
Eiteraxy departancot.

## what we kay or E. v. whin. <br> ${ }^{21} x$ x. mane. <br>   <br>   <br>        We $m$ met <br>  Wei hid him como orth hewition ilia, Te thank him Too the elise otic  <br> And mien in tum this oat tola 

england
Wonderful Demonstration through Mr. From Human Nature

 na ny sense original, he often misled ads by his when you string h hiss hound wit; and it it is only
ply them to the subject in h hand, Wether, and op ply them to the subject in hand, hat you disco
er their impertinence and complete want of
 ne inference. For instance, it is true "there
never were nine milling o people in the thoria
any ore time capable of believing intelligent It any one time capable of believing intelligent
I in anything,
ants the pubic to drew Inference Mr. hat spintualible are incapable of intelligent be renault of semi inabeciity, and not wortualism is the
ice by fully developed minds
dey in co v neverpea minds.

I will say nothing of others, but if the "capac 1 verifying clearly as Mr. Holyowke; and that that my just as
for proof" may not he quite as strong as sion or proof" may not he quite as strong as hus, alof those truth testing powers which $\mathrm{I}_{\text {, along }}$
with other rational beings, have only to guide Me in this worra of appearances, I must tell
Ir. Holozoake that I have both the courage
nd clearness of brain to use the common" (and quality of the appearances," "nad after every tee


 aw religion, There cant bo but one religion





 ad ruffianly nature atribibutod to non-derelopHess. When we have ruined some of our bree-
 moved rom the nursery. gif Christians could
see it be their dory tulle Spirtuallim, in-
stead of banishing it to the devil, it would help


#### Abstract






## 
















 and your books. You always have been, gad ar
o. day , the strongest Enemits that exit,












 hind ne nd of the Car, because it has now
become certain that it you ever to attack the





## cod or No cod

tree from $\boldsymbol{J}$. b. Yergeson
Mr Dear Sir: Allow me to say to your readers I have no response to your correspond.
ont, F. B. Dow. I desire simply to correct misrepresentation of his. He seems determined to continue it. Shave no time to reply to his
misconceptions; a volume would not correct them in a mini that judges of anouerer com uni-
Btand-poit. But, Sir, among several communi-


accrestic.









 All







 motios on the valls borderen with everyeens, are sitions:






























$$
\begin{aligned}
& \text { Starting Development. } \\
& \text { Lefign Fion D. Eddx. }
\end{aligned}
$$

Dear Browign--Harriet Thackerberry has



 theese manifestations will end, From what has
tranpplred "fif firto zaticipate froportantdevel-
opmenta in the tuture. Oloreland, Ohio.

Original exsays
The miforent Fachitien and hetr Fanc-



WISOONEIT,
 The above Damed meeting was held in Jone's
Hail, in the village of Briliyton, Fucine Co,






 in a noble cause. reph the report of the ERecu-
Tive Conerattere. which was aceepted and adopt-

 Stevens, of Janescille, on the Evidencss of Im
mortilit. Anong the many good things Edil,
was the forlowing:
"De





 spoke of the magnetic conditions surrounding
humanity through which they are onbled to
control each other in the form, through the actcon of soil upon sonal, As the soul's powergare
inn
inoreased th unforment into the immortal
und spheres, their puwer to control the human or-
panism thruzh hese maguetieconditions, is en-
haniced in turee ratio.

 of tvil. Hays followed by demonstrating that
evisier (is calte) was as necessary as pood Did
exaci one do goon, evil spirts would not trouble them. Stevens followed, saying that if he knew
the charcter of an indiviuat, he coolid tell
what tind of a Gcd he worshiped ; or give him What kind of a Gcd ha worshiped ; or give him
a decripion of the God men worship, and he
would define the eharater of those meu. Amourned to 6: 30 P. M.
On opening the evesing session the President
made some appropriate remarks no the frater-
nal feeling manifest and sadd that it was an earnal feeling yanifist, and sard that it was an ear-
nestor aforious neeting.
nro. Bundy and 0 . B. Hazeltine related their expeniences and outgrowth noto the knowledge
of soul freedom and spiritual strength and life.
 ment-demonstrating that, while old forms on
theology wete buit on taiti and belief, the Har
monial Philosophy rested on a positive knowl
ed
 A. E. Hays addressed the mulutuade or an hour
on the rinincipeof Life, demontrating that all
forms of existence have life, ond that
eternt forms of existence have
eternal; for tit A and prineiple whose foundation is
the eternal God. The hall was cowded, and all showed their
appreciation of the exereises, in hingering to
eatch more of the ingpiration of the hour. sundiy mornina.

 formert, whaithement, will hate a tendenceng to
that, in our judgement,
injuiousty uffect the physical or mental pow-

 al progress,




## 






 quent portrying of the shicres-saying that
the ffrst or lowest ghtere ish spaci near the
earths surface. The seend sphere is ou many ef the pharaets. which secoe been dereloped mant
of the ppirit nlane. The hlird sphere is stif furthe
away, and is also on the planets, which gild the
 of good ideas, causing the ontyrowth of though
and in accordauce with the fine quality of tho
houghts, so is the spirit's power, and colthin




 roninge mazzeinc powers or thy
brot those powers woul had mevight
hat


 Adjourned to $6: 30 \mathrm{P}$. Mr.
scmong
a
The evening session was opened promptly on
time, and the 1 ollowing resclution was adopted
ITs. Spititualist : Tocety we sincereily thank the Firs
pressed fraternal santile for their ex pressed fraternal sentiments. in sending dele-
gate to tis First Qunterly Meeting of tig As
sociation ond that we recognize in them breth-
 Sister Hays sang a song " Boatman over the itquently upon 4 question given her by ono
the eudience: "IIow far is the present civiliza

 si Christianity must give way betore theadvan
cigg yight and make way for he hither intell-
gence of the age, in accordance with the greal
 ty", folowed by Bro. Stevens in a few eerrest
word. The Convenion was losed in fer
werlechosen and affecting words from the Prestdent, the paphe higgered, drawn together with
sure soul-power--he time of parting came te true soul-power-the time of parting came to
soon
vend ; pat athe best of meetings on earth mus
ent exchange of congratalations end; and after an exceange or congratuations
thee friends parted, feiling that the meeting had
been propitious to all.

$$
\begin{aligned}
& \begin{array}{l}
\text { Short sermons on Seripture Texts. } \\
\text { EX WARREN crise. }
\end{array} \\
& \text { hy warben chabe }
\end{aligned}
$$

"Hast Thou not made a hedge about him and
about his house, nnd anout all hat he hath
on every sile? Thou hast biescd the wit on every side. hinour hast bessed the work on
hishn." (and his substance is increased in the
lan.
 are required nevertheless to receive it here as
the Wor of God, which tells was whe the Lord
had previonsly done for Job, His best thad most
fithel faithful servant on earth, and also tells us what
He dod tor him and his sons after thils ocoverga
tion, and why He did it. The story shows tion, and why He did it. The story shows
plainly that Ir. Satain was a very tmortant
personage tat that time, and his opinion of great



 he lived (ii atall where the firivorshipers had
a Devilor God of Fite perzonitying darkuess
and cold, or paysical evils. There are so many



 Bitting down quiety, as in this case,and chatting
Fith God abont His ervanta. Mr. Satan seems to understand that Joh had good reasons for
fearing Goo, sh he bas had his hooses and lands
"hedged in hy Him, snd been greatly pros-
 pered in sheep and camels, as well as lays an
Gailitren, all of which, we are led to suppose,
God gave him, beside planting out the hedges ete. He had evidently done More for him than
He had previously done for Adam and sithough

 haud of the Lord in worlay a alliction falls o
thope who sin and disobey, and that children ar
taken
 be counted a
gratify Satan.



Dr. Nonh cmbert tho Colored Man
Spiritualists Enumerated-the Sll spiritualists Enumeratel-the Ship-
of Spirits-Eff orts in their behalf:

Letrer Frow a is Bup.
Having formeriy bren a resideut of this place
am requested by a few of the faith



 We number buat 6,000 inhabitants here, sad
mayy re tiberalin their viewe.
One of the best men, and the bost poctor of
the place, is De. Noah Elliot, (colored) who is ce place, is Dr. Noan, Ellitot (edored) who is
wonderfint and and meditum. He (oes many really On the e8th of Nor, at a crycle the spipits
said through him, that they were enumetritigg
he Spiritualists of America. One week later,



 Gallipolis, Ohio.

 Ressprss - -You are right, my brother. Try tone of trumb, it is a fallicy, and shovid be bed. We continue the paper to subsetibers vith the
fall expectation that every pergon who continies
 lose absolutely gil over the expans of the blani
paper ind the money we pay for having the same
fodded in wrappers and divected to the suberiber, hence we can not continne the paper for longe
hana the three montas for trial, atiless than regubr rates.


 yhthe Lideouas monstrosities of ark anand ylooma
aperadime


 Remargs:-Thauly vout dear sister. Your re.
mittance istimely. We are glad to know that our Nevered movnsus is so highly appreciated by yo and andiety about other people,
 of God'g chiliren, let them enjoy it until the fal
lacy of such a fath is more apparent to thena.
 tion, and Iam very anxious to tiave n circle formed
here, and a missomary from the spitit World to trate in these parts, We have latery had an in-
teresting det a wakened an interest in Spiritual matters hitherto
unknown here. All we want now is some mani-



Remakss :-All right, brother. The money comes
very opportune. Ob, that others would fillow
vur examplel Bacramento, Ca
Ir. Winslow of

 Our lectares have closed for the pressen, Mr



 Battimore, Md-F. H. Smith writes:-We have


 =
anuary 29,1870
RELIGIO-PHILOSOPHICAL JOURNAL.




























 ronled the body verex into it Coverigig it with
ceilloose earth, onjy partuaty, he then leit the




























stranger toolk his leave of us next day

























## 















## 



 wiat Geal Hawithu has made arcuyements





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 Poemantron The lumer Life.,

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ADAM BONMHLACR A YD HLR ROSRE

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the bacheloms defat
megrent cabbuycle.
haneyme for moner.
The prophet and the plagned LIR sILvERbetr's Experience. geraldine.
de. pumbes patient.
the scrsmine or love
me klfin spring.
thibteen giloice stomes.
All who have read the begatiful and charming Pe?
mis From the Inner Life, will desire to reai the saito PRINTED AND PUTEP IN BEATECANTE ATIYKAE
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January 29, 1870.

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## 




newzeateb decisions.

שy" wawewaiow ㄹNNata=
\#2ㅋzatis:

SPIRTTUALISH OF TIE BIBLE . ARMSHAM, MAGARAND THE LORD In our previous article, we alluded to the
character of Abraham, the jealousy of Surah etarracter of Abraham, the jealousy of Surah,
the sifibulations of Hagar, and the suffering she exdured in cansequence of the duplicity and
meanness of lier myster, and fanlly, to add to the pangs of her already wounded na turgthe angel said to her in his commutiction
from the spirit World, "Thou art with child

Wh." hase no disp pition to criticies the action
0 Whe Erd in reference to this unforvanat
 The eanthlation derived from that simple fact
Coul not have bean very inviling, for the angel hand will he aggiast evrry man,and every man'
 account or the trivial nature of the communica
acone receivel. The message of the angel to Ha garin regard to the birth of Thimael, and the
peeularar crats of character which would distinguiah him when he should arrive at maturity,
migight be regraded by the fastidious as illy be ing connected therewith, howerer, that should
sinck the modesty ot any one; a simple truth is told; no truth is trivial in nature. Whenev.
er a communiction is received from the Spirit. World in reference to anything on this mun dane sphere, ot whatever nature it may be, in
fruthfal, it should be cordially embraced by all In regard to the communicating spirit, we
havea word to say. We do not believe that God the Infinite ever communicated with Abraham and we draw our concluaions from the Bible
alone. When Abraham was ninety years old,
he had a vision, and " The Lord appeared unto him and paid unto him, 'I am the Almighty God; wralis before me and be thou perfect." Ther ally a vision or not, yet the facts of the eas
geem to warrant us in coming to that conclusion him." After predicting the birth of Isaac, seems that He changed His miad in regard it blessed him, and will make him fruitful; and wil maltiply him exceedingly; twelve pinces shal he beget, and I will make him a grent nation,
His predictions here in regard to Ithmael cid will be a wild mas; his hand will be against ev ery man, and every man's hand against him."
after his comnuanication with Ahratham, it i said in the tith chap., $22 d$ vesse of Genesig,
"And he left dit telking with bim; and God
went up from Abraham" 60 ask how an Infinite God,-omnipresent,-can leave no one "If He departs from a certain lo
cality," He "Ieaves Himself there," for He is go up from anybody? The idea is too ridicu gous to require a moment's notice. God never
toalked vith Abrabam and never will. The mo ment He becomes lecal in character, He ceases
to be Inanite; besides, the very language subsequently used, gives us good reasons to believe er had any coinmunication from Him. plains of Same, and he sat in the tent door, in the heat of the day,
three men Eord by hime eyes and houked, and lo he san to meet them from the tent door, and turned himself toward the ground:' Here lis an admission on the part of Abraham
that the Lord who appearei, conefted of thre that the Lotd who appeared, consisted of three
men, axd he held conversation with them, rall men, and he held conversation with them, rall-
ing them Lord. In all other case, we have as grod reason to belicye thit ho simply meant
minitering spirits who had assumed a material ginistering spirito who had asumed a matenitel
form and came to earth for the purpose of hold.
 the orlinasy appaity of mortals; never for a
moment hinting tiat He is allpoweril. He asg in Gencosi, vvil: 21, " " will go down now cording to the ery of it
ani if not, $T$ will know. The iten of God talking in the manner indi-


 $\substack{\text { anden } \\ \text { noratal } \\ \text { Not } \\ \text { mil }}$ ham, thareo was te ein of character of Abra-
through his nature, that induced thim tunning to phead Yor S Saom and Gounrrab, and strive to avert
the destruction which seemed impending over them. The following converstion ocearred be
tween him and the enntrollisg spirit. Lorn. - Beause the ery of Syiom and Gommorrah $i$ is grat, and because their sin is is betr
grieyuuu, I will god down now, nad see whether they have done altoether acording to the ery
of it wrich has come unto me; and if not, 1 will



 anto the Liror, which am but dust and anhee.
Peradventure there shall laek five of the fify Iighteous, will Thou destroy all the eity for lack destroy it. found there:
Tons. -1 will
 thity found thene
 wenty found there?

Anrairam- Peraduenture ten shall be fooknd
Gere:
LonD-I will not destroy it for tent ekke
Inthis talk thint eceurs hetween Abraham and the communicating siniritwe haven e curious
instration of the characeter of the former Iike Junin Howart he pliliantiropitat, who, wilit he
desired to better the condition of the world generally, was s tyrant in his own family-Abra-
ham could piead for Boorn and Gomorrah, nad
 While tracing the spiritualism of the Bibe,
we propsose to unearth some grand tuutis con-
 ils in the seale of existerce: sind do not be dip

ppointed it we fualy convince you that $G$ and | appointed if we finally convince you that Gad |
| :--- |
| never ppoke to $A$ Adam, $\begin{array}{l}\text { Bbraham, or any one }\end{array}$ | Iise. The inhavitants of this mundane spheir Spirit World-lititle undertstand the working of cestiny of nations, but so mould the embryo mind that it is ifited for some particular work in the fields before us, only increases our vision quickens our perceptions, enlarges our under-

tanding, and preparea us to unfold to you still tanding, and pre
rander truthe
The
There is a beautitul current of supernal intel Igence within the lids of the Bibe, bearing up hands, and as we are brought en rapport with hoose who ived in the past we teel thieir emo.
tons, our mind tiogles mith their ideas, and nd disilikes,-and we feel truly that we ere Cheir hands. "But think not," It is whispered
to us, "that you, as you tand on the olett of the Mountain of Progress, and burvey the world,--
behold its gems of knowlegge, its in verse, bubbling up in the soul of the poet,
who carols on a bel of roses, and who opens Sind mind think not stivat there ere eo the Ingherfinteld Sfore you than are within the radius of thy
ision." Welli, may the "wiusper" prove true And as time mores along may we be instrimen-
in in soxin eeds that will produce an hum tal in sowing keeds that will produce an haun
dred fidd in love, benerolence, virue, morailiy nd may they all be crowned with "Love fo By and by when we have exhausted the subb-
cets wilini the raduus of our vision as we tanh ill e cleft of the Mountain of Progres, $w$ will change our position, and by so dong will
contume to stower down upon the readers of the JouxMs. the eloicest gems of the Spirit Wo to the grave, we hope to aver feel mindfal If the fact that we are only one drop in the
Ocean of Humanity, sad that good dedd show ver characterize us in all we ayy and do.

## nuwaukee.

Dr . I. .s. Brown furuishes us the following
 Vice Preilient; Encs Gay, Serectary; N. M M. Campbell, T.J. Freemau, J. B. Smith, Wm
 Brother Whlte, of oney, th, writee that
ond
out
Test Lecturer," wowd do well in his
 No small excitement has been caused in this town and in Alleghany, Pa, by derelopments
reegrudiug the conduct of aclergyman, whieh
have broken up a wedding that has been pub.
 Apiscopal ohurch, and Beems to implicate the
preacher in makiug mare vows than the church
rules require, and more promises than any lover Fules require, and more promises than any lover
can thithfuly fulfil.

 $\Delta l e g h$ were rather limited and his ability wase
mennis
not great, buthis apparent devotion and desire non treet, but hin apparent devotion and desire
to inprove had fed thit ordintion and contio-
uance as a preacher of toe gospel For apout uance
two
wothy
aware
confite








## The testimony of the young woman is clear and explict, that more than s year ago this wolt





ing
who
prese prese
himse
he wil
he his success as yet is prohematical. Which We regret to be culld upon to chronice an-
other act of licentiousness on the part of the
Methodist Church. Ministers of the Gospel are human, and many of them "fall from grace," not being able to resist their phasion, tnowing
that their doctrine teaches, thut however heinous the crime, all they are required to do is to
kneel down at an angle of niney degrees, close
their eyes, make their countensuce look as sot. their eyes, make their countenance look as sol-
emn as a thunder-cloud, and cause their voice to sound as tremulous as the wheels of a carriage
over a pavement, cilasp their hands tighty to-
gether, let \& tear glisten on the eye winkers, and gether, let \& tear glisten on the eye winkiers, and
confess ally concluding with: "We ask uhis
through the merits of a Crucifed Redeemer." hrough the merits of a Crucifed Redeemer.
It don't make make any differenee how many of
Jour parishioners you have seduced, how your parishioners you have seduced, how much
you may have detrauded your neighbor, "The Blood of the Lamb," will cause you to sparble are prepared to enter a the "straight and narrow
pathway" that leads to lice eternal wonder that the Divines of the Methodist Church "fall from grace "occasionally, for the "Blood of the Lamb" is a febrifuge cathartic, emettic, much the body is tinctured, with sin, two or
inree doses of the "Blood of the Lamb" will touch the seat of the dieease much quicker than
Rocback's pills, or Jaynges Alterative, finally placing you where you can speak direct with
God Almighty, and shout your hymns of praiee The late crimes on
dist Divines, finduce us to believe that the "Craz" Woman's" vision was expressive of a grand heath. She died, as she thought, and went 10 lying near, and commenced viewing Bis
fingdom. Near the throne she saw Methodists and such shouting and pesalm singing, such . hrumming of golden harps, banjos, guitars and
the like, she never heard before. A litile furthor off, were Hard:bholl Baptibts; beyond them were the Episcopalians, Presbyterians, etc.,
while, away in the distance, she could just de ect a quite, orderly cowd of people, tending
their discern their character, God informed her the could trust out of His sight: As to the Metho-
dists, IL had to keep them near His throne, ists, He had to keep them near His throne, to
prevent them from committing adutery or some ather nean act, as they had actually exbiauste ani they looked tolerably black yet. He
printed to one Methodist Minister who had had eight wives, remarking, "That one require
eight barrels of the 'Blood of the Tamb' gight barrels of the 'Blood of the Lamb' to
wash away his sing, and yet He feared he never wash away his sing, and yet He feared he never
would become perfecty cleaneed." She asked Him how much wab required to wipe out the
effects of a lie, and in answer He said, "Usually wo drops. A white lie only requires about th sixttenth of a drop. Gossiping among the wo-
men around the tea-table, or at evening parties, in reference to those absent, only requires each
one to scent the same from an ounce vial,- if well inhaled, only one inepiration is required.
Seduction is quite a girevous crime. Howevi. Seduction is quite a girevous crime. HoweveI
the 'Blond of the Lamb,' accompnied with fasing and prayer, ean wipe that out. ob
stinate cases require cold water to be paured on Bue hesd, and hot bricks applied to the feet.
But he who sins agsinst My Haly Ghost, an to venerable creature who was one of the pargething the dust together when I said, "Let us make man,'- he who siast against him, he said
earnestly, "can never be foriven, BBod and
prayer will have no. more effect upon him that

Jayne's sanitive pille would upon a case of con-
sumption.". The old lady was very much surprised on seeing the Holy Ghost, He
was pale and haggard in appearance, but
Gad thought a good deal to Ged thought a good deal of him, as he rendered
Him signal service, in not ouly collecting the "dust of the earth" together to make man, but he was the one that caused a "deep sleep to fall
upon Adam." If it had not been for him, there would have been no women on earth to day, for he was the one that possegsed the knowledge
requiaite to dissect Adam sefficienty to procure The make a woma
The old lady came away from the throne o of the Lamb,"-jutt enough to wash awny he sin in stealing a neighbor's underelothing, one
carment of which sle had on when talking with garment of which she had on when talking with
Gra. Ha said that severt drops would osly be
required if she returued it, but tequrred drops would
four fourteen drops
He said it was all
a mistake about there being infants in hell-looking toward the Metho
distg, They were so troublesome that the devil would
$n^{2} t h a v e ~ t h e m . ~ H e ~ d i d n t ~ l i k e ~ t h e ~ d e v i l, ~ f o r ~ H e ~$ said that he was "atill ahead." He stated that
he and the Holy Ghost fought in the garden of Eden, but the devil tangled Hojy's tont with his pale ever since, Holy was" standing near the
throne, and she heard him remark, "I have had the rheumatism ever since that fall," Before that fall, he was called the Holy Black, but im-
mediately after the fracas with the devil, on account ot his exceeding
changed to Holy Ghost.

## Within

teautifal lesgon is imparted. A large portion the world to day commit sing, expecting to have them washed away by the blood of the pure,
ingoeent Nazarene. To him these Méthodist
Divines who prostitute theirhigh calling to base aud dishonorable acts, lotk, expecting him to
become responsible for all their sins, and assume became responsible for all their sins, and assume
the penallies thereof himself. Deluded people May the angels pity you, and come to your re-
lief. The world will never beame hetter the veople understand that for all their acts, they
alone are responsijue, and that whatever the sow, that they must reap, and that there issono atoning blood to wipe away the licentiousuess
the world. In the vision of the old woman is Fowld of meaning, more expressive, more patent in argument than a volume of philosophical
jicquisitions against the dect rine of atonement. The ridiculous must be treated in a rideculous
maner. Philosonhy avails but hitte in presenting the extreine absurdity of the vicarious
atonement. The od woman took fourtee
 grand truth. Read the vision; ponder over it
well, consider itin ill its bearings, and proit
by the lesson it imparts,-ever remembering that whatever you sow, that you must rapp.
That Minister of the Gospel, wholocks,lynxged around among his parishioners to seek ustful breath, blasting its heaven born tints, and turning its fragrayce tnto poisonous vapor,- oh
for that man is a fearful retribution in the Spirit World, and from our inmost soul we pity
him, and, if possibe, would take him by the hond and lead him, when he is
home of the inncent and pure.
ONOLUSION OFA LETTER FRODIS. . DIRHOW, OF BLDOMFIELD, WISCO
SIN, AND OUR REMAEKS THEREGN: "I wish to say that $I$ have been readiug the ar-
tices in back nambers of lhe Jounsur; cutitied
int





RexMarss :-The philiosophy of Splitualism ac. aords with Nature's liws of Progressitan ; and Paut
at well as every other being in the spiritual, or matorial state of existence, must come under that,

lawi ; and howerer wicked Paul might heve been, | our brother will concede, we think, that eighteen |
| :--- |
| hundred years of suffring or $\begin{array}{l}\text { short career of } \\ \text { sin, is quite suflicient to produce a marked change }\end{array}$ |

 hane sufered in bank sullude for seventeen centu-
ices, his only nesociate being hie eruelly wronged bondeman, Judas. ft seems as if it would require eno very great
stretch of the imagination to apposes that a mana stretch of the imagination to suppose that a man
of Pauls intelligence and sagacty, would have been deeply nitected by the result of such nefarioue snd carrled out; and that the constant laghing of
his guity conselience for seventeen centuries should have reaiered him pre emtnenty trathrul and hon-
est-hearted by this time, anless we aceept the Swedenborgin's theory, and deny the possibility of change for the better, after death, which is
contrary to all the teachiugs of nature and common senge.
By the fmmatable law of Progression, Paul has
now become what the Curitt that becomer has boen since his rephted conversion
while on his way to Damascus, nud is entitled to
 \#very sentence he ntters bears the impress of truth ; and had you read the book through, fintead
of onr meagre extructs from it, you would have ound satlefatory answers to your querics. Paul
has donea great yrong to humanty, and must, of necentity, come to carth to repair that wrong
before he can be entirels stilfied $x$ d happy . ep but for the nonenenfleal doctrino of the vicarfout
atonement, it would be much pare extennively
 brothers and ilitert of one common familly de.
thad to review ill their slan of omiaton and com. migaton, aud make stonement for the smme. The
isw wh which Pan is compolled to comio to extik at this time, is that Almple likr of Nature whith mast be obeyed by vill, cooner or hater ; and the
sooner mant
 of herself, the better it will, be for thene. Clergy.
men, the "Blind guides" of those, mio, bait for them, would enter the vestibute of the temple of reason for, by and by, and that, too, when a plex of
igrarance of tie facte retated in the ramakisble
book in question, will be of no avall. Their own




 true, when the eparsons who wrote it come send say
tatit is a fabrication? We are not aware that spiritualists take the Mi-
blo to prove Spintualism true; but on the contra ry, thoy prove the Bible true, or or thate contras.
portions of it believable, by Spititualita. Our beanuful "Habuonill peilosoriy" die
pells the dark murky mist that envelopee, tuneral-pall, the seriptures of ancient dags.
A splendid inustration of this will be ceen in th

 the the sp, or folas of our tabiets to be velphed by
the light which se seen to be streaming down upon
tem.
 scure certain portions of them. The "Myeteries of
godluess" beome rematkably tranpparent when
reflected ty our mirror, and heice our sympathice are much wrought upon as we behold our brothen
who are lookirg at God's trothe as uThrowit glaes darkly.
 ind we love to quote those spiritual manifeatation trieity and toe-joint theories, in explanation of phenomena which explaina iteelf,rot only, but explatins
the like phenorena of the postle's time. copy of the book in question, which will setfie all extraodinary statements veracity in in regard to those
to five credence to, simply because from so chard
ood he
 since reighed as such in Leaven. Human nature
Was the same egghteen lindred years ago that it in the same reftriesseg ard frailites as oftier nen of
is time snd our time. He was a very ambition man, and naturally of heen disernment-too keen
to be hocdwinked by the Jevish rabbis by whom
ne was educeted. He cowld not see wil or in
 Baptits and heard his preachitg, and the heranding
of the Coming Man, he naturaly becme intereat. ed, becases he caur a good openiug by whieh to be
come a leader; and the very same dispositlon
which he maifeted then, the piesthovid have manifested ever since; (by this remark the elcrgy and we predict that it wili be read by them and by
the people generaly; gni that ere many years
have eolied around, it will be aceepped as the only he Baptist, Jears Christ, the aposties and their
 with ungpeaksble delight; and when it shall be
aceepted by the maseses, they win have greeter
causs for love and veneation of the man tosie
 the most entertaiuiug work in the Ergilth han-
giage; and when perused by those who are devel.
oped up to the piane of its acceptance as trath, it oped ap to the piane of itt acceptance as trath,
beoomes to them the sooz or soons Tn compari
Con with which, all works of a Biblical tendency,

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Mrs. Addie L. Ballou lectured on Sunday J. L. Mansfield, Inspirational. Speaker, has
atered the lecturing field, His address is Clyde Dr. H. T. Child has been tectiring again at Bordentown, N. J. He created a good deal of E. V. Witson will hold forth at Harmonial Jos. S. Bust writes to us, fpeaking in high Crrms of Enq 4 Hardinge's Leetures, and Fahen.
stock's suticies. He reade them with inter.

Fisber Doiherty, of Crawfordsville, Ind, held etort thine ago. In Feb, he has a discussion - 1

Brother E. C. Leonard sends notice that E. Teb.
Mr, and Mrs. Buraham left Omaha, Neb, on Lhe 2nd inst, for Californis, in search of their
Bitle gin, who was sterwards found in St.,
Lnuis. John W. Mc Donald, of Honsion, Texas writes that Mre. Wilcoxsin in mucceeding ad-
mirably in that atate. He want a god test
medium. Think one would meet with a warm medium. Thinks one would meet with a warm
reception, and be well pald?

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 The First Human Being. CHAPTER FIRST:-SEction SECost. Whe have asperted, and gieince admits it, that mater exd an and can never be annihilisted
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direly log fele, that the elewental forees which re the basis of the humant spinith have almays saisted as subeb, and that they are in eanditition Dhysecel clementsts sad conditions, as are cappable ifie, in a human physical organization, when-
ever, and whecerer such organization can be










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In this s.ge biat with all the ef ose so iarge be made at condenaltion and the use of small type, we still have a ponderous tome. Yet we and find any stopping place, untilit they like the era up the beantifill forever."

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