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#### From the Evening Post. SPIRITUALISM IN THE BIBLE.

or Pollected at the Brooklyn Athenaum, Samony Earling, Nov. 25, 1855. BY SAMUEL BESWICK.

terravel, and said, Lord, I pray thee, open his And the Lord opened the eyes of marantre saw, and, behold, the mountain was confident one of fire round about Elisha. 2 Kings vi. 17. rse audience assembled at the Athenæum on

enit.2, to hear a lecture from Mr. Samuel the pastor of the New Church Congrega-New York city. His subject was: " What Sangthe Spiritual World-The Nature to Feer Intercourse with it."

oke substantially as follows:

of the most extraordinary miracles performde hord was that of casting out evil spirits. re cannot be furnished any intellectual aro convincing as the phenomenal fact itself, Spiritual world is as intimately connected catural world as the soul of man is with Did the Lord ever cast out evil spirits onal sense? If he did, then this unquestiospel fact is a direct demonstration that spirit associates with the Spirits of that palpably and actually as his body assowith the bodies of men in this world; and only reason why this is not seen by every caused by the plane of consciousness being ody a lowest plane of being, according to a gown law. But should that plane of conassess be suspended or arrested in its descent igh the soul to the body, then the phenomena arespond to the degree of descent. The that plane is formed to the soul, the more hal the phenomena will be. Should it be ard in the brain, and the senses lulled to sleep esmeric reswer, then biological results, and the sent, would become objectively visible, and in would be seen to be at one and the same time shabitant of two worlds-of the Spiritual world the Spirit, and of the natural world with his ural body. But should the senses of the Spirit generated the Spirit-world, at the same time

Respecting man's intercourse with the Spiritual ard, if there he one fact more universally prestel than another in the Bible, it is the one to the Spirit is opened, at the same time with the ght of the body, the objects of the two worlds nd their physiometric appear to be blended togeth-, and they are seen in connection, as if the objects esent, and mixing with the objects and phenoma of the natural world. But in every instance a Bible presents the two phenomena as actually ten, without making this distinction. The really firmul portion of the facts are not presented septrate from the really literal portion. The Bible 668 not enter into a disquisition on the essential istinction between the two classes of facts constistiction by inference merely. The Bible narrathe gives a clear affirmation of what facts are burdy Springal, and of so positive a character that ve cannot be in doubt in any single case.

of dall be drawn from the Bible, and the Bible

The first proof is that furnished by the case of lisha and his servant Gehazi (2 Kings vi. 17). In Wisible host was present to aid the prophet; yea, is said that "the mountain was full of horses at the servant, who only saw the host of horses d chariots of the enemy, became afraid, and he ied, "Alas! what shall we do?". But the proight see the invisible fact, "that they which be ith us are more than they which be with them."

conscious of the presence of a protecting army: visit to the sepulchre, that a solution is presented.

as words can affirm it-that upon the opening of early at the sepulchre; for when they found not the organic senses of the soul, a world of objects his body, they came, saying that they had also immediately appear, of like character with the seen a vision of angels, which said that he was kind of death; because the body is not racked senses of the soul.

ous-that the objects and phenomena of the two sented; and had it not been for this incidental alworlds appear blended together, and mixed; the lusion, the inference would have been, that the effect being precisely the same with these two angels were naturally seen with the bodily eye. sights, as with the things seen by the two eyes. But these objects constituted a vision, a distinct Each sees its object distinctly, but the plane of class of objects, seen only in vision, or when the consciousness upon which they are thrown is the Spiritual senses of the soul are opened. But both same, and there they are thrown as upon a screen, sights being opened simultaneously, the Spiritual commingled together, Spiritual with natural. The agents which guarded the sepulchre were seen they lie indelibly imprinted on the organic chan-Spiritual vision sees the invisible Spiritual agencies or causes, and the natural vision sees the visible then were. agents or effects produced; and thus the corelation of the two sights makes a complete vision of things. mountain, and to the Spiritual sight of Elisha and his servant would appear to mingle with the invisienemy might be blinded, and led captive to Samado the work. The cause and effect were seen strength, the greater part of the assembled host thought he saw a Vision." seen by the prophet and servant was invisible to all but themselves. And we are not left in doubt as to the cause. It is affirmed that the opening of the sight of the Spirit was the cause of their visibility.

The case of Balaam is equally decisive. When he sax the angel who opposed his disobedient career, it is said that "his eyes were opened." (Numb. xxii. 31.) This cannot possibly refer to any opening or sharpening of his natural sight, inasmuch as it is plain from the whole narrative, that it was in a proper state already. Yet no sooner is his Spiritual sight opened, than he beholds a Spiritual object, whose appearance is blended and associated with natural objects, seen by natural sight. Yet no distinction is made, but the positive affirmation, that the Spiritual object was seen as the result of the Spiritual sense of sight being opened.

The case of our Lord's transfiguration on the

mount, before his three favored disciples-Peter,

James and John—presents the same demonstrative evidence. (Matt. xvii, 1: Luke xi. 28.) Moses Instel at the same point, namely, in the brain, it disease or by natural means, then dreaming, it manabelism, and even trance, will follow. But discase or by natural means, then dreaming, it manabelism, and even trance, will follow. But discase or by natural means, then dreaming, and even trance, will follow. But discase or by natural means, then dreaming, the disciples as men, retaining both the human form and the identity which attached to their individual persons on earth; for Peter alludes to each by name; and so completely did the disciples feel the congeniality of their illustrious visitor's nature with their own, and so completely did the Spiritual phehad been for centuries resolved into its original plane of consciousness. their own, and so completely did the Spiritual phenomena appear blended with the natural objects of the bodily sight, that they saw them mixed up with the objects around upon the top of the mount. So complete was the blending of the two classes of objects, that it acted as a delusion for the time being, and the disciples wished to erect tents for their abode. Of the Lord personally it is said, that he was seen so transcendantly glorious, that "His face did shine as the sun, and his raiment was white as the light." That is to say, they saw his Spiritual appearance blended with his natural appearance; the Glory of his Spirit blended with his face did shine as the sun, and his raiment was white and sit appear mixed up with the objects of the ance; the Glory of his Spirit blended with his was world. This is the first law of our being, were blended together. Here the two classes of workleh I desire to fix your attention, and the phenomena are blended in the narrative also; no distinction is affirmed; and we should have been left to the uncertainty of inference only, had it not been for a statement of the Lord himself, wherein he says, "Tell the Vision to no man." Now the hich we have just alluded—that when the sight term Vision must obviously refer to the Spiritual objects seen: it cannot refer to the mountain and the mere person of our Lord. A bright cloud it is said came over the Vision, overshadowing them, and rendering the objects invisible; by which we nd phenomena of the Spirit-world were actually are led to infer the closing of their interior sight. For the moment of their disappearance, it is said, "they lifted up their eyes, and saw no man, save Jesus only. The cloud also had instantly disappeared. The Spiritual phenomena became invisible with the closing of the Vision, which is only another

word for Spiritual sight. The next case to which I refer you is that of the women at the sepulchre, as given in the last chapoting the narrative, but simply records them as ter of Luke (xxiv. 22, 23). It is related in the narresearch. It gives the facts only. Still, we are rative, that when the women entered the sepulchre perplexed; and, whilst in this state, they saw "two men in shining garments standing by them." ow then could be see the hosts of the enemy at the word about their opinion of the character of the comes somnambulistic, often like unto sound sleep; good or evil; which determine the final allotment, listance? If he could not see the army about the unusual phenomenon. And it is not until we ar- then unto trance, and ultimately death, as the work so to speak. They simply denote the two great

else, why the necessity of opening his eyes to dis- For in this report the opinion of the women is Here then we have the fact presented as plainly of our company made us astonished, which were alive." Here the opinion of the women, and the The next fact which it presents is equally obvi- character of their report, for the first time are preblended with the sepulchre in which the women

The case of Peter cast into prison by King Herod, and released by an angel, as recorded in the Acts, We then see the causes producing their effects. (xii. 5-10) presents the same evidence. Here And when the host of the enemy drew near the again the sight of the Spiritual object is declared to be a Vision, according to the opinion of Peter himself, the apparent departure of which would actuble host, it is said that the prophet prayed that the ally be the closing of the interior sight or Vision. Again, we find the two classes of objects blended ria: here was an invisible and far greater host to and mixed together, and presented in this connexion in the narrative, with no marks of distinction blended together. Yet in point of numerical or explanation but the single word Vision-"he

In many cases, however, even the term Vision is which to determine the distinction in the essential nature of the two classes of objects. They are ritual body." He does not say, "There is a natuconsciousness, according to a principle like unto there is a Spiritual body." the objects seen by the two bodily eyes, which are carried by the optic nerves, and thrown upon a single nervous screen in the brain—the sensorium -where they are blended together. If they corand the objects are displaced and disfigured, then and Elias were seen by the three disciples, and gliding, or obliquity of vision, wherein mental and strations occurred, and the descriptions thereof its. A glimmer of conjectural idea of the fact has Moses had been dead for ages; his mortal body a confused and commingled scene presented to the Scripture, and rule of faith. But these demonstratibut it has never been seen that the positive causes

out personal Spirits is a demonstration of man's presence in the Spiritual world, as to his Spirit, which cannot be doubted or gainsayed by Christian believers, in the New Testament. It demonstrates the truth of the Lord's saying, " The kingdom of hearen is within you." The demonstration of the fact itself was of universal notoriety in the world, yet the proposition of the truth was not seen. Obsession by evil Spirits, is a palpable demonstration that the whole spiritual world is within the natural world, in precisely the same sense as the soul is within the body, and that its forms are desired to point out from Scripture, and Scripand phenomena are causes, of which the forms and ture only, where heaven and hell are spoken of as phenomena of the natural world are but the outtricts-during the whole period of its connection they form but two grand divisions of one world-Bodily Person. In other words, the two sights with the natural body; and that it is at all times the Spirit-world, or land to which all go after the an inhabitant of that world, and in that world, as dissolution of the natural body. We do not wish ing into both worlds at one and the same time; able continents, it would be with a view to show, which is a Biblical demonstration, that man is at that a world can be so divisioned, with almost implane of consciousness should be in the ultimate or way of illustration. Again, the natural universe most external organic vessels; in the natural world, is divisioned into habitable or planetary worlds, it is in the organic senses of the body; but in the like unto our own; this shows, again, that a unitroys the organization according to an invisible to be two such immense habitable worlds or sepawork of dissolution, until everything pertaining to cite the case for illustration, to show that impasthe body is dead, when the elements can proceed sable divisions of a universe is possible, and that To mean; left in doubt, nor left to decide the they found not the Lord's body, and were much no further. It is, therefore, the law of death to such divisions are naturally impassable, and ground So extraordinary was the sight, that it is said taken away step by step, until there remains noth- such questions, as where heaven and hell are. For they were afraid, and bowed down their faces to ing of the body in which it can rest; so that the he says, "Many will come, saying, Lo here, and his passive we have the fact recorded that an together and mixing of the two classes of objects of death, becomes conscious in the Spiritual de- serve it come, for it cometh not with observation. presented in the narrative, without the slightest gone dissolution; the plane of consciousness can cannot say, Lo, it is here, and Lo, it is there; the charlest of fire," which he alone discerned, reference to the essential distinction and nature of never again descend below Spirituality; and it is which would be the case if it were fixed anywhere the two classes of objects thus brought together now fixed in the organic external senses of the soul, in the outer universe, above, below, or on any side under one plane of consciousness. The narrative as it was before fixed in the organic external senses of us. The kingdom of God, says he, is within you

opened, and before the lower planes are finally dissolved by death, the dying person exhibits all the given, as follows: "Yea, and certain women also higher stages of clairvoyance and seership. Quiet, but rapid death, as in the case of drowning persons, exhibits this law of the plane of consciousness retreating inwards, more perfectly than any other is hell. with pain. Every rescued person tells the same tale; they pass into a quiet state of sleep, and the whole of their past lives comes up before their consciousness, like unto a rapid review of their past life; the facts retreating backward to the beginning of their career in childhood. Now, this obviously is but a retreating inward of the plane of consciousness: it is not the facts which come up, but the consciousness that goes inward, and reviews them in its rapid passage, as nels of life in the soul.

But to return to the Biblical facts with which we in affirming-

That the existence of the Spiritual world is bidemonstrated to be where the soul is, and that it made to be what they are as effects, by spiritual is ever in it, night and day, from birth to death.

That the soul is demonstrated to be a substantial, organized human form, like unto the body; for so Samuel was seen by the Witch of Endor, Moses and Elias at the Transfiguration, the fellow prophet that John the Revelator bowed down to. and all who have been seen in vision or in the Spirit, as recorded in the Old and New Tetaments. wanting; and we have no marks whatever by This perfectly agrees with the Apostle Paul, who But it is only just beginning to be seen, that like says, "There is a natural body, and there is a Spiin the two worlds associate with and rules likegood with good, and bad with bad. The fact is blended together by the opening of the two sights ral body, and there will be a Spiritual body;" but only just being realized, that we are momentarily simultaneously, and thrown upon one plane of in the present tense, "There is a natural body, and

The testimony is clear and explicit. And the demonstrations are uniform throughout; given by how often the phenomenal facts are actually deprophets and seers living at remote periods from each other, and periods of time when the scientific respond in size, and fit over each other in the same and religious notions which prevailed were utterly and communication with each other. It was someplace, then the two sights are perfect; but if not, opposed to the demonstrations themselves. They believed heaven to be in the uppermost story of one of the two sights, or perhaps both, are injured, the visible heavens; and the hades and hell to be beautiful song, "The Angels' Whisper." We and imperiently opened, developed, or fitted. This beneath the earth on which they dwelt. Thus heaapplies equally to the blending of the two orders of ven and hell were regarded as two distinct worlds sight, Spiritual and natural, as to the dual sights of or universes, and located in diametrically opposite Moses and Elias, and the angels in the sepulchre? the bodily eyes. In the Reports of Modern Spirit- parts of the universe. Now, at the very time when Are they facts or fancies? They are given as Bibualism, so far as they have come under our notice, these were the scientific and religious opinions of lical facts; if so, they are positive demonstrations we have remarked several instances of Spiritual the most civilized nations, these Biblical demon- that we are now in the Spirit-world as to our Spir-But the unquestionable Gospel fact of casting heaven and hell belong, separated by an impassable good and evil lie in the Spirit-world; and that the barrier. These Biblical demonstrations show how human spirit of a man was actually and positively easily the soul can communicate with either, or be living among spirits, like as with his human body receptive of the influences of each; and the case in the world. The statement in the text is both of Elisha and his servant, in the text, is itself a positive and definite, as to the inseperability and demonstration of the simplicity of the requirements. to the same Spirit-world, but impassably distinct.

We would not wish to be regarded as wise above what is written; but these communications are written, and we shall urge nothing but what they actually demonstrate. Those who differ from us two separate worlds. In the parable of Dives and births and effects. At the same time it equally Lazarus, the one is represented to be in heaven proves, that the soul is associated with some part and the other in hell; but they communicate with Elisha, if you desire to see how the case actually is. of that world-either its heavenly or hellish dis- each other. So that the fact is established, that much so as the natural body is in this world, and to appear too familiar, or to know more than what an inhabitant thereof. No other inference is dedu- is given in God's own Revelations; and hence we for it is said that, so near were they, that they cible from the Biblical facts to which we have re- are at a loss for an illustration by which to exhibit appeared as if covering the very mountain, which ferred. The opening of the organic senses of the this impassable division of the Spirit-world into soul, at once, and without further preparation, two habitable hemispheres or districts. And if we placed the subjects in the peculiar condition of see- cited this earth as being divisioned into two habitonce an inhabitant of two worlds—a demonstration passable gulfs between them, but we do not affirm which cannot be gainsayed; and that man is such thereby that heaven and hell are two habitable an inhabitant from birth to death, although uncon- continents of the Spirit-world. We do not affirm scious of the fact. It is a law of being, that the anything of the kind; we merely cite the case by Spiritual world, in the organic senses of the soul. verse can be so divisioned, with impassable gulfs Hence, on the dissolution of the body, death des- between. But we do not affirm beaven and hell law-it begins without and proceeds inward with the rate divisions of the Spirit universe. We merely proceed inwards with the work of dissolution; and ded in the nature of things. Our Lord appears to simply presents the facts as seen; its object is then of the body. The mental phenomena, exhibited by --perfectly agreeing with the Biblical demonstratet desired his eyes might be opened, that he attained. In this case, as in the former, we should dying persons, bear testimony to this law of death. tions we have already cited. It is within us. It is have been left to the uncertainty of inference from When first death attacks the senses, the plane of not without us. It is within, where the soul is; it odily sight; for if this were not already opened, unto the eleven, and to all the rest." Still, not one unto persons dreaming, unsoundly; then it be- states in which the soul is: conditions of its being;

earth—the civilized and savage conditions. How are heirs of salvation. This is not spoken of as a else could heaven be said to be within us? How else can it be said to come unto us? It means the kingdom of God, the heavenly rule amongst souls, giving peace, and joy, and plenitude. The reverse

But the specific exposition of the points to which I now allude, belong to lectures in this course, which will subsequently come before you, by another gentleman, and probably by myself also, and for these lectures I will reserve that specific exposition. It remains for me to treat, in this lecture, on the Spiritual world in general, as being that world wherein is both heaven and hell. I say, then or highest heaven, and had an opportunity of in general terms, that these Biblical demonstrations affirm, that the Spiritual world is where the soul of a man is, and that his soul is in it as an unconscious inhabitant thereof, even during his life time in this world of nature. And that precisely as the commenced. We are warranted from these facts soul is an interior, substantial organism of the body, so is the spiritual world an interior universe to that of the natural universe, and that all fundamental olically demonstrated; that this Spirit-world is causes begin there; that all natural forces are angels are represented as constantly ascending and forces as causes. And that as the forces of the one give rise to the forces of the other, so do the organic forms of the one give rise to the organic forms successively from the Egyptians, Canaanites, and of the other. Man is ruled by the Lord through his like in

the Spirit-world. Like associates with like, even

mineral; like also begets like throughout creation.

in the condition of Elisha and his servant-momentarily surrounded and associated either with good or bad spirits. Yet this is strange, when we reflect monstrated in the Gospels, which have been so universally read. We are in constant intercourse thing more than men thought-it was the inspiration of a fact, which dictated that touching and want facts upon this subject, not fancies. Is the case of Elisha and servant a fact? The case of ere presented as parts of the sacred canon of always prevailed amongst the nations of the earth, tions exhibit only one Spirit-world, to which both and forces of human development in relation to nearness of the two worlds. You cannot go out of They also show that both heaven and hell belong the one, but you instantly come into the other. There is no distance, no space, no vacancies between. You cannot suspend or hide between the two. If you pass away from man, you appear to Spirits. The Apostle Paul says truly, "To be absent from the body is to be present with the Lord." Time is not taken up by the distance of the passage. We close our bodily eyes, only to be convinced that our Spiritual eyes are opened. We leave this world. and find ourselves in that. Look at the servant of "And the Lord opened the eyes of the young man, and he saw." No time to elapse, no space to traverse; his eyes are opened, and he saw at once. "And behold the mountain was full of horses and chariots of fire." The objects were not far away; a moment before appeared deserted, both to himself and master. Though seen in the Spirit-world. they were even more intimately present than the enemy in the distance. And this is not an isolated case, but the uniform fact; it is the same in all the cases we have cited. Our Lord said to the thief on the cross, "To-day thou shalt be with me in Paradise." Not a moment lost in the passage. The popular fancy, the Biblical fact, do not accord It is all mere fancy, that the Spirit-world is localized at some inconceivable distance in this universe; it is not a fact, as Mrs. Hemans has sung in her beautiful song of the "Happy Land"-that "it is far, far away." Disembodied souls are just as near as when united with the body: they are but many." His Spirit companions of every grade what they were, before the dissolution of the lat-

We will now cite the few biblical demonstrations of the ministrations of Spirits, and the immediate communications between the two worlds.so the ultimate plane of life and consciousness is have anticipated, if he was not himself beset with And all our cases will be purely Biblical. In the Psalms (xxxiv. 7) we read, "The angel of the Lord encampeth about them and delivereth them;" the earth." Here, again, the blending of the two ultimate plane now remains with the organic senses Lo there; but the kingdom of heaven cometh not and in the same book of Psalms we read, "For he sights, of the Spirit and body, produce a blending of the soul, which henceforward, by the very law with observation." No earthly eye will ever ob- shall give his angels charge over thee to keep thee en or Hell, the two Grand Divisions or Regions of in all thy ways." (xc. ii..) We can see how easily seen, and in this blended and mixed state they are gree. Every lower plane has successively under- It is no where in the outer universe; therefore, we this could be accomplished, when we see that the veloped in association with either the one or the soul is already a Spiritually-organized form and in- other, such will be the final companionship after habitant of the Spirit-world, and can be as readily the dissolution of the body. assisted and communicated with by a guardian angel as the body of one man with that of another. The apostle Paul, speaking of angelic Spirits, says, Spirit-land. Balaam, the soothsayer, was made the "Are they not all ministering Spirits sent forth to | medium of blessing the tribes of Israel in a propheminister to them who shall be heirs of salvation?" cy that is unequalled for force, sublimity and beauty have been left to the uncertainty of inference from the narrative itself. And even when it records consciousness is in the most external part of the safety of the people whom he et us not say that this was the opening of his their return, it is said, "they told all these things brain, and the mental phenomena are precisely like Heaven and hell, therefore, are not places, but sisting mankind, or constant communication with desired to curse, whilst the Witch of Endor was mankind is not only a standing employment or of- the medium whereby Samuel gave Saul a prophetic fice of angelic Spirits, but that it is the only authorized use or office. Of course this assistance mountain, how could he see the army beyond it? rive at the account of the two disciples going to of dissolution proceeds inward. Sometimes the divisional states of being, conditions of existence; would include every possible variety of modes.—

special or isolated case, but the universal duty of all; not the duty of one or a few, but the duty of all; it is the authorized duty of all, without exception, in some mode or other according to requirements. It is the established law of the Spirit Land. For Paul says, first, "Are they not all ministering Spirits?" And this expression admits of no exception. Then, secondly, he says, "Sent forth to minister to those who are heirs of salvation." And this expression of their being "sent forth to minister" shows it to be a duty imposed by the very law of Heaven on all its inhabitants. it is only Paul who says this is the law of heaven and that this is the duty of all Heaven's sons. But then Paul affirms he was caught up into the third speaking from experience. His testimony is not therefore, to be lightly esteemed, nor invalidated by a doubt. His own history in the Acts bears testimony of his having thus been constantly ministered unto. And in the same Acts, when speaking of Peter's guardian spirit, we have the expression, "It is his angel." But to take a rapid survey of such guardianship, would strikingly illustrate this universal duty of all Heaven's sons, as stated by Paul. "In the vision of Jacob's ladder, descending from heaven to earth. Angels delivered Lot from Sodom, Jacob from Esau, Daniel from the lions, his three companions from the furnace Peter from Herod, and the nation of the Israelites Assyrians. Thus they conducted—that is, did the duty of ministering according to Paul-they conducted Lot, Abraham, and the Israelites, in a seathe Spirit-world. Like associates with like, even son of great difficulty and danger, to places and in this world, both with man, beast, vegetable, and circumstances of safety and peace; they conducted Gideon to the destruction of the Mideanites; Joseph and Mary to Egypt; Philip to the Eunuch, and Cornelius to Peter, that they might impart a knowledge of the Gospel. Thus, they comforted Jacob, at the approach of Esau; Daniel, in his peculiar sorrows and dangers; Zachariah, in the sufferings of his nation; Joseph and Mary, in their perplexites; Christ in his agony; the Apostles and their companions, after his resurrection; Paul, immediately before his shipwreck; and the church universally, by the testimony and instruction given in the Book of Revelation, by the Apostle John.

Now, it seems to us, from the Bible teaching, that constant intercourse existed between the two worlds, in the early history of our race. It appears to have been the most universal of all convictions. The veil between them and the invisible world must have been slight indeed. It was no matter of dread or bewilderment to them, if in the stillness of the sunset hour, stranger feet drew near their dwelling, and the phenomena of both worlds became blended into one vision; forms, glorious with the majesty of holiness, entered be neath their roof to commune with them, and teach them in their departing, that they had been with beings of another land. The very absence of fear or wonder, implies the original universality of such intercourse or opening of the Spirit-sight. All the most ancient traditions are founded on an intercourse with the Spirit-land, and the separation between the living and departed was held to have been marvelously slight.

Here we again repeat, that the whole of our presentation of facts in relation to the Spirit-world are purely biblical; and we present them as we find them. And when we take a rapid survey of all the biblical facts, and the arguments which obviously grow directly out of them, we do not hesitate to affirm, that there is not a single law or fundamental fact in relation to the objects or phenomena of that world, that has ever been developed from any source, from that time to which the hiblical facts refer, to the present time, but what can be found obviously taught and demonstrated in these biblical facts. We repeat, not one fundamental fact or law, from that time to this. The biblical facts, are yet, and ever will be, emphatically and pre-eminently, the Book of Revelation. We are aware it has hitherto been but imperfectly seen and believed, that the human Spirit of a bad man is observed by companion Spirits, laid firm hold of and bodily grasped and hurried away into Spiritual vices, exactly like the body of a willing votary on earth is bodily seized and hurried away by sinfu and wicked companions, into earthly and sinful practices. Yet every reader of the gospels is fa-miliar with the demoniac of Judea, of whom it is said. "that he had an unclean Spirit, and his dwelling was amongst the tombs, and no man could bind him, no, not with chains; because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces, neither could any man tame him." (Mark v. 1-12.) Here then the phenomenal fact alluded to is actually demonstrated. The demoniac is demonized by wicked spirits. Being in communication with his Spirit as an inhabitant of the Spirit-world, they obsess it like a body of men seizing and hurrying away a companion. Night and day, it is said, he rambles the mountains, and wailing in the tombs, cutting and bruising himself and others with stones. Now, examine this gospel case. He is not obsessed by one, not seized and hurried into demoniacal deeds by a single Spirit, but by all his companion Spirits; for when asked their name, they reply through him, as a kind of medium, "My name is Legion, for we are were there organized into a lawless band of desperadoes, and legionized, to denote a combined effort of all who associated with him to force him to their wishes and purposes.

Now, from that time to this, we have not had a more thorough and complete demonstration of the fact—that the human Spirit is already an inhabitant of the Spirit-world, from birth to death, and in momentary communication therewith, though unconsciously—than this case itself furnishes.— Man's Spirit is ever in association with either Heavthe Spirit-land. This Gospel fact proves, beyond doubt, that according as man's Spiritual life is de-

It is a scriptural fact that every dispensation has had its orderly and disorderly mediums, through whom communication has been obtained with the intimation of his fate. It is simply sufficient for our present purpose to know the fact, that there always was a channel of communication or of intercourse between the two worlds, and that whilst the Is very fears also imply that he was utterly un. Emmaus, when they report to the Lord himself this plane of internal consciousness is more rapidly like unto the two universal conditions of being on Their duty is assistance in some mode to those who channel was open, it was equally free to the good

and evil-true and false. Whilst it was open to the Jews, who had the Word, it was also open to the heathen world who had not the Word, and were addicted to idolatry. Balaam is an illustration. Hence, whilst the Jewish Church existed as such, heathen oracles and divinations were quite as frequent, and their seers quite as free in their intercourse as the prophets and seers of the Hebrew nation. But when the true mediums—the prophets and seers of the Lord among the Jews—cea to exist, and false prophets and seers took their place, then the channels were closed to all; the oracles were mute, auguries were unmeaning juggleries, and divinations became mystic impostures. The channel of communication would not be kept open for the use of the bad and the designing alone. Whilst the channels of order were open to the seers of the Jews, false, illegal, imitative and deceptive channels were open among the heathens with their like in the Spirit-land. But when the true channels closed, the false channels closed also. A universal law passed obviously through the Spiritland that all communications should now cease. The mere disclosure of such an orderly channel existing by divine authority, separate from the permissable channels open alike to all, is tantamount to a declaration of the intimate connexion which at all times exist between the two worlds, even when no intercourse of a conscious character is known The exposition of biblical facts upon this subject, will have the good effect of introducing a new element into the dogmas of the sects, and widely inoculate their public teachings with substantive realities when speaking of the better land. At the same time it will keep the sects at home, and prevent their regarding comets as Spirit vehicles, or wandering to the sun and stars to find out heaven; whilst it will prevent their digging into the central parts of the earth to find out hell. They will see that the Spirit-world is within not without, as the Lord taught the Jews; that it is a world of state, rather than place, and that the kingdom of heaven is within you, where the soul is.

We are sometimes charged with taking the wri-

tings of Swedenborg as Divine revelations, and setting aside the authority of scripture. By others we are charged with regarding his writings as being suplemental scriptures, having equal authority with, and, in fact, to be appended to the Scripture But this course of lectures will show that we make the widest possible distinction between the twoas wide as that which exists between human and Divine compositions, and that intrinsically there is precisely the same distinction between the two works as there is between a Divine composition and any other human works. We are sometimes the scene and its surroundings, until common charged with believing nothing but what Swedenborg has seen as a seer, and that our doctrines rest upon and have their foundation in his personal experiences as a seer; and that if his personal revelations or relations be taken away, the whole structure will fall asunder. To this we reply, there never was a more fallacious opinion than this is. Our doctrines rest exclusively upon the scriptures, and no where else, and are drawn therefrom, even by Swedenborg himself, upon grounds totally irrespective of his personal experiences—upon grounds resting exclusively in their own intrinsic nature, and without the slightest reference to his personal experience as a seer. The doctrines drawn from scripture and his personal experiences are as totally and kept distinct both by himself and followers, as the personal conflict of Luther with the demon, or the visions of Wesley, are always kept distinct from their doctrinal teachings, as grounded in the the scriptures. The alleged personal experiences in all these cases form no part of the faith or doctrine, neither should their followers be charged with grounding their doctrines upon these experi We are also aware, that there are some adsults from their not having the slightest knowledge of the distinction between a Divine composition of they remind us of errors, and warn us of extremes. structure, and what is human. They have yet to learn wherein the divinity of scripture, or of any yet to learn, that a revelation may be true in all the main facts, and even in detail, but will not have the slightest divinity in the structure or composition in the narrative. This course of lectures will show that a revelation from God contains a structure apart from the facts or truths, which it is impossible for either man or Spirit to imitate, however pure, or holy, or exalted, the being may be. Those who think contrary, we invite to try one unerring and infallible demonstration. And those hitherto thought we have set aside the authority of scripture, or placed the writings of Swedenborg even on the same plane of authority, or even grounded our doctrines on his personal experiences, will find they have been widely led astray, before this course of lectures is completed.

We have entitled this lecture, "What the Bible eaches of the Spirit-land." And we so designated teaches of the Spirit-land." it, because we hold it to be an incontrovertible truth, that the biblical facts and demonstrations relating to the Spirit-land-where it is, its sun, objects, inhabitants, phenomena and laws, are superior to anything that has ever yet been presented to the world, from the time of the prophets until the present time; and that no series of revelations relating thereto are so comprehensive, so powerfully exponential, so exquisitely gorgeous and immense, or present such displays of grandeur, power majesty and glory; or exhibits the Spirit-land on such an immense scale, and in such glowing colors, as are presented by the biblical facts and demonstrations relating thereto. And besides all this, there is one fact especially worthy of our notice; there is no series of revelations from any one man, or any number of men, that bears the same undemarks of demonstrative consistency in all the details as the biblical series; and that no fundamental fact or law has ever yet been presented to the world, that the biblical series does not obvi-

ously exhibit. We hold it the wisest, the safest, the most justifiable course to pursue, in relation to our belief upon this subject, that nothing should be implicitly received, from any quarter, unless it accord with the doctrine taught by the biblical facts upon this question-doctrine founded upon the unadulterated biblical demonstrations, which have God's sanction for being the truth, and which demonstrations were specially conducted by God himself, with a view to present them as his recorded revelations upon the subject in question; and having the seal and sanction of his name. Why then set them aside for that which has a human origin, however true it may be? In God's Record we have the best, the truest, the sweetest, the most majestic and glorious, the most reliable and infallible revelations, and the most varied from every region of the Spirit-land. Our unseen but perpetual communication with

the Spirit-land, and the condition of knowledges coming from interior sources, are such, that they are alike to all, without exception-medium or otherwise-graduated by the quality and capacity of the channel of intercourse. The biblical facts of God's Word form a Divine revelation of the Spiritland, that exhibits all the fundamental rules of thought by which we are to be guided in our beliefs and all the fundamental laws of mind, by which Spiritual manifestations can even be exhibited, and all the laws of intercourse between the two worlds. To this standard, which is given by the Divine Being, we reduce everything proposed for our rational acceptation. We even bear in remembrance, that the servant is not greater than his God, nor a servant's authority subversive of his master's. We know it is placed in the Gospel record, and we believe the fact, that God himself is a Spirit-a Divine, not a human Spirit-and they who, as Paul says, "are ministering Spirits sent forth to minister, will not be sent forth by God, with a mission and an authority to present a revelation of their own, superior to that which He himself has given. The Divine Word is the Lamb's Book of Life, in which are written all and everything that can ever be said of the issues of life, in all the graduated forms of life, from God to man. There can come no message of universal truth, precept or doctrine, from Spirits, in the Spirit-land, but what must come to us second hand, and adulterated by human aspects; nothing can come from angel or Spirit, of universal interest that is not to be found in the Spiritual sense of God's Word; and there it has the Divine authority, and the revelation is at once of a higher order, being direct from God the Great Spirit, whose revelations are sent to all.

#### Syiritnalist. Christian

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, DEC. 8, 1855.

THE GOSPEL OF DAILY LIFE.

The fact "that day unto day uttereth speech and night unto night addeth knowledge," is so deeply native or educational instinct of the Pharisee or stanced. the Sadducee prompt them to doubt or deny this God ordained witness. 'The vast ocean of internal life that wells up and pictures its images on the mirror of consciousness, has ever been the true and unmistaken source of all abiding and reliable testimony, because its cheering or doubting evidences have been soul felt and intuitive, according to the education of the Spirit and the development of the soul. In this world of thought and emotion, the soul must be its own translator, interpreter and confessor, for none can so well perform these offices. Inasmuch, however, as the Spirit is quickened by the operations of Nature, and by the surroundings of social life, everything that tends to stimulate the soul's activity, and inspire it with larger and nobler desires for a closer communion with its better self, and the pure and holy in others, therefore is it, that every manifestation of and limitation. When in this happy and receptive mood, every

thing has a lesson to teach, and a spirit to impart with a freshness and a newness ne'er seen before, or if seen, ne'er felt with that vividness and distinctness that now animates and expands the mind. Thoughts spring into being too big for utterance, and feelings divine and beautiful give coloring to things become eloquent in their use, while diviner life is consecrated and made holy by the inspirations of the hour. Life, that at other times is extremish angular and disproportioned, is rounded into harmony and significance, for then, the most humble act or thought is found to have relation to, and in some way expresses the expanding energy, which is as it were, the wings on which the soul flies forth to meet the beautiful in Nature, and the Spiritual in life. In this blending of thought and feeling with Nature and life, the Spirit is at a loss so numerous are the successful applications made to determine the full value of the one, or realize distinct in themselves, and are always regarded the extent of its obligation to the other, for the hopes and joys that well forth in delight, or reflect fifty per day, are operated upon by him—the most their diamond lustre from the heaven of memory, alike entrance the soul in the intoxication of the scene. But life is not all sentiment, nor passion, for the reason that man has a mental as well as an emotional nature, and the former needs education. that it may correct the general manifestations of vocates of modern Spiritualism who regard at least the latter. For this end, the sorrows that springs the revelations of Spirits as having equal and even from sad experiences and imperfect developments, greater authority than the scriptures. But this re- are but angels in disguise, although they meet us at every turn of life, and jostle us in the street, for

So inwrought is this moralism of life into daily revelation from God to man, consists. They have experience, and so universally is it recognized in the gospel of use, that the very stones in the street become mediums of instruction and suggestive thought, for they associate the mind of the thinker that the cure was perfect. I was present also mytive, that called them into being. If therefore, the about fifty were in attendance, waiting to be accidents of daily life can speak to, and inspire the Spirit, while educating the mind, what a world of test; to bring their revelations to the ordeal we use and beauty springs into being at the bare menshall submit, and see if they will present the same tion of the actualities of Spirit life and Angel guardianship, for they refer to a world that is as real as the West, as well as in all portions of our widelyits joys and experiences are endless. They unvery mention of which, invests the meanest of men tide of opposition setting against the cause of festation narrated in the Bible. with value, if not dignity, for he is heir to all time Spiritual Redemption, are the Angels leading in the which he is to be partaker of the Spiritual minds to ponder and reflect. wealth of the ages.

In this lesson, Spiritualism culminates, for it comprehends the varied manifestations of life as the soul's report of its own development, and gives point to their explanation, by making them and all things, minister to, and work for its salvation, for such is both the Gospel and the mission of daily

HEALING MEDIUMS. The Spiritualistic utilitarian has already asked why are there no more healing mediums, considering the good that can be done by and through their instrumentality? This, like all general questions, will admit of lengthy and varied discussion before the answer is found, and therefore we will not attempt the explanation at this time. Still the mission of the healing medium, no less than the claims made by, and the facts developed, through him or her, invest this class with peculiar import- and in most cases unfair, but the fact that disance, since their mission is not to minister to the curiosity of the frivolous, nor cater for the senti- of immense significance. For instance, Bishop a condition, by virtue of which they may hence to his brethren of the South, and while at St. temporal. It is worthy of note, therefore, to those of which may be gathered from the following .who are watching and studying the order of this not some speciality in them, they can be of no authority in the discussion now pending between Spiritism and Materialism.

We have cases in mind that warrant not only these, but may, on some other occasion, suggest further remarks, since the mistake, however hon- like "faith," that he will not pass for the personifi. a nucleus around which other facts may gather. Spiritual medium, can only retard the advent of they affirm, and can testify to what they have seen potency, individuality. "If knowledge is power," sick now, as in the life and ministry of Jesus and high sphere," to notice the "devil worshipers," his Apostles, are cured by Spirit power, and the since his deununciation of them, invests the facts nitely greater is the power back of this, the arbiter, 'lying on of hands."

to that paper as follows:

For the past twelve months there have been in

effective in the conversion of the masses to an ac- the Tribune:knowledgment of Spiritual agency in the affairs of The Doctor commenced by alluding to the natu-

the brother and sister alluded to, to spend a short physical results to be as yet capable of no satistime with them, and test the efficacy of Spirit factory explanations." power. During the week I was confined to the house, this young lady returned home with re- smacks of medicine as well as theology. newed health, good eyesight, cheerful, grateful regret very much the reporter did not publish and happy—restored by the agency of the Angels the "scientific" part of the lecture, as it must in less than three weeks time. I do not give the have been a curiosity. We hope the reader will names alluded to, for obvious reasons; but the not forget that the doctor was lecturing for a

facts are well known to many of our citizens. About the period to which I have alluded, another healing medium was growing into general style," for it will enable him to appreciate the notice-Mr. John Scott-the fame of whose wonderful power has since extended far and near. And to him, that a literal account thereof would seem almost fabulous. From fifty to one hundred and of them cured, but all more or less relieved. Among the diseases recently healed through the agency of his organism, is that of a Cancer of fifteen years duration, which had been unsuccessfully attended by a number of physicians both in Europe and America. When he first laid his hand. under the influence, on the cancer, the effect was as if caustic had been applied to the surface. He continued his attendance—the cancer gradually healing near the body, until it dropped off, leaving a sore of about an inch in diameter-which was also healed by the same process. And just before I left St. Louis on my present trip, a physician, who had previously declined taking the case on account of its supposed incurability, informed me with the mighty past, and reveal the world of mo- self at Mr. Scott's rooms, the day before I left, and healed-like those of old, at the pool of Bethesda.

But perhaps I have been sufficiently lengthy for one letter, and shall close in a few words. Thus, brother, in various ways are the Spirits aiming in extended country, to manifest their interest in hu-

Yours, in the cause of Truth, THOS. GALES FORSTER.

#### POPULAR ISSUES AND SPIRITUAL PROGRESS.

The signs of the times are so full of promise. that he who runs can read-old things are passing away, and all things are becoming new. Whethto discuss. The fact, however, that the public comprehensive to make it cover the whole ground. mind is rapidly growing anxious as to the na- embrace the entire subject. Attempt to reason ture of the facts and the tendency of the philo-upon, or to explain any fact in creation, and how sophy of Spiritualism, and in one form or anevidence that the truths of Spirit intercourse are fold more magical than that of Roszmond. could coming home to the consciousness of the race. Naturally enough, the first efforts of the advocussion in any form comes from such quarters is nentalist, but to "heal the sick," and put them in Hopkins of Vermont, has of late been on a visit

The Bishop "holds that in all ages there have unfolding of Spirit power, that as yet the healing been manifestations of the Prince of Darkness; medium is not so commonly developed as the other as witness the miracles of the magicians of Egypt; phases of mediumship. Nor can the claim of the afflictions of Job; the temptation of Christ; Spiritism be made for many of the facts that seem the varied forms of witchcraft, sorcery and incanto authorize the assumption of mediumship in this tations-necromancy, oracles, and astrology. The department, since the healing efficacy of mesmer-present manifestations, he has no doubt, are "deism is too well known to be lost sight of. The facts vices of the devil" to propagate infidelity. He inpresented, therefore, as proof of Spirit presence sists that the devil has, at different times, reand power, by the healing medium, should have ceived the worship of men under different names; such characteristics as to separate them from the as Isis and Osiris, as Moloch and Ashtaroth, as mesmeric, the psychological, the pathological, &c.; Jupiter, and Juno, and Neptune, as Thor and as without this distinction there is room for imposi- Wodin, and the innumerable throng of heathen tion, since nothing is easier than assumption. Be- gods, all of whom St. Paul calls by their right side this, if the facts of the healing medium have names—devils; and that those Spiritualists are nothing more or less than devil worshipers."

This looks scholar-like and may be orthodox, but it will not explain facts in the nineteenth century. We have no issue to make with the Bishop or his references, but we can assure him, and those of of their faith and philosophy with an importance A correspondent of the Spiritual Universe writes that must appeal to, and stimulate the curiosity of human nature.

Our debt of obligation is next due to Dr. Edward St. Louis some astonishing healing developments, H. Parker, of the New York Medical College, for again, "the brightness of the Father's glory!"in addition to the numerous philosophical manifes his lecture on "Witchcraft," which was delivered tations that have been occurring for the past three "to a large and attentive auditory at the Mercan- ject! If, as the Bible expressly declares, man is years; and perhaps the general mind has been tile Library, for the benefit of the Charity Fund made in the image of God; "in the image of God more particularly directed to the demonstrations of of the Protestant Episcopal Brotherhood of New Spiritual power, as a remedial agent in the phy- York." We extract this information from the Daily or as Paul has it, "not only in the express image perhaps to kill. The lady had in her room a large sical; world, than to any other of its beneficial Tribune of Dec. 5th, as it may explain the Charita of his person, but the brightness of his exceeding sum of money.

characteristics. And indeed, it begins to be appa- ble, (?) Modest, (!) and eminently Episcopal Spirit, glory." How is it possible then, that he should The second case was related by a gentleman characteristics. And indeed, it begins to be appared that pervades the following extract. We copy from lack either wisdom or understanding for the comfriend, who had not been for years out of his own
rent, that our healing mediums are yet to be most that pervades the following extract. We copy from lack either wisdom or understanding for the comfriend, who had not been for years out of his own
rent, that our healing mediums are yet to be most that pervades the following extract. We copy from
lack either wisdom or understanding for the comfriend, who had not been for years out of his own
rent, that our healing mediums are yet to be most that pervades the following extract.

the skeptical mind is too apt to imagine some other. World. The giant intellects among the ancients has been in a direct and certain ratio, proving as ed the initials of his name. After he was gone our hypothesis than the one claimed for our manifestable of the contract of the soul not only to retain proving as the contract of the soul not only to retain proving as the contract of the soul not only to retain proving as the contract of the soul not only to retain proving as the contract of the soul not only to retain proving as the soul not only to retain pro hypothesis than the one claimed for our manness with a Plato, Socrates and Cicero devoted a great it does, the capacity of the soul not only to retain, narrator pondered on the strangeness of the circum tations; but when they witness speedy eradication such as Plato, Socrates and Cicero devoted a great it does, the capacity of the soul not only to retain, narrator pondered on the strangeness of the circum. tations; but when they witness speedy eradication of the lives to speculations on the proba-of disease, and perhaps the hand of death, as it portion of their lives to speculations on the proba-but to enlarge, intensify and perfect its own, is a stance. He thought how singular it was that, or disease, and pernaps the hand of death, as a bilities of a future state. Allied to this propensity confirmation of the assumption. loved forms, even the most material are checked in to investigate the higher forms of immateriality, is Spirit, that there were little need of argument to their skepticism, and the "Angel Reflection" at that far inferior if not lowest mental development convince the mind of progress, were it not that the last comes to the relief of most minds thus circum- termed superstition, which discovers perverse Spirits in the shape of decrepid old women. The be-A few months ago, before leaving St. Louis, I lief which prevailed in Europe in the realities of And yet again, that still more significant and part of the room as he thought, and again he been the means of effecting a vast deal of good to period were supposed to be the agents of satan, humanity. On reaching the hospitable mansion of dealing in noxious herbs, occasioning pestilence city, who is in every way, from her accomplish- power even over the lives of their fellow-mortals. ments and education, calculated to be an ornament With few exceptions the belief in their existence consciousness, speaks to the divine and human in and, to all appearances, but a short time previous, said, may be instituted between the two with very man, and like so many mirrors enables him to see an early grave was her destiny. For many years little advantage to the latter. We have no witchstrength and weakness, while realizing its capacity eases, and for seven months she had been almost superstitious people, or to assume the form of a cat, entirely deprived of her eyesight, from the affector to breed a murrain among the cattle; but we ting labor, pronounced her incurable; and her skill to foretell events, to reproduce the past, and only consolation was in the reflection that her suf- to cure refractory diseases. The doctor proceeded ferings might be palliated, but not eradicated. At to discuss Spiritualism in a scientific and unmercithis juncture, she received the kind invitation of ful style, admitting its connection with certain

> This, too, is scholar-like and orthodox, for it charitable purpose, when he was thus discussing Spiritualism, "in a scientific and an unmerciful christian character of the Doctor and his Brother-

To these, other popular issues might be added, but all is implied in the above two extracts, for history has been ransacked in order to vindicate a materialistic theology, and caricature Spiritualism. Nevertheless is gaining strength, and making converts daily, and is otherwise instrumental in awa kening an interest in, and calling attention to the Spiritual Literature and Philosophy of the past The last issue of the New Jerusalem Messenger informs us that "a desire to know something of Swedenborg and his writings seems to pervade nearly every class in the community. The phenomena of Spiritualism are probably contributing something to this inquiring state of the public mind." Beside this testimony, the lecture on the first page of this paper, is convincing proof, that the genius of Spiritualism is reformatory in character, constructive in Spirit, and eminently friendly to the teachings and Religion of Jesus. The editor of the Evening Post in noticing the lecture of Mr. Beswick, says:

"It will be perceived by the readers of his discourse that Mr. Beswick is a disciple of Swedenborg. The mos prominent features of his theory are, that our Spirits dur ing life are in constant association with those of the de parted, and that when, as in the cases mentioned in th Bible, the senses of the Spirit are opened in the Spiritworld at the same time that the bodily senses are opened, the phenomena and objects of both worlds will be seen, eard and felt at the same time. This he speaks of as the fold to us the beauties and glories of a state, the manity; and thus, notwithstanding the immense first law of our being, and applies to every Spiritual mani-

> This leads him to maintain that heaven and hell do not refer to time and place, but condition-that they are within us, and not without us.

#### For the Christian Spir itualist. SPIRITUALITY A SCIENCE.

It will be readily conceded, that it is no difficult thing to cloak, with seeming truth, and every fair appearance of reason, any hypothesis that may be assumed, especially, may one of this recondite nature be rendered very plausible and consistent by er the new in all cases is desirable, or like to the skilful sophist. On the other hand, it is very be permanent, are questions we cannot now stop difficult, even after a theory becomes reducible and soon will you find yourself in a labarynth of doubt other is determined to have both discussed, is and perplexity, from which, a thread a thousand never guide you.

You may handle them at your pleasure, using cates for popular dogmas are crude, declamatory them in connection with, or in elucidation of other facts, but the comprehension, analization thereof, is not to be attained by any, even the profoundest and most extensive researcher of science. How inexplicable are the enigmas of our crea-

tion! How mysterious the contingences by which forth enjoy the blessings of life-Spiritual and Louis delivered a lecture on Spiritualism, the gist our life has been invested! How utterly incomprehensible, although so often the arbiters of our destiny, ever our masters, until we wrestle them into subjection, or outrace them. Would not our control become indisputable and illimitable, once we could look quite through and around them, once we could trace effects to constituting causes, and causes to effects. And this proclivity of the human soul, this strength, dominion, power, which was at first embodied in Adam, and descended from him to his posterity, brightening, intensifying, beautifying all the way down, is what Paul denominates "the brightness of the Father's glory."

If through the long lapse of ages, from the firs man, from the first germ of that far off, dimly recognized generation, down to the glorious present the soul has all the while experienced nothing but growth, expansion, perfection; how are we to escape the most direct and analogical conclusion, that such is its glorious destiny?

I linger on this point, because once established. it becomes a fixed star in the firmament of thought, estly made, which converts the mesmeric into the cation of wisdom, among those who know whereof The omnisciency of the soul, its immortality, omniknowledge and Spiritual analization. Facts like of the manifestations of Spiritualism. We rejoice, and that it is so, is proved by every incident of the following, however, warrant the belief that the however, that the Bishop has stooped from "his time, by every reference to every faculty and capa city of the human soul, then how much, how infidirector, supporter thereof. The simple fact of the dominion exercised by man over all beneath him. proves that he has the power not only to obtain, but to exert, retain, and profit by the same. Thus And vet again, Oh! how exhaustless is the subcreated he him; male and female created he them:"

pletion and perfection of his being? Is there not, house later than ten, was induced to stay with him indeed, an infinity of power to which the soul till after twelve. His friend had also left for his earth. In a moral and philosophical point of view rai tendency of the mysteries of the Spirit nothing has ever been lost, but that the increase bought at auction, and on which he had just mark, the skeptical mind is too apt to imagine some other rail.

A few months ago, before leaving St. Louis, 1 Median and again he was myself raised from a bed of sickness, without Witchcraft was derived from several sources—such beautiful attribute of the soul, that no matter how sayed to lie down. Click, as he imagined, we was myself raised from a bed of sickness, without witchcraft was derived from several sources—such beautiful attribute of the soul, that no matter how sayed to lie down. Click, as he imagined, we was myself raised from a bed of sickness, without the action and the action as the rights of the Druids, the classic lore of the elevated or holy the sentiment, or divine the conthe pistol again. Covered with perspiration is the attendance of an earthly physician and the wardering fancies of the more Eastcustomed paraphernalia of the sick room, through
Witcherest flourished chiefly between it recognizes it as its customed paraphernalia of the sick room, through the medium power of a lady residing in St. Louis— ern nations. Witchcraft flourished chiefly between the medium power of a lady residing in St. Louis— ern nations. Witchcraft flourished chiefly between the recognizes it as its own, nurturing, loving, and on the floor the second time and stood there, where the recognizes it as its own, nurturing, loving, and on the floor the second time and stood there, where the recognizes it as its own, nurturing, loving, and on the floor the second time and stood there, where the recognizes it as its own, nurturing, loving, and on the floor the second time and stood there, where the recognizes it as its own, nurturing, loving, and on the floor the second time and stood there, where the recognizes it as its own, nurturing, loving, and on the floor the second time and stood there, where the recognizes it as its own, nurturing, loving, and on the floor the second time and stood there, where the recognizes it as its own, nurturing, loving, and on the floor the second time and stood there is not a second time and second time and stood there is not a second time and second time the medium power of a lady residing in St. Louiswhose name would be familiar to all, if given, as she
the beginning of the fourteenth and the close of reverencing it with no sense of unworthiness or there came such a terror over him that he hundered the close of the control of the fourteenth and the close of the control of the fourteenth and the close of the control of the fourteenth and the close of the control of the fourteenth and the close of the control of the fourteenth and the close of the control of the fourteenth and the close of the control of the fourteenth and the close of the control of the fourteenth and the close of the control of the fourteenth and the close of the control of the fourteenth and the close of the control of the fourteenth and the close of the control of the fourteenth and the close of the control of the fourteenth and the close of the control of the fourteenth and the close of the control of the fourteenth and the close of the control of the fourteenth and the close of the control of the fourteenth and the close of the control of the fourteenth and the close of the control of the fourteenth and the close of the control of the whose name would be laminar to an, it given, as one of the seventeenth centuries. The witches of that unfitness, and however high may be the attain- from the chamber, calling for help. ment, or the aim unattained, it instinctively and unfalteringly regards that as its home. And this a pistol had fallen by the window, which w humanity. On reaching the nospitable mansion of a still deeper thrown open, and groans were heard outside. Look. nature. Is the soul under any circumstances a ing down a height of forty feet, a quivering body creator? Does it originate, or only resemble, model could be seen by moonlight. The would be asses ments and education, calculated to be an ornament was universal. Shakespeare adhered in part to or modify? Is it entire, perfect in itself, or but a sin had sprung therefrom rather than be taken to the most elevated circles. Connected with some value to the witches of his poetical part, a fragmentary creation? If the former, if it and probably not estimating the distance, she might successfully have filled the place in so- creation, but endowed them with far greater dig- be a whole, why then evermore forever, must it she might successfully have lined the place in so strong as to de-ciety her attainments so eminently qualified her for, nity and refinement. After describing at some be acting upon every fragmentary Spirit, an equal-fy even the most minute search, (the thief was hidbut that disease, which too often in the present con- length the human manifestations of the witchcraft izing, harmonizing agent. If it be conceded that dition of earthly organizations, and seems to aim for of the past, the doctor came down to the witch-one soul in a thousand, or a thousand million even, dition of earthly organizations, and seems to aim for the pass, the difference of the most shining marks, had seized her as its own; craft of the present—Spiritualism. A parallel, he ever did or can create to itself, or originate any, by his friend identified, and (the circumstance of even the most insignificant idea or thing, the hypothesis is at once firmly established, and all souls proof of his guilt, and he a most estimable man man, and like so many mirrors enables him to see an early grave was not described and citizen, would in his innocence have explated the exact condition of his own Spirit, and feel its she had been the victim of a combination of discount of the sides of are to a greater or lesser extent creators! And and citizen, would in his innocence have explated the exact condition of his own Spirit, and feel its she had been the victim of a combination of discount of the sides of the extent or quality of these same the form of each proof of the extent or quality of these same the form of each proof of the extent or quality of these same the form of each proof of the extent or quality of these same the form of each proof of the extent or quality of these same the form of each proof of the extent or quality of these same the form of each proof of the extent or quality of th tions? Where are the limitations? In the soul tion of her brain. Her physicians, after unremithave modern necromancers who advertise their itself? Is it not the arbiter of its own destiny?— Can it not ascend as high as its aspirations will reach, become as great as it is capable of conceiving, as strong as its own powers of endurance, possessing all the wisdom, glory and honor, it can catch even the faintest glimpses of? Hence is it that knowledge is better than intellect, and intuition better than either. It is not however, that a soul is intellectually great, that its intuitions are however, do not spring from either of these, so faint, its perceptions slow and uncertain, but that it is only exclusively intellectual. "Men stand like trees," in one position, the sun on the one side, and the winds on the other, cause an unequal growth, and we find reason in strong branches spreading, feeling all dwarfed and stunted, others egain all feeling, without strength or proportion .-There is a tendency to extremes in the nature of man, and hence the reason why "with the endowments of an angel, he is so often a fool," why the glorious image of God, in which he is created, is so often debased and degraded, and the brightness of that exceeding glory, so dimmed and obscured .--Why the Godlike powers within him are all dormant and neglected. The perfect man, harmoniously and fully developed, is proportionate with no redundancy, no deficiency, even as God is perfect; as emphatically great as he is good; strong as he is tender, wise, as he is lovely, and just as he X. Y. C. is merciful!

## PRESENTIMENT OF DEATH.

Whatever argument the skeptic may use in his zeal to deprive Spiritualism of the presumptive evidence which it finds in, and gets from the phenomena of "Warning," "Drawing," and "Presentiment," each must be fatal alike to his logic and his onclusions.

The facts and marvels that cluster round these departments of life, are no less opposed to the philosophy of Materialism, though explained away ever so cleverly, by the imputed authority of Psychology, Trance, or Clairvoyance, since, for the most part, the intelligence evinced in each of these states, is independent of the senses and exceptional to the philosophy of general experience.

The following from the N. Y. correspondent of the Boston *Journal* will illustrate this. It may be remembered by the reader, that the Rev. Dr. Bullard, of St. Louis, was killed at the recent terrible accident on the Pacific Railroad, alluding to which,

the writer says :-"Rev. Dr. Beeman, of Troy, N. Y., on Sunday

last preached a sermon on the subject, and gave some details of the final interview with Dr. Bullard, which will interest your readers. The new and elegant church erected by the society, of which Dr. Bullard was the pastor, was dedicated one week ago last Sunday. Rev. Dr. Beeman was present at the dedication and preached. On the following Monday, the great excursion was to take place on the Railroad to Jefferson City, so long in progress, which had been finally completed. Invitations were extended to the citizens of St. Louis, and to Drs. Bullard and Beeman. Dr. Beeman accepted the invitation, as did Dr. Bullard. But the daughter of Dr. Beeman refused to go; she was anxious to return home, and to her urgent solicitation her father vielded, and on the morning of the fatal excursion he and his daughter took the conveyance for the East. At the cars he took leave of Dr. Bullard, who said to Dr. Beeman, "Farewell, we shall never meet again in this world." "Oh yes we shall," said Dr. Beeman, "I may visit the West again, or you may visit the East." With great solemnity Dr. Bullard replied, "I have a strong presentiment, Brother Beeman, that we shall never meet again-farewell." And so they separated, the one to his home and parish, the other to the awful death awaiting him only a few hours ahead. Death swung his red lantern on the track and 'destruction wasted at noon-day.'" The following cases are from the Buffalo Repub-

lic of Nov. 24th, and must have been of recent occurence. So that all, who are in any way skeptical as to the facts, can write to the editor for other ground than a want of fidelity on the part further evidence. PRESENTIMENTS .- A lady of our acquaintance

to her dressing room. It was intensely hot weath- pers are mailed, and they do not reach their destri er, and as she laid aside her outer garment, she fancied the air of the room was exceedingly close. Every window was open, yet still that faint odor was perceptible, and very objectionable. All at once she went towards a lounge, but had hardly seems to be no department more in need of exseated herself before she was seized with a fit of trembling, so violent that she became alarmed.

She immediately hurried to the chamber of her little son, where the air seemed clearer, and sat down with him until she felt better. She then returned to the room, thinking she would merely rest on the outside of her bed; but no sooner had she touched it than she again encountered a shock of the nerves, added to a horror that almost overpowered her.

Scarcely knowing what she did, she sent for a male friend (she was alone.) Two persons came 26th, at the age of eight years, nine months and immediately, and going to the chamber, the door twenty-six days, Zelia Augusta, only child of Inwas found fastened on the inside. It was burst A. C. Stiles, of Bridgeport, Conn. She was a love open. Marks of great hurry were observeable-a ly child, beloved by all who knew her, possessed co long, sharp-bladed knife lay under the couch, and an amiable disposition, with a mind much in adthe search ended in the discovery of a huge, murderous negro, who had concealed himself to rob, for the Spiritual was paramount to that of the m'

man so generally punctual should so far infringe Again, the aspiration of the Spirit after the Infiupon his unvarying rules. But soon he ster nite, the reaching upwards of the white hands of drowsy and sought the bed, but the mount has its immortality toward the highest and the holiest, laid down he seemed to hear the click of

In a moment help came. No one was there, by

Now, but for this impression, so strong as to de den between the bed and the wall,) the gentleman would probably have been murdered, the knife left his habits universally known,) considered sufficient

## MR. JOEL TIFFANY'S LECTURES

Since last we had occasion to notice the labors of this gentleman, we have enjoyed the pleasure of list. ening to two of the three lectures he has delivered at the Stuyvesant Institute, in both of which, he fully sustained his reputation as a reasoner and a logician. Our interest in Mr. Tiffany's lectures, much as from the fact that he has thought for himself, and passed through the crysalis stages of cant and denunciation, phases of mental awakening, common to narrow minds and partially developed

Life to him is rounded by thought and harmon. ized by the divinity of Spiritual culture, for he sees use, beauty, and religion underlying and outspringing from the various phases of mentality through which the race must pass in its march of intellectual, moral and Spiritual progress. Mr. T. is an earnest, logical and positive thinker, explaining his thoughts to the attentive listener rather than an eloquent speaker; a man honestly in love with wisdom, and doing his best to interest and educate the mind, rather than a rhetorician or an

Such to our thinking is the external address of this gentleman, who proposes to give us a course of twelve lectures, on the various phases of Spiritualism into and through which the mind is likely to pass in its search for "light more light still." And if the first lecture is significant of the Course, the success of the undertaking may be considered a fixed fact, for the number present as well as the interest that accompanied the lecturer were alike complimentary to Spiritualism and the matter and spirit of Mr. Tiffany's

In order, however, to make success successful we hope every Spiritualist, who can, will come out to these lectures, as they promise to be interesting and instructive in an eminent degree.

Aside of these lectures, however, it is nearly time we made a change in our lecturing system, so as to enable thinkers and students, as well as medium, who may come among us, to stay and give course, instead of one or two lectures, since islated and detached thoughts, however brilliant in conception and happy in expression, tend more to form loose and fragmentary habits of anlaization and thought, than consistent and well susuined methods of reasoning.

We sincerely hope, therefore, that this firstefer will be sustained, and in such a way as to reflect credit on the Spirit of the age, and the cause of mental and Spiritual illumination, that it may be made, as it were, the "first fruits" of many efforts of a like character

We are earnest in this hope, as there has been a large sufficiency of time spent in discussing the idiosyncracies, skeptical, theoretical, and otherwise of persons during debate, mistaking such efforts for examinations into, and explanations of the facts and philosophy of Spiritualism.

The next lecture in the course will be given on Friday evening, at the Stuyvesant Institute, commencing at half-past seven o'clock. The lecture to be continued every Tuesday and Friday everings. Admittance 10 cents.

#### POST OFFICE DEFALCATIONS. LETTERS.—The past year's experience makes it

necessary that we say to our friends and subscribers, we can not any longer be responsible for MONIES sent us, without the same is registered, since the Post Office is no longer reliable in the ordinary way. We have lost money and time, the latter in looking after the former more than we can afford, or is at all necessary, if the clerks and agents it the Post Office did their duty.

Exchanges.—We are unable to account for the irregular appearance of some of our "exchanga," and the length of time others stay away, on any the members of the Post Office, since we have it positive statement from some of our editorial Eng. came from a party late one evening, and proceeded that the papers are mailed. When letters and proceeded nation, curiosity, if no deeper motive prompts the question-what becomes of them?

We pass this question to those interested in the reform of the general government, since there mination and correction than that which take charge of, and promises to transmit to us our letters and papers, and does not.

We suggest, therefore, to some of the political aspirants of the age, the propriety of making this department a speciality in the next campaign, it we feel confident the editorial fraternity will aid progress, and say " reform it altogether."

# GONE TO THE SPIRIT WORLD,

Passed from the earth life to the Spiritual, Nor. vance of her age; and though a child, her love tural. "Too good on earth to live, she dwells in

For the Christian Spiritalist. THE SPIRITUAL MUSE.

We presented last week a poem, with no prewe present to artistic merit, but breathing the martyr tensions a brave and true heart. "The Death of Spirit of may indicate that this Spirit is confined Social So to no outresses and advocates, who have perhas journed in her defence. "The Autumnal Guest" thed an in the land more perfect lyrical inspirait seemed, we are told, for many days to the columns of the Telegraph, and is republished the community of a friend, on whose here at the strange, wild melody fell like unknown spirit its airs from the Better Land.

THE DEATH OF SOCRATES.

He died, that hero of the soul, As sink to sleep the brave,— A rictor to the Olympian goal That shines beyond the grave. pesh came, with trembling hand, to pour The draught they bade him bring, and turned and knelt his face before-A slave before his king.

He sat and watched the dawn sublime Of Heaven's eternal day: He saw the fading mists of time For light exhale away. His soul renewed its glorious youth. And they who saw him die, No more might doubt the blessed truth Of immortality.

If thus the sage of Athens died. How calm should we depart. Whose souls are quickened by the tide Of life from God's own heart! If o'er the Athenian's dying bed Such heavenly glory shone, How should our hearts be comforted When Jesus calls us home!

THE AUTUMNAL GUEST.

The crown from the forehead of Summer Had dropt; the dim woodlands were sere. When there entered our home a Strange Comer, Afar from the Kingdom of Fear, In the mystical fall of the year.

He darkened our doors, and the hours Once opening like myrtles in bloom, Were blighted as if they were flowers That droop in the shade of the tomb-That wither and die in its gloom.

There came to our cheeks a strange pallor. Our words grew unfrequent and low, But one of our number with valor. Smiled sweet on that terrible foe. As the rose on the cold falling snow.

My star of the night and the morning, My joy and my beauty was she, Then came to my heart a forewarning, A blast from the Winter to be, The Winter that waileth in me;

And I know that my Kingdom of Summer Must fade, and its crown disappear. 0h! pitiless grew that Dread Comer, Afar from the Kingdom of Fear, In the desolate fall of the year.

Strange that hearts can love on after breaking! At midnight my darling was dead; Her bosom had rest from its aching-Fond bosom her babies that fed; Pure bosom that pillowed my head.

A grave 'neath the pines for my keeping. He left me, that sorrowful Guest: A soul that is weary with weeping, A World that in shadow is drest. A life that is wild with unrest.

No more, never more to behold her! I wake by degrees to my loss; I feel the cold world growing colder; On sorrow's drear ocean I toss; I faint 'neath the load of my cross.

Yet high in the Infinite Summer, Beyond the pale Kingdom of Fear, God's Angels have crowned a New Comer; She smiles from her beautiful sphere; She calls me—the morning is near!

#### [For the Christian Spiritualist.] NOTES BY THE WAY. NO. XIX.

WESTERLY, Nov. 25th, 1855. BECTUER TOOREY: I intended in my last to have given you the following interesting item. After my second lecture in New London, a gentleman came and cordially greeted me, and narrated to me a circomstance of Healing by Spirit influence, without the agency of an earthly medium. The person healed was his father; who, deeming it a work of a Divise character, inscribed it in his family bible. The following is the verbatim record referred to:

"In the month of October, 1802, I was taken ill future destiny; and I heard a voice speaking unto me, saying—'Thus saith the Lord: the house of I felt, as it were, two hands making passes from my chest downwards; and immediately I was re- of life, the arch of safety springs! stored to health. This I write, knowing its truth; and leave it with my children.

(Signed,) SAMUEL WHIPPLE. The present owner of the Bible containing the have had the pleasure to become acquainted. I am not at liberty to give the name for public ingive it to individuals who may enquire. . . .

The young lady some months since, received a severe injury in the wrist, by a railroad accident, meekness and perseverance, the world's gratitude which ultimated in mortification and the falling out will be theirs indeed. of the flesh-leaving a large opening, entirely around the wrist. This was regularly dressed every day for her, with the greatest nicety and exactness, by her Spirit-friends; who speedily Wiought a perfect cure. Whatever they used in this dressing, cannot be conjectured; but its fragrance was of the most delightfully odoriferous character-as the odor of flowers. Each dressing was performed on her wrist when alone and entranced; and her father is ready to attest the fact.

The former part of the past week I continued my labors in Mystic and Greenmanville, and left on the morning of Wednesday to visit Stonington: where I was very warmly received by Brother Pearce. On the evening of my arrival I lectured in a Hall, to a more numerous audience than the stormy state of the weather warranted me to expect. On the three following evenings, also, I lakindness of Brother T. Brown, for Westerly-alias ed three times during the day-which was very

uniavorable for a large attendance, partly on ac-

count of the blueness of the people, and partly the unpropitious state of the weather. It was with the greatest difficulty that a place was procured for me to speak in. There is a Union meeting-house do often, let out for exhibitions and Jim Crow performances of all kinds; and some other purposes, as I have been told, of much more evil tendency. But for discourses on Spiritual truths, they refuse to open the doors. I called, with Brother Collins, at seemed, as if sung in the mind of the medium; as if sung in the on Edward W. Babcock, who treated me in such ment the mind.

This poem first appeared in an impertinent and insulting manner, as no gentleman would treat another, however widely they might differ in religious truth. May he be led to appreciate the Divine Law of Love; and then he will "do to others as he would have them do unto him." God bless friend Babcock, and give him a Christian's heart. The people on this side the Thames, so far as this place, are not yet prepared to understand their reciprocal duties. They are willing to receive, but they do not impart in return. as they should. Yet I would recommend that my brother-laborers should not pass them by on any account; but come, when they come, prepared to sacrifice their time and labor, only for the reward

> I have been entertained here by Brother Dr. Farnham and Mr. Hall; and, having concluded my labors here. I leave this afternoon for Kingston. And, till another week has rolled over, I now say, Farewell! merely adding that, by arrangement with the Committee of Stuyvesant Institute, in your city, I shall lecture there on the last two Sundays in December.

of doing good. Time will alter conditions. He

who labors only for earthly reward, and who is not

prepared to sacrifice himself for the good of others,

is unworthy to be an Apostle of the New Dispensa-

Yours, for Truth and Humanity, JNO. MATHEW.

#### For the Christian Spiritualist. CUSTOM IS KING.

What now! Is the old man mad? Has the philosopher become fool? Sad reflection! O! greater morality? Which has been the most in-Franklin, has thy second childhood burst thus suddenly upon thee? Engaged in boyish sports! Thou, whose imperishable wisdom, has opened a path of the Church in its present condition could number shall characterize their efforts. light to thy admiring countrymen, and whose the whole universe, would the universe be saved name is written in letters of unquestionable fire. thereby from wretchedness and misery, from want wherever science has ventured her progressive and oppression? No; for too well is it known foot-prints! To be thus fallen!

Kite flying! Surely, Franklin is mad! Yes, the philosopher was mad: mad, to those, who know no sanity but that allied to self-esteem: and comprehend wisdom, only when dressed in dignified apparel. Philosophy in rags-Science in breast? unfashionable attire-Truth in the manger. These are disgusting sights-incomprehensible to popular spurned by the wealthy giant of Pride and Poputhinkers.

court's licentiousness, fashionable consistency, before which modesty must interpose no blush, and religion no reprimand.

The world of fashion has its idols, and its devorelentless of tyrants.

The progressive spirit is mad. What but a mad popular landmarks, shun him!

Yes, the philosopher was mad in the world's eye. quelled, and the riotous elements made to keep not themselves! the peace, when the demon of the storm was | Here then lies the reason why Christianity has checked in his fury, a change came over the spirit not purified its believers, and why it has not leavof the popular dreamer, and the old man grew in ened the whole worl i. Why should Angels leave points, yea, even kings and princes, could behold Saviour was incompetent to redeem the world. and worship his greatness.

and his fishermen followers were med. Copernicus era do toward effecting this object unless those and Gallileo were mad-Harvey and Fulton were who live in that era, obey the principles taught mad. And the line is not yet extinct. The pre- by Jesus? Wherein will they produce a change sent era is wrapped with just such restless, daunt- more permanent than has already been attempted? less, prying Spirits, who would not hesitate to tear It is impossible for the world to become refrom Heaven's face the curtain which obscures its formed till these truths are made practical. If realities from the natural eye.

heresy, than behold what is most to be deplored, The Spiritualist, even now, while denying the universal submissiveness. Commotion is the fore- pretension of the Christian, has begun to follow in storm king ride in terror upon the great waters and love in spirit, but forgetteth to practice them. than dire contagion sweep the earth of its life He is found wanting in all those great fundamental the tempest's black wings are fruitful of health, and without them the world would be soon overshadowed with a pall of decay and death.

A silly architect was he, who began the fulfilment of his daring contract, by raising his little kite. Higher and higher she mounts-give her Christian faith, and bid him take warning. We more thread. See her now, like a speck in mid ask him kindly and affectionately to pause ere he wh what is called the 'Camp Distemper'—when I considered my recovery doubtful. While in this twine. Higher still she mounts! Then comes the twine then the still she mounts! Then comes the land tolerate him in his apostacy, even as did to the still she mounts. Then the still she mounts the still she mounts then the still she mounts then the still she mounts then the still she mounts the she may be she may b whip cord—then the lighter rope—then the wire Jesus forgive and compassionate the blind and cable. What now! Ah! the problem is solved! deceifful generation who were his enemies. Samuel shall never be taken from the earth; and The admiring world is dumb with astonishment, as high over Niagara's roaring waters, " like a thing

> Little beginnings-simple openings-rude appearances. Wisdom says, shun them not; despise not these, but be patient. Observe the motive and await the result.

in the case of a young lady, with whose parents I Be not hasty to mock—cultivate not the sarcastic smile. Remember the persecuted sages of other sertion, but I hereby hand it to you, that you may be found-should the dread silence of the grave be broken-should the bereaved be comforted with a glad reunion—should Inmortality be brought to But we are not prone to dictate, therefore only light—all as a result of these manifestations of counsel and advise. We point to the Lamb of glad reunion-should Immortality be brought to

> Yes-Custom is King. Science bows its august head to this shapeless monster, with as much complaisancy as the Catholic to his crucifix. Religion is his court-fool, ready at his beck and call, to sanctify the ridiculous and the unholy; and Truth dejected and broken in spirit by his threatening proclamations and past injustice, trembles like a subjugated peasant at his footstool.

Shal! we longer submit? Up brothers! The alad time is coming! Light is breaking! Our deiverer is at hand! The tocsin of liberty is sounding! Be firm-be true to thyself and to truth, and all will yet be well! Man will yet be redeemed from this debasing thraldom and in the invi gorating atmosphere of Truth will be free and

garbed as an angel of light—beware of him! Selfishness has destroyed more than one of

bored in the same place; and left, through the him ere he becomes formidable. It is easier to ceased Episcopal clergyman of New Orleans. clear an acre of saplings than to fell the giant oak Look around thee-be not weary with watching. Pawgatuck—on Sunday morning. There I lectur- The moment of confidence is the moment of danger. A. C. McC.

Philadelphia, Nov. 24, 1855.

For the Christian Spiritualist. PRACTICAL CHRISTIANITY.

agree or agree with them in their opinions.

The toleration which their Master enjoined upon them is never called into exercise. They con- for such a skeptical manifestation as the above, sider it their duty to impinge all who doubt the since speaking mediums are now numbered by truthfulness of their position. Unlike their Leader they refuse to allow him who casts out devils in Jesus' name, and follows not after them, to work the miracle of love and mercy. They deplore the THE NORTH WESTERN ORIENT.loss of Spirituality in the Church, but neglect the means which will restore it to their embrace. They set aside the weightier matters of the law, and seek to make atonement therefor by substituting the trivial performance of foolish ceremonies. forty-six pages of well assorted and well printed Forgetting the principles of love and justice, they matter. The articles of the present number, for claim to be the lights of the world.

In their lives they exhibit the darkness of pasto glass over their religious duty with the smooth voted to the cause of Reform, in every department," acknowledge is just, wise and attainable.

The Christian condems the world, and the world condemns the Christian.

What is to be done? What is to be the result strumental in saving souls from sin and pollution? Numbers and names do not constitute virtues. If that churchmen oppress the poor and bind the weak. Then, of what benefit would it be to the PUTNAM'S MONTHLY MAGAZINE, for December. New world if all were within the pale of Church membership? Some slight changes would occur, but would the principles of true love animate every

The little child of Simplicity in the Church is larity. Where then is the reformation in convert-The king's folly is wisdom to this class. The ing the world to the present state of Christian civilization?

Jesus would not be able to distinguish his professed followers to-day by the name which they bear should he return to claim his subjects. tion is unbounded. Custom is King, and the ages His pure eye perceives no difference between one reveal no greater lessons of homage than that offer- enshrined within the heart of the Church and one ed up-yea, even by popular science, to this most in the battle of the world, were each in the same sphere of life and action.

The principles which govern His kingdom are man would dare any other than the common beaten justice and truth. This government was and is track? The adventurer is a confirmed mad man, administered through him in all its justice-loving The free thinker is a dangerous fellow-beware of exactness. Mary, His mother, could not receive him! As you value your stereotyped ideas and from her son more than the share due to her merit.

Scrupulously exact was he in all his judgments; Kite flying was a strange past-time for an old man, and where are his disciples in their imitation of and a philosopher. But when, as a result of that his faithfulness? No darker stigma can be heaped simple beginning, the fury of that lightning was upon a people or sect than this-that they follow

magnitude, until the world from its most distant their homes to herald in a Saviour's birth, if that Is there not sufficient truth in the world to redeem The world has had many such mad men. Christ it if it was only practised? Then what can a new

Spiritualists desire to outdo, outshine and out-They are the light of the world, the hope of the sphere the Christian in his efforts and success, he age. We would rather see the world one rast must do it, through the one only way of-practice!

runner of health. Stagnation is death. Better the his footsteps. He likewise teaches purity in heart, power. The placid lake is pretty to the gaze, but truths, which he so zealously promulgates, and for the lack of which he so indignantly condemns the

> This is the truth. Do not despise it. We do not wish to extenuate or censure the actions or conduct of any, but we wish to point the Spiritualist to the rock on which has been wrecked the

We would suggest to the Spiritualist that he love his enemy-the Christian, and moreover that he seek not his own good, but another's—that he would direct to him his labor of love and mercy, compassionating his condition, and perseveringly endeavoring to reclaim him from his wanderings. The great Apostle said, "I count not my life The present owner of the Bible containing the record, is his son—now residing in Mystic, Conn. A silly thing it may seem to be—a work of dear to me, if so be, I can win souls unto Christ."

A silly thing it may seem to be—a work of dear to me, if so be, I can win souls unto Christ."

Then let the Spiritualist also forget his own life in bringing to Christ, Christ's own, for whom he came, to seek and to save.

Let him be softened towards the offending days, who now receive the universal homage of Christian, and pity his deplorable state, and that men. Should these succeed, and the great unknown he may not become like him, dead and cold in good works humble instead of seeking to exalt himself over those less highly favored.

God as the sure ensign of liberty. We erect a standard on Zion's Hill. We destroy it not, but invite all to rally around it, and to raise it higher so that all nations shall behold its white flag floating o'er sea and land, and all Heaven shall rejoice in the knowledge of the sight, that all people are redeemed beneath its freedom. E. E. G.

# THE LAST REFUGE OF SKEPTICISM.

The Yates County Whig, published in Penn Yan, N. Y., Nov. 29, informs us that:

On Sunday last a large and respectable audidium residing at Prattsburg. Mr. Jackson came society. Guard carefully this promising Zion. Be jealous here under the auspices of S. A. Johnson, Esq., to all intrusions of the evil one—though he come and Dr. J. W. Potter of Prattsburg.who are well and Dr. J. W. Potter of Prattsburg, who are well known Spiritualists of that place. The Medium in the delivery of the address purported to be watered by tears. Heaven's efforts at man's redemption. Let it not in the delivery of the address purported to be destroy this. The monster is in our midst. Throttle under the control of Rev. Thomas Scott, a de-

from its denunciation of sects, and its heterodox me can never weary nor decay.

PRACTICAL CHRISTIANITY.

The warmth with which the advocates of the Christian Religion defend their theory, and the practical use they make of its doctrines, bear no parallel. Their views correspond with their internal conceptions of right and wrong, therefore is, that he repeated adthey are inefficient to enforce their own teachings.

They seek to become acquainted with the principles of God's government, and yet overlook the most important law which he has instituted, viz.:

"Love one another." In their professions of faith they assume the right to judge all mankind, and tondered the propositions it could but be generally admired.

The Medium is but a boy, of quite limited intellectual cultivation. The conclusion to which we are driven, therefore is, that he repeated admirably well what was committed to memory, or his doctrine of Spiritual influx is true. If true, it is a truth of great magnitude. If false, it is a killfully-managed imposition.

When we plant a hard cold seed in the ground, we hold it not a thing impossible that God should draw forth of it, by His warmth, and dew, and quickening power, a new plant, perfect in all that condemn or exonerate from blame those who dissimultations and God's and the doctrines of the Christian Religion defend their theory, and the propositions it could but be generally admired.

The Medium is but a boy, of quite limited intellectual cultivation. The conclusion to which the series for Children. By Emily Gay, Hopedale, Mass. A series indications thereof? As well mights: thou abolish an evil, simply by removing the left of think by stopping thy watch to stop the march of time. In evils, as in tares, the root must be eradicated.

Now received and for sale at the Office of The Christian Propositions of European Cannot in the left of think by stopping thy watch to stop the march of time. In evils, as in tares, the root must be eradicated.

Now TEAL MENOLEY OF THE OBJECTIONS as also the conclusion of the received manking and think by stopping thy watch to stop the march of

and spiritual death.

We can hardly conceive the necessity, however, thousands and tens of thousands in this country.

#### NEW PUBLICATIONS.

This somewhat ambiguous heading is the title of a 'Monthly Miscellany,' just started in Waukegan, Ill., is becoming perfected, and presently will break its which is to be conducted by a committee of Spiritualists. It is published in book form, and contains the most part, are selections from other Spiritual fly. Yet there is no apparent life in the egg! publications, which we suppose to be consequent sion, error and superstition, mingled with so much on the necessity of a "first number." Doubtless ostentatious display that their hypocrisy is made it is the intention of the "committee" to give a fair the process of germination—the means by which the more conspicuous and revolting. Thus they share of original matter in their after issues. The life puts on new and higher forms—the renewal of publish their own shame and disgrace. Denying publication of the Orient is to be simultaneous in being. all the practical teachings of Jesus, they attempt | Chicago and Waukegan, and "its pages will be dethe necessity of pure lives and holy examples, they to "the several subjects embraced in the Harmodo not attempt to reach the standard which they nial Philosophy." The following from the "Prospectus" will give the necessary knowledge to all. who may wish to become better acquainted with the teachings of the Orient. The Prospectus says: "Our readers will be kept posted upon the current events of this counter antagonism? Who shall arise and decide betwirt the two? In which lies the Europe.

> while claiming our right to unrestricted liberty, we shall ever accord freedom to those who differ with us, and desire a place in our pages to set forth their sentiments, when canlor, sincenty, courtesy and a moderate degree of ability

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J. N. BRUNDAGE, Publisher."

York: Dix & Edwards, 10 Park Place.

The contents of this number can hardly fail of Winter Night;" "Hesperus;" "It Might Have Been," and "The Lost Lamb;" with facts and figures for the practical in "The Armies of Europe" Niggers," and "Among the Mormons," (concluded.) While analysis and criticism has charms for the esthetical, in "Longfellow's Song of Hiawatha," and "Thackarey as a Poet." The mirthful and fun-loving will laugh and grow-happy-at "The Virginia Springs;" should he fail of such pleasure, when "Living in the Country," contemplating 'The Coming Session." While the anxiously excited and mystified many, will be consoled, in learning the nature and character of "Beneto Cereno," for that exciting and well-written story is concluded. Besides these, there are other articles,

on American and European literature. Take it all in all, it is a fit number to close the old volume: and inspire reasonable minds with a desire to subscribe for the new. Terms, \$3 a year. THE WESTMINSTER REVIEW for October, New York

which abound in descriptive scenes and facts in

Natural History. And lastly, though by no means

least, a well chosen collection of "Editorial Notes"

The Westminster Review for October, New York:

Published by Leonard Scott & Co., 79 Fulton

Street.

The catholicity, rationality, and practicality of this Review are so generally known, that the fault must rest with the fragmentary education of the people if it does not become, ere long, the Review of the age, for its contents usually interest and instruct the thoughful reader, as the manner and matter of its articles have "that within, surpassing matter of its articles have "that within are vere the dead with that distinctly borne in mind that distinctly b matter of its articles have "that within, surpassing rience of the past year and a half, but suggested show." The current number is well worth the by the consideration, that those who may wish thoughtful attention of all interested in the great questions which underline the issues of the age, as its should, avail themselves of the services of other articles have a general, if not a direct, bearing on the theologies and moralities of our popular civilization. Of special interest and importance are the articles "The Position of Women in Barbar ism and among the Ancients," "Evangelical Teachings-Dr. Cumming," "Drunkenness not Medium. The work is beautifully electrotyped, Curable by Legislation," and "The London Daily contains 550 pages, octavo, and two splendid steel much desirable good sense, which are timely con- latter has written an elaborate introduction and tributions to the controversial issues of the age. appendix to the work. 'Theism." "Marens Tulleus Cicero," and the notices of "Contemporary Literature," are of a more worthy the attention of the lover of truth, or the Society for the Diffusion of Spiritual Knowledge," observer of progress.

#### For the Christian Spiritualist. SCRAPS.

The great mission of Jesus was to teach and exemplify the necessity of suffering-the sovereign virtue of Death. Death to ourselves, death to the world, death to everything external is necessary, in order that Love may beget in us the life of God. Even so Christ suffered-was tempted, was buffeted and spat upon; betrayed, by his own professed friend, to enemies who reviled, cursed and slew him; and thus in him was made perfect that fullness of the Godhead which he possessed, and thus He became the medium through whom the Eternal Love of the otherwise unrevealable Father-God was transmitted to the human race.

Love is the pivot on which life turns—the centre of that great wheel of circumstance which revolves eternally. It radiates from the heart of God, forming that grand circle which quickens the universe, and with its living, brooding principle, invests all forms with life, and joy, and harmony.

Some one remarked to me, that evil being agitated becomes greater. Even so-and it is well. God so removes evil from the earth. Do not thunder and lightning purify the air? So do moral ence assembled at Washington Hall, and was ad- thunder-bolts and fire of heaven make clean the dressed by Mr. George Jackson, a Spiritual Me- Spiritual atmosphere, and abolish the impurities of

> Do not the flowers grow when they drink in the rain-drops? So do virtues flourish when they are

was evidently the work of no inferior mind. Aside Joy in lifef that which is immortal and God-like in

here, professedly free to all denominations, and practical use they make of its doctrines, bear no tellectual cultivation. The conclusion to which the indications thereof? As well mightst thou which the committee having it in charge have, and parallel. Their views correspond with their inwe are driven, therefore is, that he repeated ad-

> condemn or exonerate from blame those who dis- ism ultimates and culminates in moral skepticism pertained to the decayed plant, from which the seed ANSWERS TO SEVENTEEN OBJECTIONS against Spirwas taken.

thread to some leaf or branch, we do not despair, and say "a poor worm has died and found here his grave. We know that the mysterious lifeprinciple is still warm within; that the form alone is undergoing a change, and that for the better. It prison and come forth on wings.

This, too, is a resurrection—a birth out of death.

There is no birth but out of death. Death is

Some say, there can plainly be no resurrection of the body. The soul shall rise and live, but the sophistry of imputed righteousness. Admitting "to the dissemination of Useful Knowledge," and poor mortal body shall return to that dust from which it came.

What then is the body? Is it this grass shell of earth and corruption, which is manifest to our outward senses? Is it that which, when the change comes, is nailed up into the coffin and consigned to

the dust, and the banqueting worm?

Is, then, the hard shell which surrounds the seed, a part of that seed? Does not that shell burst and drop away, and finally decay, when the process of germination takes place? Does not the young bird leave the shell which imprisoned it, to crumble and decay? Is the shell a part of the bird? So it is with the outer shell of the human brief of the days and each of the human brief the dust, and the banqueting worm?

In addition to the above, may be found, at the Bociety's Rooms the following publications by Messrs, Fowlers and Wells. In order to accommodate those residing at a distance, we give the price of each work with the postage added. The postage will be pre-paid at the New-York Post-Office. By pre-paying postage in advance, fifty per cent. is saved to the purchaser. All letters containing orders should be post-paid.

A RIVULET FROM THE OCEAN OF LIFE, an Authentic and Interesting Narrative of the Advancement of a Spirit from Darkness to Light. Proving by an Actual INSTANCE, the influence of man on earth over the departed. With introductory and incidental remarks, By J. S. Adams of Chelsea, Mass. body: it decays, becomes one with the dust again -leaving the true body "emancipate and free!"

What, then, is the body? It is the form of the Spirit. It is the image of God-pure, holy, undefiled by any dead material substance. Thereby we know and recognize individual Spirits. And in proportion as our sight is single to look through interest to "any reasonable mind;" for there is this outer covering of gross flesh, we shall even in this outer covering of gross fiesh, we shall even in this life see the true inner form of every man—the development of his interior being. The time is coming—I had almost said now is—when all men shall see and know each other, thus: when it shall be as though the body had no prison-walls, and the eye no scales. Then all men will be known of of all men, and God of all, and then every one shall call his fellow—brother. Our bodies are temples of the living God; and shall His temple perish? Shall His "house, not made with hands," decay and mingle with the dust? Nay, verily it shall are the first of the living God."

The time is CDISCOURSES ON THE MINISTRY OF ANGELS: The DISCOURSES ON THE MINISTRY OF ANGELS: The DISCOURSES ON THE MINISTRY OF ANGELS: The DISCOURSES ON THE MINISTRY OF ANGELS: The Lidea of Endless Wrong an Abomination; Self-knowledge of Spiritual Communion; Immortality is Life in God, Hochisedek or Divinity in Man; God will Teach his Greatures. By J. B. Ferguson. Price 15 cants.

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# For the Christian Spiritualist. SPIRITUAL STRENGTH.

BROTHER TOOHEY: The following lines were written by a Spirit, through Mrs. R. M. Henderson, of Newtown Conn., when she was in a sleeping trance state, to one wh had received great afflictions, and even persecutions, from those in earth-life connected with him.

If mortals scoff, and bigots sneer, And earthly ties all disappear, Still raise thy heart to heaven above, For God, thy Father, rules in Love. What though thou walkest thro' the fire Of hitter hate and deadly ire, 'T will but consume the clouds that roll Like heavy burdens round the soul.

"T is vain to seek for peace below, For earthly things bring care and woe; Though sorrow cries, Let pass the cup, Hope bears the fainting Spirit up

If thou thy heavenly call obey, Wisdom and love shall guide thy way And angels waft thee to that shore, Where error wars with truth no more BRIDGEPORT, Nov. 15th. 1855.

#### GOING HOME.

We said that the days were evil, We felt that they might be few, For low was our fortune's level, And heavy the winter grew; But one who had no possession Looked up to the azure dome, And said, in his simple fashion, " Dear friends, we are going home

This world is the same full market That wearied its earliest sage : The times to the wise are dark vet. But so hath been many an age: And rich grow the toiling nations, And red grow the battle spears, And dreary with desolations Roll onward the laden years.

What need of the changeless story Which time hath so often told, The spectre that follows glory, The canker that comes with gold-That wisdom and strength and honor Must fade like the far sea foam, And Death is the only winner! But, friends, we are going home

The homes we had hoped to rest in, Were open to sin and strife; The dreams that our youth was blest in, Were not for the wear of life; For care can darken the cottage As well as the palace hearth, And birthrights are sold for pottage. But never redeemed on earth.

The springs have gone by in sorrow. The summers were grieved away, And ever we feared to-morrow, And ever we blamed to-day; In depths which the searcher sounded On hills which the high heart clomb Have trouble and toil abounded-But, friends, we are going home !

Our faith was the bravest builder, But found not a stone of trust: Our love was the fairest gilder, But lavished its wealth on dust ;-And time hath the fabric shaken, And fortune the clay hath shown. For much they have changed and taken But nothing that was our own.

The light that to us made baser The paths which so many choose, The gifts there was found no place for The riches we could not use; The heart that when life was wintry, Found summer in strain and tone, With these to our kin and country :-Dear friends, we are going home

#### MRS. CHILD'S NEW WORK ON THE PRO GRESS OF RELIGIOUS IDEAS.

The following is Mrs. Child's "Preface," to her recently published work\* on the "PROGRESS OF RE-LIGIOUS. IDEAS THROUGH SUCCESSIVE AGES." We copy it, in hopes the excellent sense it contains, may induce the reader to become better acquainted with the writings of Mrs. Childs, as we have long considered her of the Spiritual family, since she has ever been able to find "tongues in trees, and found "the true, the beautiful, and the good" consciousness as well as in her religious belief, that "God is no respector of persons." The following not only teaches the method she used in obtaining these, but modestly enough, informs the reader what he may expect to find in the work referred to El. Ch. Spt.

I would candidly advise persons who are conscious of bigoted attachment to any creed or theory, not to purchase this book. Whether they are bigoted Christians or bigoted infidels, its tone will be likely to displease them.

My motive in writing has been a very simple one. I wished to show that theology is not religion; with the hope that I might help to break down partition walls; to ameliorate what the eloquent Bushnell calls 'baptized hatred of a human race.' In order to do this. I have endeavored to give a concise and comprehensive account of relipage. The period embraced in my plan extends from the most ancient Hindoo records to the complete establishment of the Catholic Church.

While my mind was yet in its youth, I was ofthey habitually covered apparent contradictions and absurdities, in Jewish or Christian writings, with a veil of allegories and mystical interpretation, while 'childish fables,' or 'filthy superstitions.' I was well aware that this was done unconsciously, under the influence of habitual reverence for early teaching; and I was still more displeased with the scoffing tone of skeptical writers, who regarded all religions as founded on imposture. Either way, the one sidedness of the representation troubled my strong sense of justice. I recollect wishing, long ago, that I could become acquainted with some good intelligent Bramin, or Mohammedan, that I might learn, in some degree, how their religion appeared to them. This feeling expanded within me, until it took form in this book. The facts it contains are very old! the novelty it claims is the point of view from which those facts are seen and presented. I have treated all religions with reverence, and shown no more favor to one than to another. I have exhibited each one in the light of its own Sacred Books; and in giving quotations, I have aimed in every case to present impartially the beauties and the blemishes. I have honestly tried never to exaggerate merits or conceal defects. I have not declared that any system was true, or that any one was false. I have even avoided the use of the word heathen; for though harmless in its original signification, it is used in a way that implies condescension or contempt; and such a tone is inconsistent with the perfect impartiality 1 have wished to observe. I have tried to place each form of worship in its own light; that is, as it ap-

\* New York: Published by C. S. Francis & Co., 252

lapse of ages. The process has been exceedingly nishes the most curious chapter in the strange history of mankind.

I offer the results of my investigations with exlittle value on any thing the world can give or take away. But I have been oppressed with anxiety. lest I should not perform the important task in the right spirit and the most judicious manner. I have conscientiously tried to do it with great care, fearless truthfuluess, perfect candor, reverence toward God, and tenderness for human nature. I have sought out facts diligently, and stated them plainly; leaving the reader to draw his own conclusions freely, uninfluenced by suggestions from me. The inferences deduced from my statements will vary according to the predominance of the reverential or the rationalistic element in character. I have contented myself with patiently digging out information from books old and new, and presenting it with all the clearness and all the honesty of which I am capable. To write with the unbiassed justice tangles and obstructs the path, when the soul directly through and over the opinions of the age in which one lives. I have not done it sarcastically, as if I despised them; because such is not my feeling. I have done it in a straight-forward, quiet way, as if I were unconscious of their existence. I forsee that many good and conscientious people will consider it a great risk to treat rellgious history in that manner. If I could have avoided giving them pain, and at the same time have written with complete impartiality, I would most gladly have done so. For myself, I have firm faith that plain statements of truth can never eventually prove in

iurious, on any subject. Milton has expressed this conviction with rare eloquence: "Though all the winds of doctrine be let loose to play upon the earth, so Truth be in the field, we do injuriously to doubt her strength. Let ed with "The Lily Wreath," published as a gift book her and Falsehood grapple. Who ever knew Truth last year, will be pleased to learn that another put to the worse by a free and open encounter? Methinks I see in my mind a noble and puissant in December, by Brother Marsh, of Boston, entitled nation rousing herself like a strong man after sleep, and shaking her invincible locks. Methinks I see her as an eagle viewing her mighty youth, and kindling her undazzled eyes at the full mid-day beam; purging and unsealing her long-abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous flocking birds, with those also who love the twilight, flutter about, amazed at what she means, and in their envious gabble would prognosticate a year of sects and schisms.-What would ye do then? Should ye suppress all this flowery crop of knowledge, sprung up, and yet daily springing up? Should we set an oligarchy of twenty engrossers over it, to bring a famine upon our minds again, when we shall know nothing but what is measured to us by their bushel? Believe it, they who counsel you to such suppressing, do as good as bid you suppress yourselves."

If scholars should read this book, they may perchance smile at its extreme simplicity of style. But of fame has trod upon. I have written for the popular mind, not for the learned. I have therefore aimed principally at conciseness and clearness. I have recorded dates, and explained phrases, supposed to be generally books in running brooks, Sermons in Stones and good in order to present a continuous whole, from the covers up their decay. And when some little bud in every thing." Naturally enough, she has sought same point of view. Doubtless, a learned person of life is fainting, the dews of heaven's sweet plant could have performed the task far better, in many of charity invites some summer breeze to take a in all Religions, for it seems to be a fact in her respects; but on some accounts, my want of learnfreely, when the store-room of the brain is overloaded with furniture. In the course of my investigations, I have frequently discovered that a great amount of erudition becomes a veil of thick clouds between the subject and the reader. Moreover, learned men can rarely have such freedom from any sectarian bias, as the circumstances of my life: have produced in me. It is now more than eight years since I first be-

gan this task. Had I forseen how far my little boat would carry me out to sea, I should certainly not have undertaken the voyage. Unexpected impediments interrupted the labor during three years; but even then, my thoughts and my reading were continually directed toward it. I have been diligent and patient in procuring and comparing facts. from sources deemed perfectly authentic, and I gions, in the liberal spirit of the motto on my title have been scrupulously conscientious in the state- give to her sister blossom. ment of them. I may have made mistakes; for it is not easy to arrive at the exact truth amid a mass of obscure and often contradictory statements. But I have done my best; and if there are errors, they fended by the manner in which Christian writers have not proceeded from intention or from carelessformation on specified subjects, and inquired of good cheer to others. them what were the best books to be consulted. I have sometimes condensed quotations, for the sake of brevity, but I have never misquoted, or misrep-

resented. I am not aware that any one, who truly revernced Christianity, has ever before tried the experiment of placing it precisely on a level with other religions, so far as the manner of representation is concerned. Even wise and candid men, more or ess unconsciously, adopt a system of withholding

peared to those who sincerely believed it to be of the progress of religious ideas, it was necessary to divine origin. But even this candid method must describe the prominent characters and external inas it is by a modern mind, so foreign to ancient had rounding Spiritual atmosphere affects the formation iforever. bits of thought, and separated from them by the of all opinions. I have therefore endeavored to show what degree of preparation there was, in the interesting; for the history of the religious senti- Jewish and Gentile world, for the coming of Chris- this blossom till we meet again. ment, struggling through theological mazes, fur- tianity, and then what kind of resistance it met, internally and externally. I may have misunderstood some theological statements; for it is not easy to draw a continuous thread from the tangled treme timidity. Not because I am afraid of public skein of polemical controversy; which constantly opinion; for I have learned to place exceedingly reminds me of the Scotch definition of metaphysics: 'It is ane mon expleening to anither what he dinna weel understand himsel.'

The perfect openness with which I have revealed many particulars generally kept in the background, will trouble some devotional people whose feelings would not willingly wound. But I place great reliance on sincerity, and have strong faith on the power of genuine Christianity to stand on its own internal merits, unaided by concealment. My own mind has long been desirous to ascertain the plain, unvarnished truth on all these subjects; and having sought it out, I felt prompted to impart it to those who were in a similar state. Those who wish to obtain candid information, without caring whether it does or does not sustain any favorite theory of their own, may perhaps thank me for saving them the trouble of searching through large and at which I aimed, I was obliged to trample under learned volumes for scattered items of information. my feet the theological underbrush, which always and if they complain of want of profoundness, they may perchance be willing to accept simplicity and strives to be guided only by the mild bright star of clearness in exchange for depth. In order to do religious sentiment. It is never pleasant to walk justice to the book, if read at all, it ought not to be glanced at here and there, but read carefully from the beginning to the end, because the links of a continuous chain are preserved throughout.

> Constant reference to authorities would have loaded the pages with notes, and uppleasantly interrupted the reading. I have therefore given, at the end of the volume, a list of the principal books I have used, which can be examined by any one who doubts the accuracy of my statements.

Sustained by conscious integrity of purpose, and having executed my task faithfully, according to the best of my ability, I quietly leave the book to its fate, whether it be neglect, censure, or praise.

ELEGANT GIFT BOOK FOR SPIRITUALISTS Those who were so much interested and delight volume from the same source, will be issued early

" The Boquet." We make the following selections from a few pages of proof-sheets with which we have been favored. The Guardian Spirit describes the various beauties in the garden of the soul :-

HUMILITY. Humility is the flower I bring to-night. Let us plant it anew in the soul, for it is the sweetest flower that grows in the paradise of God. It opens so tenderly for the dews of heaven; it unfolds so gently, so quietly. While gayer buds are blooming, and taller plants are waving proudly in the breeze, waiting the admiring gaze of travelers, this lowly plant, humility, is sending out its rich and weet perfume that the more ambitious blossom

oses in its towering aspiration. To keep the spirit humble and lowly, is a truth that is written on the tablet of every soul; but the ambition of time often obliterates it. He that walks lowly shall gather many pebbles that the aspirant

There is another tender blossom that I would bring. It is the running, clinging flower of charity. understood, because I know there are many intel- How deeply painted, how beautifully dyed by the ligent readers not familiar with such dates and sunbeams of righteousness it grows. How tenderphrases, and who cannot conveniently refer to cy- ly it looks out on the smaller blossoms, and bends clopedias or lexicons. I am aware of having in- its head that they may catch its sweet, soft fraserted very many things which are perfectly well grance; and then when autumn sears its neighborknown to every body. But this was unavoidable, ing plants, it kindly scatters its leaves on them and leaf whereon some dew drop rests, and bear it to ing is an advantage. Thoughts do not range so the parching bud. This blossom never dies; it scatters its leaves and blooms again. Blest flower of charity!

# SYMPATHY.

Another is the full-blown bud of sympathy. A beauteous flower of the soul. Its roots are so interwoven and twined with all the flowers of earth, that it takes from the vital force only to send back again when their winter comes. It is a bright spring blossom, whose currents run deep through the soil, and infuses its little drops of life that other flowers may spring up to earth brighter and more beauteous for its kindly aid. Its power is all unseen; it runs along the clinging roots and holds them in a mighty grasp, and thus some distant rose is blooming and growing from the long-continued force that the spring-flower of sympathy sends to

# HOPE.

There is yet another brilliant bud called hope. ed to the light so as to catch the golden rays that usually describe other religions; for I observed that ness. I have not asked any person what I should linger on it, and to keep them there in its bud-like say, or how I should say it. My natural love of embrace. Were it all unfolded, the rays would freedom resisted such procedure; and, foreseeing pass off, and so when the night comes gathering that I might incur unpopularity, I was unwilling to on, and other blossoms have folded in their leaves the records of all other religions were unscrupu- implicate others. I have, therefore, merely stated of repose, the brilliant hope bud has retained the ship him. Then they had prophets, prophetesses.

> buds and blossoms that grow within the soul of the gifts were taken from them, and given to the state, that since the beginning of these letters, I man. It is the flower of love.

LOVE.

#### 'T is all unfolded to celestial light, 'T is always blooming to the child of night.

Its fragrance is the gathered perfume of all other ing a cause. The followers of all religious practice mighty and growing that it reaches out beyond the and more progressed and advanced condition. parison with others, if all the weaknesses were neighboring souls. It runs and mounts the highest gifts were restored. They again had prophets, proprominence on the other; if all the excellencies mighty growth, for it is watered by seraphs. An healing the sick, speaking and interpreting tongues, grub up the noxious weeds that grow around. were rendered conspicuous on one side, and kept gels, bright angels prune it. Divinity himself hath and the Apostles, Evangelists, and Elders received Bigots and hirelings must be lashed with the rod out of sight on the other. I have tried to avoid this planted this heavenly flower of love. Long may wisdom and knowledge, and with their qualifica- of truth first. tendency. I have given beautiful extracts from its perfume fill our souls; forever may its sweet- tions the Gentiles, who possessed the kingdom, Platonic philosophers and from Christian Fathers, ness abide. It is the flower of eternity. There is were blessed and endued with Spiritual blessings I have portrayed the benevolence of bishops, with- not a human garden without it. It grows in the and the signs followed those who believed. They out veiling their ambition or intolerance. I have conservatories of archangels; it creeps over the have lost them long since. Lo! where are they not eulogized any doctrines as true, or stigmatized bowers of scraphs, and is planted by the but of the now? The church (if it can be found) nor their planted a grove of oaks. And the sun shone, and any as false. I have simply said so it was argued, demon. Let us traverse creation, and the universe, thousand and more sects have a gift. In this dawn-the dews fell, and the winds breathed upon them, method by which complete impartiality could be every where a native plant. It goes twining around the church organizations (who have the form and ful and the seed was good. Then went the "Magthe borders of creation. It runs in spiral beauty deny the power,) the people have inspirations and ter of Life" away joyfully, and said in his heart,

it a leaf from the love plant. Let us nestle in speak in diverse tongues and heal the sick.

From the Spiritual Messenger. MAY BE COMPARED WITH MODERN REV-ELATIONS.

er, 1st, 2d, and 3d verses, A. D. 96.

1st verse.—The revelations of Jesus Christ, which God gave to him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel (a Spirit of one of

the Prophets) unto his servant John. 2d verse.-Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3d verse.—Blessed is he that readeth, and they these things which are written therein, for the time is at hand. Rev. chapt. 22d, vs. 6th.—And he said unto me

God of the holy Prophets sent his angel to show unto his servants the things which must shortly be Chapt. 22d, v. 8th.—And I John saw these things and heard them. And when I had heard

the angel which showed me these things. Chapt. 26th, v. 9th.—Then saith he unto me, see thy brethren the prophets, and of them which keep the sayings of this book: worship God.

The above revelation was given A. D. 96, accordng to bible chronology. Christ died A. D. 33, came from God to Christ, from Christ to his angel, (the Spirit of a prophet,) from the angel or Spirit to John, (the medium living in the flesh,) and from John to the people and 7 churches.

The more we hear, read and examine, the greatthat the bible proves Spiritualism, and modern or the ministration of Angels or Spirits who a country road, some distance from home, where I are different only in degree of advancement, had never been before. I had engaged to address elevation and intelligence; the higher commu- an audience on the following day, on the subject nicating to the lower, coming to us, through of Spiritualism. My mind was far from easy, for I media, in this life, who by peculiar mental and was a novice in the art of public speaking, and I physical condition, have the gift of discernment of presume I felt very much as Jonah did when he gentle dews and the fragrant winds grew up tall, and Spirits and can communicate from them. This run away to Joppa instead of going to Ninevah to power with other Spiritual gifts, were possessed by stir up the natives. I know I felt more like looksome, under the Mosaic or Jewish dispensation, or ing down a whale's throat, than like facing an age; and continued with them, until by disobe- audience. While debating the question in my mind, dience and a breach of the covenant, the kingdom I was startled by a noise above, and before I had was taken from them and given to the Gentiles. time to look up, a white dove alighted on my mentary sectarian party organizations, have none form and deny the power. The scriptures and his next day if it split me. tory refer to four distinctly marked Eras, ages or dispensations, two have passed, we are in the third, and the glories of a Spirit world are fast opening to a benighted world.

which we are in the close of) is the christian or sively. gospel. "And the fourth or bright day long exlaw, and a law unto themselves. The works of perceived, of the essential perfections of God, and terwards. the fundamental principles of moral obligation, notwithstanding they worshiped many Gods, consulted oracles and temples. I doubt not Spiritual comprevious to the days of the Prophets, and no por- times. tion of mankind have ever been wholly destitute of Lady, I would gladly continue as I first intended, character and fundamental principle of moral truths the minds of their posterity.

dition, and were taught there is one God, to wor. kingdom.

Christ came, the Mosaic or Jewish dispensation

'T is my flower, 't is thy flower, 't is creation's and eternal progress, and we are taught the manner the air, and crowning the plains with beauty. By T is my nower, the thy nower, the creation of it. By analogy we may expect a restoration of when he was gone there came one whose name is divine origin. But even this candid method must describe the prominent characters and external inblossom of love. Let us take this hower at part
in the gifts fully, already they are partially given, Ignorance, bringing with him his son who is also
necessarily produce a very imperfect picture, drawn fluences which modified their growth; for the surng, let us bring it at meeting, and let us wear it the gifts fully, already they are partially given, Ignorance, bringing with him his son who is also
from we have thousands of media for Spiritual light called Superstition. And these two here for we have thousands of media for Spiritual light called Superstition. And these two built a high When humanity cries for a blossom, we will give and intelligence; some prophesy, discern Spirits, wall of iron around about the young and tendent trans and they are the are they are the are they are the are they are the

Let us preserve the unity of the Spirit, in the bond of peace, and be passive and harmonious, strive for good works, cultivate the Spiritual printed dews and the sweet air of heaven could GOD REVEALS HIMSELF TO US NOW AS ciple, the inward teacher, seek light, appropriate not reach them. And when they had done EVER EEFORE,—BIBLE MANIFESTATIONS and live up to the Spiritual teachings of the high these things, they spake unto the trees, saying advanced intelligences of the heavenly spheres, and "Oh trees, ye are free, and have power over you. so increase in happiness, wisdom, knowledge and selves, to become whatsoever ye will. Now, the See St. John, the Divine's Revelations, 1st chapSpiritual perfection, and we may deserve to have fore grow strong and straight. Let your rought the strong strong and straight. and retain the gifts. Spirits assure us they are strike deep into the earth, and let your branches able and delight to impart to us all useful intellitower aloft into heaven." And the trees strong gence, that we are prepared to receive.

DAN GANO.

#### [For the Christian Spiritualist.] LETTER NO. IV.

To Mrs. Mercy Blanche of Buffalo. Dear Lady: Doubtless, you will be surprised to 3d verse.—Blessed is he that readeth, and they that hear the words of this prophecy, and keep find what a wonderful change has come over the the wall about them, and taken away the light, and the circumstant of the company and the circumstant of the company that he can be a sent that the day and the circumstant of the company and the circumstant of the company that the company are the company that the company are the circumstant of the circumstan spirit of my dream. You have known me when I the dew, and the air, saw it, they cursed the tree was an inveterate disbeliever in all matters of in-because they did not grow straight, and beautiff was an inveterate dispensed in an exercise and strong, saying, "Why cumber they to spiration and reversation, in fact of them, and cut them tangible Spiritual nature Now, you will ask, "is it ground? Let us fall upon them, and cut them these sayings are faithful and true; and the Lord possible, my old friend, attaches any importance to down, and cast them into the fire everlasting." possible, my old friend, accounts any old frie the universe without a use and purpose. Dreams designs, they lifted up their eyes, and behold! afar the universe without a use and purpose off they saw the Master of Life coming that way. have a significance, and 1 judge that way. thing else by their intrinsic merits and by the And when they saw him they were sore afraid, beand seen, I fell down to worship before the feet of amount of evidence afforded in the case. I am cause their deeds were evil, and they fled, leaving thou do it not: for I am thy fellow-servant, and of calling your attention to the little incidents that their axe upon the ground. make up the sum total of human experience.-There is a "still small voice" in the rivulet and the wind, and the spring violet can talk, and the birds the midst of the boughs of the trees which he had are connecting links in the great chain of events planted. And when the Master of Life heard the therefore it was after Christ died 63 years, and that connects Deity with every particle of the universe. Birds possess the rare gift of masic, and with compassion within him. And he took the birds are acted upon by human sympathies and with a strong arm he smote the walls of iron which emotions. Birds are mediums. Their nervous Ignorance and Superstition had built about the sytsems can be controlled by psychological influ- trees, and broke it in pieces, and he tore down the ences. This I know practically. I have studied the stones from off the ground at the stone s er evidence we find that God's laws are perfect and birdology from boyhood. A few short notices of unchangeable, governed by cause and effect, and this point of my subject, will be sufficient. The winds of heaven were no more excluded from them. first is an item in my own experience, and one to revelations throw light on, confirm and explain which I attach very little importance. If it had they prospered, and the trees grew and flourished much that is obscure in the bible. God is now re- happened in a distant part of the world eighteen vealed to man as ever he has been, through his hundred years ago, it would read large on paper the evil works of Ignorance and Superstition, could works, and by words through ranks of Angels now. About three years since, I was walking on

The primitive church, in days of the Apostles, pos- head, and cooed, and pecked my hat, while I was sessed the gifts during their obedience; where are walking forty or fifty rods. I am sure it was these gifts now? The thousand and more frag- nothing but a dove, for I saw it fly away over the fields. For some reasons not easily explained, I of them, not one of them has a gift: they have the grew bold at once, and determined to speak the The next case for consideration is found in the confession of Andrews Hall, who was executed in or we may say, we are in the transition state, its this city for the murder of an aged couple in Pe-

close; and the fourth, called in the bible the distersburgh in this county. He states that when pensation of the fullness of time is now dawning, he approached the house where he committed the murder, a large bird hovered around his head, then passed in advance of him, and perched on the The first may be termed the Adamic-or Patriar- fence. After he had passed it, the bird repeated chal, the second the Mosaic or Jewish, the third the movement, and so on several times succes-The third case of reference is still more remarkpected and hoped for by mankind" is now dawn- able. A canal boat was lying in the basin at Port linked together in a series of events, may for

ing and is termed in the Bible the dispensation of Schuyler, below West Troy. The captain's wife the fullness of time, also called the New Jerusalem, went on deck to look for her little boy, who had coming down from God out of Heaven; the Mille- clambered up the cabin stairs a few minutes benium. The establishment of that kingdom, Christ fore. Soon as she reached the deck, a small brown taught us to pray for; God's reign of righteousness | bird fluttered and screamed around her, then | on Earth; all which refer to the same period. In alighted on her shoulder, and repeated its piteous each of these dispensations, revelations and inspicry in her ear. Again it flew around her head and rations were given, suited to the condition of those uttered its shrill piercing cry, and then flew upin each. Progression is a law of God. In the first ward in circles, till it passed from sight. The bird dispensation, age or era, they were without the was seen and heard by a number of boatmen and others. The lifeless body of the missing boy was creation and providence afford evidence, if justly fished up by the side of the boat a few minutes af-

Fourth. I was spending an evening at the house of a friend. About twenty Spiritualists were present, including four or five good mediums. Near munications were given them, yet their sources not midnight a bird came in at the open window, and understood or appreciated. God has always made hovered over the heads of the circle, and then setknown his will in various ways from time to time, tled on the carpet. This was repeated several these colors might be found on one leaf; some

a knowledge of divine truths, which he has made through a long chain of events in my experience, known to mankind. The knowledge of the divine illustrating the wonderful connection and harmonious blending of the finite particles of the uni- veins of its foliage. early made known to the ancient Patriarchs, have verse, with the incomprehensible cause that acts had their effect, and can never be obliterated from through each and all. I did intend to lead you the humble roof, smiling tranquilly on their pillows along from step to step among the wild flowers, When the law was given to Moses, written on pointing you to the Spiritual significance of every tablets of stone, by the finger of God; and which thing, and revealing to your mind the fountains of the poor man's home. Indeed, I am not quite sur Its nature is to be, not fully blown but half unfold- came by the ministry of Angels (or by ranks of life and being, that make up the individual and that the idea would have been all fancy—for Char-Angels as translated by Thompson) and in the bear him onward amid the constantly unfolding ty, that brightest Spirit of heaven, was there, and the constantly unfolding ty, that brightest Spirit of heaven, was there, and the constantly unfolding ty, that brightest Spirit of heaven, was there, and the constantly unfolding ty, that brightest Spirit of heaven, was there, and the constantly unfolding ty, that brightest Spirit of heaven, was there, and the constantly unfolding ty, that brightest Spirit of heaven, was there, and the constantly unfolding ty, that brightest Spirit of heaven, was there, and the constantly unfolding ty, that brightest Spirit of heaven, was there, and the constantly unfolding ty, that brightest Spirit of heaven, was there, and the constantly unfolding ty, that brightest Spirit of heaven, was there, and the constantly unfolding ty, that brightest Spirit of heaven, was there, and the constantly unfolding ty, that brightest Spirit of heaven, was there, and the constantly unfolding ty, that brightest Spirit of heaven, was there, and the constantly unfolding ty, the constantly unfoldi same way revelations came to St. John and the 7 glories of an endless life. In your early girlhood, churches of Asia. The Jews had inspirations and I led you among the magnificent scenery of the revelations suited to a higher and progressed con-western forest and by the shore of lake Erie.-Those first lessons from the page of God's own book have carried their influence with you, and waves of humanity, is reward enough for the tree lously analyzed, or contemptuously described as to learned men and women, that I wished for in- rays of the morning, and sends them on missions of seers, discerners of Spirits, and were endued with me, through all the trials and sorrows we have the gifts of tongues, the interpretation of tongues, known since then. Unknown to me, your mind and of healing the sick, and diversities of manifes- had gradually unfolded to a power that could grasp tations, and ministrations of Angels and Spirits .- the "undignified" manifestations of Spirit-exis-There is another blossom that reigns queen of These gifts continued with the Jews until by real tence, now so common by our firesides and in our the mighty host. It is the crown imperial of the son of disobedience and a breach of the covenant closets. And I owe it to the general reader here to Gentiles, a nation bringing forth the fruits of the have sat in a circle in your own house, and heard you say, "I know Spiritualism is true." My mission then with you is done; you have passed was abrogated (the vail of the temple was rent the infancy of mind and can walk alone. My misbuds, the concentration of sweetness, the heavenly from bottom to top,) the Christian or gospel dis- sion is pulling weeds, and preparing the soil for a evidence on one side, and accumulating it on the extract of purity, and it is the plant on which and pensation was substituted and higher inspirations crop. It is pleasant to address a lady—a being of barn, that left much to the imagination, and continuous starting through the substituted and higher inspirations crop. other; as the most honest lawyers do, when plead gels fold their wings and rest. It is a flower so and revelations were given, suited to a still higher gentleness and affection, but I must forego that pleasure, and turn from the path of flowers to the self-deception of this kind. They forget that most garden walls, and creeps along in twining beauty, Then was taught not only there is one God, but thorns and brambles of the bye-ways. There are human beings would seem great and holy, in com- clinging, from its own sweetness, to the walls of life and immortality were brought to light, and the vacant chairs, and sorrowing hearts by almost every hearth stone, and before we can shower the carefully concealed on one side, and protruded into frame work of man's device. Ye cannot stay its phetesses, seers, discerners of Spirits, the gifts of Spiritual rain upon their thirsty souls, we must

#### From the Christian Telegraph. A PARABLE.

And it came to pass that the "Master of Life," and thus it was decided. I knew of no other and we will find love the life-flower; we'll find it ing dispensation of the fullness of time, outside of and the trees began to grow, for the soil was fruit that may brighten the future—flowers that will be

trees, and they scattered many stones upon the ground, and stretched a thick covering over their heads, so that the light and the sunshine, and mightily to fulfill the commandment which had been given to them. But in vain. Some of them withered and died, and others reaching out and struggling in their agony after the light, and the sunshine, and the dews, and the sweet airs of he ven, grew up crooked and became unlovely to look upon. And when the evil ones who had builded Then came the Master of Life, and as he drew

near a sad and mournful sound went forth from voice of their lamentation, his heart was moved axe which the evil ones had left in their flight, and the stones from off the ground so that the light and the sunshine, and the dews, and the gentle And the Master of Life watched over them, and mightily, and became strong and beautiful. Never. theless, those which had been made crooked hr not become entirely straight, but they grew m more crooked and the thick green boughs shot forth luxuriantly and hid from sight their deform. ity, so that they became fair to look upon, and were strong and healthy. And their which sprung up around them, blessed with the glad light of day, and the sweet influence of the straight, and beautiful. So that when the agei trees, their parents were removed by the gentle hand of nature, there remained only a majestic grove of tall and stately oaks which joyfully struck their branches together, and praised evermore the merciful "Master of Life.

DETROIT, Nov. 12, 1855.

#### SPICE ISLANDS

FROM MRS. STEPHEN'S " OLD HOMESTEAD."

The maple-trees shook their golden boughs, as ? they had been hoarding up sunshine for months and poured it in one rich deluge over their billows and restless leaves.

A man must possess fire in himself beforehear kindle up the electricity that thrills the great popular heart.

Home is emphatically the poor man's paradise The rich, with their many resources, too often live away from the hearth-stone, in heart, if not in person; but to the virtuous poor, domestic ties are the only legitimate and positive source of happines short of that holier heaven which is the soul's

There are moments in human life when person tableaux, which stand out from ordinary groupin shadow on the book of destiny.

The all-seeing One, who judges the thought a well as the act, will make no distinction between life drained drop by drop from the soul, and the sent forth at a blow with the red hand.

Neither men nor women become what they were ntended to be by carpeting their progress with relvet; real strength is tested by difficulties.

One night, when it had been raining, in the wis ter-while the great trees were dripping wet-co came the moon and stars bright, with a sharp free, and then all the branches were hung with ice, i the moonshine, glittering and bending low towns the ground, just as if the starlight had all set.

on the limbs, and was loading them down A light wind had followed the frost, and all is mossy turf was carpeted with leaves crimson, great russet, and gold. Sometimes a commingling of i times, as they looked upward, the great branches of an oak stooped over their heads, heavy with leaves of the deepest green, fringed and matted with blood-red, as if the great heart of the tree

were broken and bleeding to death, through all the Could you have seen them slumbering beneath you might have fancied that those little rooms wer swarming with invisible angels-Spirits from pardise that had come down to make a little heaven a train! Talk of flinging your bread upon the way ters, waiting for it to be cast up after many diswhy, the very joy of casting the bread you have earned with your own strength upon the brit

world

The barn was a vast rustic bower that night One end was heaped with corn ready for husking: the floor was neatly swept; and, overhead, the rafters were concealed by heavy garlands of white pine, golden maple leaves, and red oak branches that swept from the roof downwards like a tent Butternut leaves wreathed their clustering gol among the dark green hemlock, while sumad cones, with flame-colored leaves, shot through the gorgeous forest branches. The rustic chandelist was in full blaze, while, now and then, a candi gleamed out through the garlands, starring them! the roof. Still the illumination was neither bri cealed a thousand little signs of love-making, the would have been ventured on more slily had the light been broader.

Occupation! what a glorious thing it is for the human heart. Those who work hard seldom yield themselves entirely up to fancied or real sorrow. When grief sits down, folds its hands, and mourn fully feeds upon its own tears, weaving the dim shadows, that a little exertion might sweep away, into a funeral pall, the strong Spirit is shorn of its might, and sorrow becomes our master. When troubles flow upon you, dark and heavy, toil not with the waves-wrestle not with the torrent! rather seek, by occupation, to divert the dark war ters that threaten to overwhelm you, into a thousand channels which the duties of life always present. Before you dream of it these waters will sent. Before you dream of it those waters come pure and holy, in the sunshine which pene-trates to the path of duty, in spite of every obsta-Some may consider the sketches of Apollonius, Philo, Cerinthus, Plotinus, and others, as irrelevant to the history of Christianity. But in order to trace to the borders, till their fragrance meets to the borders, till their fragrance meets brought te light, and that it consists in eternal life of majestic oaks, waving their stately boughs in his heart, through the centre of the universe, sending out its revelations, still higher, and assur-when I return after many days, behold my eyes included in his heart, through the centre of the universe, sending out its revelations, still higher, and assur-when I return after many days, behold my eyes in beauty ecstatic.

Traces to the path of duty, in spite of every overly through the centre of the universe, sending out its revelations, still higher, and assur-when I return after many days, behold my eyes in beging; and there is one God, that life and immortality are will be glad, for they will look upon a noble grove indulgence of any passion which brings no joy to brought te light, and that it consists in eternal life of majestic oaks, waving their stately boughs in his fellow-man.—Home Journal.