? Was I ever wont to do so unto thee? And he said nay." This wood of God tare (Nam. 22: 30), is a small part of a very interesting story which is worth resolution is a solution of the different kinds of medi-mus through which the Jawis forgotten it, as it shows, first, one of the different kinds of medi-much more talkative generally. Scound, in this case, the medium is said to have scend, in this case, the medium is said to have scend, in this case, the medium is said to have scend, in this case, the medium is said to have scend, in this case, the medium is said to have scend, in this case, the scenter is the scender of the Holy Ghost. At the story run, the ghost also talked to Balaam after the ses was base......."Spake ste Lord God, with subtority, and as he had a sword — talked about sizing Balaam and letting the sam live. It is most likely it was the Jewish God, as this was in accordance with his previous character. Third, this is one of the evidences that the Jewish God was not a very well devel-oped or harmonious spirit, or used his power of ventifoquism to cheat his servants, or else had nower to make heast talk as no nower is now has need to be a subject of the same determine of the set of the s If it is, I th pray to so fervently. If it is, a as Moses used, do better with arguments such as Moses used. This Jewis Hod, whose character is so plainly portrayed in the Old Testament—who made so many blueders—seems to me to be far inore in pericet than any one of the spirits that I know of as communicating in our day, and not much better than the character latterly given to the devil, especially the devil to which oar Otho-test here attribute the modern Spiritual ey

fal, as he could not do much fighting sgainst charlots of, iron-modern columbisds would have been perfectly invulnerable to him. He certainly was sumewhat snakey as well as mul-isb. We may find some case where he used the lying lips of lying men to give bis Holy Word to man. In the case of our text, the poor ass-medium igdt sorely whipped ion a isult which seems to have been the ghost's fault entirely, which did not or could not make Balaam see as sure as the beast did.

Views of a Free Thinker on Matter God etc. From the Rock Island (III.) Union.

MATTER AND SPIRIT.

* MATTER AND SFIRIT. The two divisions of nature are Matter and Spirit. Matter, the material of which berey the first states, Spirit, use pure effected force of matter the invisible center from which. force emanates. Spirit, unseen unfelt and unknown, except through its forces. There is no force in nature except that of spirit. This relations between Matter and Spirit are inseparably, ex-existent and eternal.

GOD.

GOD. The omnipresent, life-principle that, pervades the universe, we recognize as God—God the Soul of nature, the Boiverse his mode of ex-istence; the laws of nature his mode of action. Outside of nature all is wold; hence, the super-natural is impossible. The infinite can only act the factor of the second second second second which are modilest in the laws and principles of seture. God omnipresent—not personal personality and omnipresent—and personal diction to each other.

diction to each other. LIFE. Life is eternal, and pervades all matter, Every particle of matter acts or is acted upon, and feels its relationship to the great whole. The forces that give form to the dew dropd-rops of failing rais, the mow fake, and to all forms of crystalization, are as truly hving forces as those that give form to the blade of grass, or to the animal. Through indural forces rain drops and works are formed from pre existing materi-al. and al.

. LIVING FORMS.

The lowest cognizable form of life is that of a simple cell, which may be regarded as the primal organic form. All organic forms of law are made up of cellulat tissue, or by the ad-dition of cell upon cell. Through the opera-tion of organic hws, the inhèrent life principle utilizes or individualizes itself into forms of life.

PHYSICAL MAN.

PHYSICAL MAN. These organic forms of life, have passed from a monad thr-ugh counties changes under the modifying influence of changing conditions through almost infinite durations of past time, according up through the scale of progressive development, and branching off into all the di-versity of life, until the inherent spirit principle culminates in Man; Man, the ultimate, or ter-fninal link in the creative chain. Thus man physically, was developed from a monad through the complex gradations of past crea-tions, and is thus related to all forms of exist-ence.

SPIRITUAL MAN.

EURCE.
EURTUAL MAN.
Man is the first first of the Tree of life—the first first of the Tree of life—the infinite—inpregnated with a spark of divisity. The physical lite a period of spiritual gestation; at death we are born—born into spirit life. Thysical death our Spiritual birth. Man being the first of the tree of life, containing within biaself the impregnated germ of immortality, jurnsts forth fire a this physical state of being into spirit life. Every individual spirit a born into spirit-life with the the londing an of the spirit and the spirit is born into spirit-life with the spirit is born into spirit-life with a spirit a born into spirit-life with us deal and individualized character as the modifying influences of his or her earth-life on ourselves through decide of lows and charity. If see through the spirit a born of relationship that the born for a spirit and the whole human race; we win Heaven to ourselves through decide of lows and charity. If some and the life are conditions of mand-whether here, or hereafter, We have alch as latered into an integrable of a spirit a brown of the spirit a born of relationship that the training in the spirit is for the order of a spirit a life order in the spirit and life order of the spirit and life order of the spirit and the spirit is the religion of a theory to material forms or combinations of mand-whether here, or break life, we have alch as life order of the spiritual developing and Religion, harmonized into an inceparable unity. Is come there, use the codition set of the spiritual developing and the body to character. The body to material forms or combinations of mathematic conditions the body to material forms or combinations of the religion, the body to character of spiritual existence and the readily with endered of the body or combinations of the value, and predemin of the body program. Throogh expandent of the body program

MAN'S DIVINITY.

MAN'S DIVINITY. In past history, people have ascribed to differ-ent individuals a divine character--to Osiris Crishna, Buddha, Jeus, etc. The views here presented accept the doctime of "God manifest-ed in the iteah," but apply it to the whole hu-man "race: accept the Divinity of Man-God manifested in man.

BELIGION VS. MYTROLOGY.

BRLIGION VS. MYTHOLOOV. Religion and Inspiration natural—not super-natural, nor the gift of any particular age or race. Every human soul is an impregnation of Divinuity i hence a receptacle of inspiration just in proportion as the mind is in a condition it is in proportion as the mind is in a secondance with the measure and characteristic qualities of rpiritual development. But inspiration, com-ing through the imperfections of human organ-ism, is never free from the imperfection of hu-man nature. Religious systems and holy books are but the out growths of the religious senti-ment of the age in which they originate, each in ta time serving an important purpose in the progress of religious development. All systems and creeds must ultimately be tried before the tribunal of ecience. What ever is not founded on the principles of nature, but ofhy: on the sau-thority of tradition, will finally receive a place among the fossile of mytheogy. _____

Apology. Apology. Hallsport, N. Y.-Job Enyth writes :--Enclosed please find \$10, and place it to my credit on ac-count. I have many spologies to make for not ending you money before, and for not sending more now, but I must only any this is the best I can do. I will continue to send you phy as fast as I can. Do the best you can by me. I bed that I could foid be without the paper. I have a little advantance of you'n nome respect. I any you at a convention in Philadelphis and studied your as-tion, and I profess to be able to read character by looks, and consequentif do thank you will deal Justify by me.

justly by me. REWARKS -- You are a most excellent judge of character?. Its only the fear of justice, which we so lowe and prictice, that makes certain persons, whose, names it is not worth while to mention speak cril of us. Thank you, 'wrofare,' for your-truthiul words, as well as 'or the ten dollars.'

WASHINGTON. Spiritualism at the Capital-Rev. Dr. Boyn ton.

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LIPP

The Tidings are Spreading.

LETTERS FROM C. A. IRWIN.

The Titlugs are Spreading. LETTENS FROM C A HEWIN. DEAR SIX:--Permit me through your column-to give to the world a short testimony of the speced of Dr. Carmac, of Ladogs, Indiana, as a Spiritual medium. Dr. Carma'not only banished aliments of re-cent, but of long continued standing, with the power of magnetism. Mrs. M. Lindersy, an of and established resident of our city, who had not jumped, ran or reached her hand to her foot for the space of twenty years or more, paragup and down with esses after one treat-ment; and her cure was confirmed after three or and magnetism. Mithout placing her hand to her foot with esse after one treat-ment; and her cure was confirmed after three or and magnetism. Without placing her know on a chair, the effect of an ugly fracture, walked across the room alone, after one treat-ment, and from that time, entirely dispensed with an one or two incidents of spirit com-muno. Dr. Carman came to our city as a Magnetic tereral other quite remarkable cases, but comino. Dr. Carma came to our city as a Magnetic mere along of our senses, here due passi-ment of the base of the presenses of the presense and on the difficult spirits. T will be brief. During one of our senses, there were present there of bis old departed apprivation our spiritualista-among them one who had been a solutier, a for here due to but few persons in the room. A number of his old departed army contrade companion; but one most astonnishing case was the regioner; he was suprosed to, have been kinapped, and was never heard from, much to the sort was present of the entire regiment the side had been treated from the regiment the side had been treated from the regiment and courtily by the rebels, and then brutally hung; he also gave his old companion message the regiment; he was supposed to have been kidnapped, and was never heard from, much to the sorrow and regret of the entire regiment and the greet scope and distress of his friend, He said he had been treated most inhumanly and cruelly by the rebels, and then brutally hung; he also gave his old companion messages to deliver to his friends on, earth, and spoke to the friends assembled in beautiful language. The company were adjocted to tears, and the gentleman astoniahed and surprised, recognized the manners and speech of the porv lots soldier by toward whom he had felt such sympathy. These are a few of the number of wonderful tests given which prove the fact of the power of smiris influence to communicate through the physical organism of different individuals, 'Glory to God in the kighest, and on earth Frace god will to mea."

Letter from J. W. Madden

Letter from J. W. Hadden" Bary's, DI.-W. J. Madden writes .-By chance I.ad the pleasure, last evening, of seeing your paper for the first time. Many articles appeared, to me very ridiculous, but on the other hand--many were very philopophical and good. All though not a Spiritualist, I devocate many of your theories. That its beyond cavil tists is pirits, being of a kindred nature, test, and, perhaps, do commune one with the other. There will you: but that they produce the efforts asserted by the Bpiritualistic brotharbook I is moon in a continuous to believe. However, I am open in tend to cramins the subject, further. For this purpose, I daske your 'spirit and matter,' or he operation of the tother is not-one sensible, the other not. I 'exclude, however, the operation of the wood upon the body, while.

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The Waltry Place or known a anoog the vary bet-W. Ernspilt. We note moris of the Waltry Place from We tay speak of its arguing to the Waltry Place from Distribut The State of the State of the State State of the State of the State and State State of the State of the State and State State of the State of the State of the State State of the State of the State of the State State of the State of the State of the State of the State State of the State of the State of the State of the State State of the State of the State of the State of the State State Of the State State of the State of th Semilarry. "Plan a in our Beminary, which have for three years, and we can testify and dorability -- Wood & Gregory, Mi Warms, Frq.-Dram SIB-The Plano you sent red to be the lost Plano in this town, and there of Chickering's and Stoddart's here.-Of stime . O. W. several , Perth W. 45] Breadway is famed for the er-tes and Organs. Evening Post ano ranks with the best manufactured

Charles Plane rules with the best manuscription of the plane plane rules with the best manuscription. Cut Distance Flane Research and the cut bits of the set of t ne of ble afactured in we happed Waters know that his instruments correct bins a post septim-beter Expositions and "houses" connected that a provide the set of the set of the set of the set or through the funded, we have one of Mr. Wate Borten now in our relations (where it has a load for which any summitteemer in the world might formed and proceeding interactions, and there is no inductively. More, than they, some of the best players in the offs, world as several excitated ways performed in the set. years), tatelast piano, and all protoci-tatelast instrument. Etroager indores ire.-Home Jourgal. we conid not m

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memore dovernment Proposaced a Lie. The following remarkable sermon is from the Methodist paiple, of Weston Mo., a town of some three thousand inhahitante, lying on the bank of the Missouri river in Flatt county. This remark-able sermon is the dernier resort of the Rev. J. II. Pritchett, who do see not make the Weston, nevertheless urged to do so by some of the leading members of his own church.

nevertheless urged to do so by some of the leading members of his own church. The main point in the discourse is this. All po-litical government, outside of the rule of the church, and expecially of the M. K. Ghurch, South, is "a lin," and of the devil. Of all the fools that ever undercook to rule the world, these religious bigots are indeed the greatest. What is the gov-ernment on the Ghurch I We answer, a human one, divided and subdivided into factions, opposed to progress, and in favor of laviery. Look at the re-ligious window of the world to day assembled in Botton, and an old man in his dotage asking to be dechared infaltable, ediaming to be the representalighters window of the world to-day assembled in Rome, and an old main hals dotage asking to be declared infalinble, elaiming to be the representa-tive of G al. Such as this old main would the Rev. -Pritchest be. Give him and his church the power, and this free Government of America would be an-other Mexico or Spain within ten years. The church North and South, plunged the country into-war in 1960-1, over the divine idea of human alave-zy. God, the stather of slavery, through the in-spiration of Noses, it the head of the srules for the South, longith against the 'lie'' of human govern-ment, and got whipped. The Divine government at the head of the Methodist Church South, in Weston, in the character of the Rev. Pritchett, who dare not sitted our lecture, who would not hear us, and di not, atthough thered by who the ensury is gone, and promoners all hum in govern-ment is. On Rev. J. B. Prichett', very ons bumma being or a divine one' will you tell as? Please do-mat's a good fellow. If human, there yor are alle, for the government of your church is human. If divine, then you are the sa dat Balam rode, and after Balasm has whaled you, cry out unit your mater, again, "law I and be in hild as an after Balasm has whaled you, cry out unit when you are the sa dat." This is the coward's cry. Rev. Pritchett, you should have must the world whan in your toid, and

by out of the send served you were my fold and alarm we have not the wolf enter my fold and alarm This is the coveraf's cry. Rev. Pritcheit, you about have met the wolf when in your fold, and captured him then and there. You did not, and as a true mas and hyman being, you should not try over split milk. As a divine being, stellay un-der divine authority, you how! fearfully after the energy is gone. You, like the Racidat divine idea, are "some." up asong the Montains of Supersi-tion, but in the Yally of Human Thought and time, my dear flex, princhat. We will have you to the hands of A. G. Beiter Beit, of the Border June, a you as and good. We only vish thus to a were his equal, and both good splittualists. Westop is a nice town ludged, and ye shall long trace of many of the Rev. Pritchet's flock, and there is many of the Rev. Pritchet's flock, and the hands have the reverse in the birder trace of many of the Rev. Pritchet's flock, and the figure of many of the Rev. Pritchet's flock, and the the gond and the reverse in the tork is the flort of the flort the figure of many of the Rev. Pritchet's flock, and the figure of many of the figure of the figure of the figure of the flort of the flort the figure of many of the figure of the fi Veston is a nice town, and both good spiritualitat. Weston is a nice town indeed, and ye shall long Numenber line marked strenchin given to our les-tion of the marked strenchin given to our les-tion of the wondered at, for his to the mark green awing tagy have been in since Pritchett's mini-mation.

A friend from Kausse furnishes us with the fol-lowing rich accus, under the influence of divine government. It is much that this should appear side by alds with the Key. Princhet's aermon. We think the solitor of the Border Times ought to hand this to the Key. gentleman who pronounces human governments He, and call his attention to the results of divise government. We would then wall his attention to the Whitebouse Camey troub-les in Günzey, as well as the free fight in a church in Ginzourg, as well as the free fight in a church in Ginzourg, the Yes. We copy the article from the Border Times, of many and published in Weston, Missouri. It is as Hows.

The series of the second matter of the second matter of the former is a non-the second matter of the second matter of the former is a second matter of the former is an end of the second matter of the former is a second matter of the former is a second matter of the former is an end of the second matter of the former is a second matter of the former is and the second matter of the se divide the "appen-called on those who had embraced rengions and forward and tell which church they would go with. The Mithodisi minister came out victorions, getting the larger number, which much the Bap-tot a little mod, exusing him to say something the second second second second the second the second second second second second which are appendix to the second second the second would rate they in the wistows to join in the fac-case, but the most literesting feature was to see the constable, a member of the Hapita the wistow and second second bio second second second second iroposition. take enarches of the us, all human governments, cales, spplies means not iod, with an almignty he and love, ruins over all. sectors outly in the v the sectors outly in the v That Go and N Infinite window and hove, rules over all. I has figured more exceptionary in the wor-loop that houses government. God eith tioned it or lie dit hot, It He sattlione sanctioned alle. If it existes without II itos, bien there is some other power we errated and enswheet it despite of His an The advocates of this theory our graup we how a of the dilemma they have below how a start of the dilemma they have be how a start of the dilemma they have be how a start of the dilemma they have be how a start of the dilemma they have be how a start of the dilemma they have be pitrofore Paul spon the witness stand. I like the speaker of last Summary, they sarty b at Rome were eidently under the impress when they because Christiang, they were a 4 115

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every soal be subject unto the higher power or there is no power but of God : the power are ordained of Sod. Moscover resistent ver, resaketh the ordinances of God, and at reaist, shall receive to themestres damu Yor rulers are not a terror to god works evil. With thon then not be sariad of the do that which is godd, and thon shalt have do the same - for he is a millister of God to r good. But if thon do that which is cill, if for he hearsh hot the word in ward. ef God, a

and and doath evil." Is any meaning in this passage it ich, hese trubs, viz: that Good ordaned mus of earth : that is is our duty to . ier legiumst subhrity, and that to add and protect the good and to ; theory of Sondar's disbing so. are ; theory of Sondar's disbing so. it to the mit to a lie; Pu absurdity, were absurdity, were rance of our read we will say th by arguinch, he ante sovereigniy belonge t and best in this age of the in this country, to vest while It is

A NEW PROPOSITION. To any one who has usyer taken the Jour re will send it for three mouths on trial, on scelpt of fifty cents. poses; that it has gradually developed, and that, under the softening influences of Christianity, in has anonazimated to perfection in the United pproximated to perfection in the Units of America: can not forbear stating the cause of the lar discontars. It was last week's sensation lectures by E. V. Wilson, the **Specualit**. deluge of words was haried at those w

a "Thus saith the Lord." o hums declarations, must de ower before human dec the word no hum io has hand several three on a sum thing of modern solvitant neow that three is abunda t that splritch is abundant in the several is abundant biblical period. "To the l "' sonin, as to when thuy c n. Let us not repeat the ion ing that a sumiror or of the arrange to us. Let us hav , wo of tiamalial. version thus."

e di ct that spiritum inamications erisated di-ge the Biblical period. "To the law and to the alignment," again, as to when the following area, by unoncing that as untrue or of the derived which is wand atrance to us. Let us have a caref As the days of formalie, persodventure we may pre-me to measure arms with the Almighty. The nincient ceutry is indeed fail of "lems," a cothing presents agreater number than Uni-saity. Why Heccuse of the failthilty, of ha-as interpretations of the light of "lems," to task any must be core "thus and of "for-as interpretations of the light of "lems," tetum. When he presents the truth, we finds them to it. If we are to accept hama inter-relations unquestionship, or to denounced as a into insidibility; a claim when the Crotestant in to insidibility; a claim when the Crotestant

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athelic church, which intalibidity ; a claim s do not hold. Hence

churches as as-interpretation. In omen of the aj evil time-exgeneral crash of sublianer because the people do not sively attribu-presching or the word. Totals but true has a special cause for it. Why does pri-ten become theomet Breams instead-ing to the people the spirit of the goops surfet them with dead and miniteratib-leal instex. Instead to spiptime the rein-sumbloading infinences of the Christian the redemption and general elevation

ilorating infinences of the Ch redemption and general elev-i race, its sole purpose seem it a lavored few to some imag y, while nine-tenths of the ra-wit and the wreck of empire da

We low amin the wreek of timplets and the transmission Present Christ as "The bright and the morning far," show beams are to disput all darkness; whose influences and containty elevete our rate, to a state of the state of the state of the state of the low part require han "government next," of which have shall be the fulfilling, and we venture to as-sert that men and women will run siter the mine-trations of the word, and there will be no occasion for angry discourses over the laws and deviced-ments of the present day, but the signs of the thume will indicate numinasky, the content spread of the indicates and power of the genter N-zarence over the hearts and minds of men.

A Letter from an Eye Witness

BROTHER E. V. WILSON :- Having read in the JOURNAL that you wished the triends of Spiritu-

JOURNAL that you washed the friends of Sjørike sinen to write to you concerning the domigravithe churches in the different parts of the country, 1 will give you a sketch of what work jace hear my house in Jedfaron county, 11., of which I was an eye-witness, and know all the parties con-erned.

officer." hey were all brought before the Grand Jury, being Christians (?) the Court dismissed them. onisville, Kansas.

follows: Jan. 1st, 23. 33, 8th, 9th, 10th, 14th, 15th, 16th, 17th, 22d, 23d, 24th, 29th, 30th and 31st, in Washington, D. C., five Sundays, Jan. 4th, 5th, 6th and 7th, at Wilmiggton, Del. Jan. 11th and 12th, at Baltimore, Md.

12th. at Baltimore, Md.
We will lecture and give public readings in the Culvert Assembly Room, on Tureslay and Weinseday evoning. The friends in Cumber-land, Maryland, and in Mechanicaburgh and Harrio borgh Pienn, will be governed by our let-ters to the second second second second second dense tor Jan. 1870, will be Washington. D. C. care of Jan Meyber M. D. We will lecture in Tory N. Y. during Feb. 1870. On the last dd and 4th of Feb., we will becure in Vinehand, N. Y. It is useds for friends to write us for tests by letter, or call for private communications. We never afre any, our communications are always in public audiences. Again, we never promise a public audiences.

Detergive and the provide commincations and a very in public asilences. Additional and a very series of the spirit test or comparation. We do not con-trol the Spirit World. Parties writing as asking 'If that which appears in our department of the Journat. is true,' insult as. We have read to the Frontier Department anything both the truth --indeed the-half is not told. Oil speculators, gold hunters and lead diggers need hot apply to us-we are net in their line; nor do we look up frolen goods, lost asse, or cattle, as uld the Prophet; Samuel in the olden time; nor make or break matches, hunt up absent beaux, wires,

amuel in the olden time; h tches, hunt up absent boa da-that was the mission mewhat like Paul in rega lead lat Cor., 7th chap.)

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E. V. Wilson's App Our appointments for January, 1870, are

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ifectures up a. c. swords was havied at three, and ided upon these lectures or favored them in east degree. We least them, presume to pro-ied them able, and in the main, free from er-fl, as is a thinked, they are at-way with the y." Lai us haves a "Thus sulf, the Lord" its reflect that this is min not true. Or are our isters airaid of the Word? Are they fearing its will prove a two-dege aword upon this ecland cut backwards? We will subunic these y to a "Thus saith the Lord". We scorn is and beckwards? New Will subunic these y to a "thus saith the Lord". We scorn is at to buursa declarations, nuch isse will we known declarations. NEW ADVERTISEMENTS.

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In jour merels, and know all the parties con-cerned. About two years ago at a school house in the consty of J — in Southern Illinois, Mr. A., a Methodist minister, and a Mr. A., a Saptist min-ister, being preguent with "good will toward sho ners," they agreed to unite and hold a revival (for each of hinself being minus the power of re-vival influences even with their Holy Ghost), to scare sincers away from the path to hell, and out of the deril's cluthers. The Methodist would present our hight, the Buplist the next, in the present our hight applies the next, in the present our hight applies the next, in the present our hight applies the next, in the present our hight about twenty-four to quit, their wick-mers and bocoute Christians. The last hight of the performance came and they must divide the "spoki." Buit presence got up and called ou those who had embraced relignon to come forward and teil which church they would go with. Terms of Zelevillo. Anerican, use year Si; six months, Si So; lour mouths Si. To tube of 10 as d upwards, serms Si So; lour mouths Si. To tube of 10 as d upwards, serms Six So are annual. Social sectors and softwards Publishers MUSN 4 CO., Ilow to see Parasan pauphies of Patan Laws and matricelos to hove lord and tree.

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JANUARY 1, 1870

The following extract is taken from a letter rition by MRS MARY A. STODDARD, of Kents

The following extract is taken from a letter written by Mas MART A. Storobano, of Kaus (Station, Dyretro Co., Ind.: "I have lately been called to take and treat ser-oral patients show the M. D.s had folled to care of our Doctors first, and then the other. They both called, ser disease Lung Perer, treated her three weeks, and left her worse than they found there weeks, and left her worse than they found there weeks, and left her worse than they found there weeks, and left her doctor my care for one week, her friends met the M. D.s who said they framewith the her they could found be and the state of the state of the order of the state of quick Consemption, could not be cared, and her dood and the state of the state with the state of the state state of the state of the state of the state o To the Positive Powder, God and angels we give the prize of saving her life and restoring her health."

WHERE IS THEIR EQUAL?

report : A

THERE EQUAL? K.F. Haron, of Hustington, Mass., sonds to Prove Braxer, the following remarkable report : "I feel it my daty to report to you what Mrs. Spence's Paitire and Negative Powders have done for me. Thad andfered with a hereditary Headache for 35 years. During no week had I been free from the Headache is all that time. Two years ago last August, I nest to you and got a few here ago last August, I nest to you and got a few hores of your Powders, and counteneed taking them according to the discictions, and am cured, as I have had no Headache since I took the first Powder. I had also been troubled with a dis-sace a day that I all hot suiter pain in my bow-els, np to the time I got your Powders. They have ured me of that, too. I had employed many of the neould tell what alled me, and could do me no good."

MUST ONE RISE FROM THE DEAD ?

FROM THE DEAD ? Finetory, Mich., Aug. 4th, 1860. Thereboy, Mich., Aug. 4th, 1860. Nor drance. Due Sir: 1 field that 1 oughts' Knowledge some of the benefits of the Paility to grange one box cured my child, one year ony oran ago one box cured my child, one year ony oran ago one box cured. Ago the paility of the pailing one box cured my child, one year physical sources of the ball box, which for sev-physical back and seven that box work for sev-physical back being unable to work for sev-physical back back and seven that box there are all of the seven set of the seven of the form pain in ber head, has used up ones and day there is a read, write and seven thight of the form pain in ber head, has used up ones and day there is a read, write and seven thight of the form of Positive Powdees; she is now around the seven the the girl was prosoned between the seven the top of the dead. "I should have the form pain a child box of the layer. "Mong Areas W. D. KELLY.

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