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ural and morat atirbtute, and cannot, theretore,
refl ct their tris reftict their true character. The sriptural sc,
count of mans creation, fall, and pr vitional
recovery, will not bear thi light of rational in


 equal to the tagk of resitance; and the divine
gqunvess is forther inplicted, in allowng a
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 work, Ctatahishen his haw kingdom, and for
more that 5000 years has auccoesfally competed
with the

 man; cursed the serpent to eat dirit for food,
thouzh he has managed to avoid the decrei, and
ivesu upon flegh. To remedy the defects of his
 prative to the great
skall preenently see.
If the posterity of Adam nnd Eve had been
place on the same fotig as thy were orig
inglly, God'g impariality would have been vin
dinated sid tion inaly,
dicated ard his goodnes unimpeachen, ynd
the provetb, "The fithers have caten sur
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 rience cr the first creation, in the establighment
of merral order, and in the prbbable aroidanes
of the evils and misaries resuting from the full Iam met by a quotation from the Bible
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 the world, as a drop in the,bucket. The grea
number of men who inherited fqually wilh the


 that he was not sent but unto the "lost sheep
of he house Israel.
 earth, d he permit his apnatles or disciples
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Mosneim pays





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A SIvgulari case.


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and she was about to cry out with faar, buat


 a "visin" in whic" the
of sometiong future?

> A cure for Byduphobia

Editor Journal-The call for a remedy
hydrophobia, leads me to 320 you the follo
 one tablesponom cher. This aces as an antidnte
in one quart of water.
to the to the poison. Next seat the patient upon
chasi, covered with bhankt, except the had,
with foet in hot salt and water, with a litle red

 tacch a rubber hose to the noee or the kelthe, with
the other end under the chair of the patient.
Place a weight upon the kettle cover to keep in Place a weight upon the kettle cover to keep in
the estam. Mr ake quick fre under the kethe
and desm the patient for about an hour, or as

 caube a litul nausea, This never fiils to quie
the moit vioent spasms, and acts as a preventive
 batha and remedies, Fxperience has taught me
that when disease weigha ton it rquires en ele
phant to dinw it out of the pytitnt. This it



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move the ffects of dieesse. They run too mict by the books ins ead of nature. Their brans ar
of full of atin and orect -technityt terme
that there is no soom lett for medical common
sense me ed that I cured three cases of hydro
Lhobia in one family belonging to Noriolk, Vo De. T. J. Lewrs.
Frid If you are a wiee man, you will treat the


zeneuter's 笑egister.
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habitit and containing iateresting leters npon the sub-




SIX LECTURES
THEOLOGY AND NATURE,
by emma hardinge, wriftar
AUROBLOGRIPHICAL INTHODUCKION.

## content

INTRODUCTION

## Astronomical Reigion.

IIL. The Creator and His Attributes
IV. Spirit-1:s Origin and Destiay

VL. Hades, the Land of the Dead
Outline of a Plan for a Humane Enterprise

 M. L.SHERMAN, M. D,



DR. L. P. GRIGGS,

MEDIUMS DIREOTORY

sesus of nazareth

Through Mexanter Smyth. Mellum.

WONDEAEUS BOOF









## U.S.BONDS

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## THE APPETITE

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Orton's Preparation,
Patented June 15th; 1869,

one of tre greatest disooverirg of the agei

## NO HUMBUG

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winding labyrinths of paiosopay, endeavoring to prove tast desiga in nature whs no evidece
of the existecce of A Gud; and at we wropoes
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arched raiobow, the beauitul flower with its variegated bues, or in ingete, suimals, cr men,
are caused by laws inherent in it, or thr ugh the are caused blat
inatrumentality of God, iudependent thereif, is $\begin{aligned} & \text { a quen } \\ & \text { ine } \\ & \text { we } k n\end{aligned}$
Wive tnow nothing of matter, as we have said
 suoe with lsws inherent in it, or is there a Gud, infuite in uture and capublitites, who gives
certain impulses to it, and without whose in cettain impulises to it, ada without when part? This quesion is certainly an impoitant In order to render our position clear, we will
al structure, jutt as , uch ass hiouse, crgine, or
any instrument that has been invented by man. The bones all bears certain refegtion to each
other, and if you give the kiilfful anatom st one other, and if you pive the ofilltul anatom st one
bone of the systen, he will tell the exact bone of the systen, be win tell convected.
ize of the body with which the
The eye is a mirro tor the scul; the stcmech is a chemical laburatory; the lunge tron sont
of furnace thet disinte trates the stmetp ere of furnace that disintegrates the simesp ery,
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part in the syst.
Beigg a machive most
 mechanic somewnere anterior os is, sud we
slould be able to trace it to his mind, where s shade nf it must have exitted, just as the house oxists 14 the mind of the carpenter before he
builds it. Now, an image made on the retina of the eye
has forna also, or how could the mind recognize it siorn also, or how conk of a hinde, and compre
How cuald you thin of hend his beeutitul symmetry, without having a formathereof txist whing if conceived by an out. physizal organization, if conceivtd by an out
gide inteligence, must flrth have existed within his mind, just as the house exitits in the mind or the mecchanic, beforg built.
God, if inflite, is without form. If without form himsoll, hor has he power to conceive
To cilculate, to construct,etc, implies an organ ization: for without an organization there can bo po power to conceive. An ir.finite Gid can-
not talk, it he o uld, he sould $\delta_{e}$ all mouth. He canmot poesses any quality in a fiaite deqree.
From the very nature of things, all organized bodies are mechanical struc ures; it eannot ho otherwise. II Gud existe, it must be se a ms-
chise, with his poluntary and involuntery pow. ers, If he thinks, that japlies a wind; hearing If he thitls, sees, heate, and feels, he moth:


## 

 incht How can he move when he fils all apaces? incapable tit moving, how can be coaceive,
how can le ac: If he has all power, how can he uev it, when he cannct move? Ponder tuis question well, you who beleve in the cxistercs he cannot exceute, for filing all as ace ne could not mave in order to acecmplish anything. Doss not this reasoning do away with a God
allogethel ? Why, an infuite God, pervading all ep se, is uttriy unsbee to do snything. He is like a chicken in the egs, or a man in a
Iage just ex cety his own biz : he cannot mge. If he conceives, he coxnot ex cutte; it he hears
ind
 has all power, he can cyert none of
finite God would be completely finie God would be complete. D) we dispenee with a God altogether? the resder may aek. We are eimply serching for
him, and, as yet, have fited to find him. We
 mother'm bsom
But what of man? Who concoivd him?
Who coneeved the Hzilstnnt? No infinte Gud has ability to do anything, for he has no spice in which to set. An infinite befinz, from thef very nature
of things, is peffelly impotent, is idiotec has no power to conceive, anc lees to execute, When we assume that there is an luninite
God permeating all space, sll conditions of mat ter, we pace him in a position that he canneith
er thiuk, see, hear, feil or act, hence is deaf and dun. $b$ ard iditic. How can he be otherwist Without ogaaization, there can be no syste-
matic action. An Iafinite $G$ ) can have no organzation, fur he is limitless in extent. nut orghizad, hes act! If he zelis st all, it it
srace, bow dces le srace, bow oce organic struciure, for if he neted
withiniz of
ouside of that, he would be more thin iufuit, Kr aitedy he filsallspice Cin the bird.
liwg in its hall movef No: it fill the cntire eggehell Gud fliting all spsce, cin he move?
The broling cinnot stir untu it burts its Thell, - either can Gud move until he bursts inflite space! I. he acts at all, it is withia him-
sell, Place man in $\& \mathrm{~b} \boldsymbol{\mathrm { x }} \mathrm{just}$ his oxn size, snd he can rot move. He is omnipresent so far a
the bux is corcrned, and he only motion ob.
 The forces that move, are irvoluntsry, are in herent vith in him, axd act independert of the
will or influtice of the mind. God, filing al spice, s ands in pre cisely the same relations t the universe that man coes to the by - he can
not $\begin{aligned} & \text { fitr. Hs involuntary forces set, whice }\end{aligned}$
may be termed the "laws of Nature," The
 avy more than the blod doss in circutating
through the eystem; or the langs in arterial
 ningtent and cmniscert, he can ni her exer
cise his widom, or cxert his power. Yure rasoniag is buch, that y y eeem to do axuy alto
getier wiih a God, the tader nay zy. All the Gods we have fuund yet are
txist in the perverted imagination.
We boldyy dity the Orthodox Qad; mille wilh
 and far not the Greal Spirit of the In lini
We ask not Vishnu, nor Jesus of sare $u \leq$ and do not fear Siva or the Devil. All Gids as yut
difcevered, are myths; all Devils ditto The plan+1s of space move on and sing thir at thems of $j y$, while the mutic of the hatid of in
dustry in the regionsof spice is the chorus to that made by the
teme of wrids
The miscion of man on earh is graed ard
noble. With a clear vision, compra hevive mind, and stately tread, he tand firn bs the
lord of creation Visw bis masterly intellect, and bis raril strides onward and upward in
tine sele of existce.. Here he comtrols ue

 with a motive phyir witin ever proplias
him onward, when will he cease his progrs. ive steps? Here with one basd he coltrols elee
tiicity, imptris pan it his thengtis, ard cll it g es, bis wiling servant All nature ss sub
Berven many round in Projressi m's had r ; at ency
atep, he is master of all below him. What work cannot be perfirm ! Ah, his misision is
 just germinating, bus destured to assume c los Bal proporions 1 He mes sures the distance on
the sturs; by and by he can construct them. He calculates the time of clyper; by and by be
shall hold converse with the Sug , who so ar ragged the heavenly budies that thay witulise
cur. He gaz s with wonder and admization at the rings of Saturn; by and by he ean contro
 ralling plant ts and the melordy it nagets's roices he ehall stayd, by nd by, in tge celestial shores, then, viewing the grasteur belore hia, does no a determination to ive prely, minty, homestigy



## Missing Numbers.







Remakis:-Wih plesaur, Brother, we com. ply wilh your $x$ q quest; and we wish it disticef.
ly und rotood that we always suppy mising numbers free, whin called for bsfore our flle is
exhausted. And, farther, be it understood thit exbausted. And, farther, he it understood thint
we cluim no witalibiity. Mistukee will haprep, but we take great plesure in recitying them
 Let one and all tade notice that the time to
advise us of mist: k ;s is the earliest moment after they are dise, pered. If any one gets duplicite copies of tae p3par, xand they wisa to piy for
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Those who have remitted for duss also re ceive our thanks. Tanse who have not, but are struggling to puy their arrarigeg, and to do
their best to supp riv the Uxaz for the year by angels.

## Dr. I. L. Sherman.

Tue ab ve named vaty excellent bealing nediam is yet in this city, ani is meeting with
his usual good sace sg in the trating the sed buth at his cmice on Clak stret, and anger
 the Jounmaz.

Drs. McFudden, Wright \& Co.
Th abve named flom of mediams, test $\varepsilon$ n healing, are d
fourth \& reet.
oley hey
They have severul very fine test mediums in Ehe enmpany, sad do masy strange things,
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## Mrs, M. L. Sherman

The above named hady is giving genersl mat or a psych w th ish delineation of charracter. Sce Eir advcrisement in another column of this paper.
$\overline{\text { Attention Subseribers: }}$
When you remit money for the Joubsac site distinelly whether it is for a new
tim, or to renew an nld satharipti n.
No Name.

8 , wne one writes from C nocrd, Minn, for
bock, but gives neither name nor potage.
Jolin Atehinsen Writes about
Omice adress. $\qquad$
Boarding Honse to Rent.
To Rent-A nice, centrally located dwel






## A Testimonial.







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cgillery of liue pietuies for the hollday ceapon. Beyral of the bett of these are by \#ell known Amer



 son, and \& fine variety of reading matter by some
of the most popalir of American and 10 ioizn
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## To Spiritualist Socleties.

J. R. Frace of will answer calls to tecture on
arday evenings and Suadsyf, at those plape: Saurday evenings and Suadayr, at those playse
within easy access from Chicago. Socittes What detire to hear this able exponent of our

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- We learn from

 - We leara fora Brother L. K. Zosk that J vems,
 created greas Latererg', and ra3.
victory for Brother Marshal.
- Wm Coleman, of Carhbert, Ga, wittes that they in his ceetlon.



 - - mang to the the recent serious illuess of Mra, Wu

 Ind,
-Rer. D. W. Hall h lectarigg on Cape Cod, His
headquaters will bo at W. Harwich for a feyt
 MLas Lou M. Hypper th at Hanalbat, Mo, on-
gaged in the csause of the Harmoint Pbitiosophy. -Bry. other Dave, of Brookville, ohlo, is actively en



 hoy test medium," it holding seqnces in Neo
X H , where he will rem in several weeks.
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and iuformed him thut he ship Continentan hai
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