

CRUCIBLE.

SLAVE WHO DARE NOT BE, IN THE RIGHT WITH TWO OR THREE. [Single Copies, 5 Cents

ORE, FOR THE WEEK ENDING SEPT. 16, 1871.

NUMBER 25.

pure and without a spot upon their Character. Now I acknowledge that this is almost ludicrous to treat with sincerity, but I must defend the Holy Bible. He (Hull) referred to the Prophet Micha. iii. 9-11, to prove the corrupt character of the Bible Prophets, which has not the least reference to inspired Prophets, but the false prophets and teachers of those days. Hosea ix. 7, was uttered by a true Prophet against false prophets and teachers who persisted in saying that the threatened judgments against Israel would not be executed against them for their Idolitry. Jeremiah iii, alluded only to the sin of the Tribe of Judah and has not the least reference to any inspired prophet or writer. Isaiah xxii. 7, referring to prophets "erring through wine and strong drink and erring in vision," alludes not to the inspired writers, but to Judah's and Benjamin's degeneracy, along with the ten tribes in their backslidings, &c., which God always emphatically disapproved. Jer. xx. 7, "Thou hast deceived me, should read, persuade me to go and prophesy, and now I am carried to Babylon by my enemies and held in derision, &c. Jer. iv. 10, complains that God had greatly deceived the people and Jerusalem, &c. This is an error in the translation: B. S. Clark and Benson, (acknowledged by all to be the best of authority) say, deceived should be translated, permitted them to be deceived by false prophets, and now carried away by enemies and held in derision. For proof read Isaiah xxx 8-14.

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not hear the law, of the Lord: Which say to the seers, See now; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant."

See also Jer. xxiii. 15-33.

2. As I cannot follow Mr. Hull through all his arguments and quotations, this must suffice to prove the utter baseness of his purpose and wish, to show that all the Prophets were, *Drunken, Lying, Bacchanalia*. In this unblushing perversion of the true meaning of Scripture and to prove a proposition conceived in sin and brought forth in iniquity and to sustain himself by the grossest misrepresentation of the Holy Scriptures. Who with any other motive would dare say that Moses was a Drunken, Lying, Bachanal. Where is there a word said against the character of a Daniel, or Isaiah, or Jeremiah, or any of the lesser Prophets, who wrote the inspired word.

3. Jehovah in view of purposes founded in infinite wisdom, allowed Polygamy for a time and still because David and Solomon, two of the wisest and best men that ever lived, committed one error with women (but repented bitterly) are denounced as corrupt &c., &c. This same modern Prophet stated that there never was, nor never will be a prophecy of the Bible fulfilled, and as he attempted to prove this by bungling over some prophecies relating to the Jews and Jesus Christ, and may have succeeded to some extent in deceiving a few, we will look a little at the same prophecies, in the light of well authenticated history and see if this declaration be true.

4. After Israel had entered the Land of Canaan, six of our tribes stood on Mount Gerizim, and the other six on Mount Ebal, while the

Levites pronounced the curses and blessings on Israel and upon this nation, a miserable prediction was uttered concerning the Jewish Nation. See Deut. xxviii. 45-55. Also 61-64 verses of same chapter all of which *History clearly and fully declares was fulfilled*. Those I have examined Josephus' Book v. Chapter 1, Par. 13, Book vi. Chapter 1. Par. 8, Book vii. Chapter 1. Par. 3, again page 553. Also read Watson's Institutes Pg. 533, on Deut. xxviii. 49-53. Read Kieth pp. 75-76, on the same chapter. Who would have foreseen these events but God? For Prophecies concerning Christ read Cummins on Genesis, iii. 15, Gall. iv. also Jno. iii. 8. Prophecies concerning the Birth of a Saviour Isaiah vii. 14. Behold a Virgin shall conceive and bring forth a son, see Matt. i. 23, Luke i. 31-34. His acts and miracles were prophesied by Isaiah xxxv. 5-9, see Matt. xi. 2-5. The manner of Christ's public entry into Jerusalem in Zech. ix. 9, see Matt. xxi. 1-11. Christ's sufferings were foretold by Isaiah liii. 4-9, see Jno. xix. 1-2. Then Pilate therefore took Jesus and scourged him, and the soldiers took a crown of thorns and placed it upon his head, &c. Also Matt. xxvii. 27-30, Mark xv. 19, "and they smote him on the head with a reed and spat on him," &c. A fact or two relative to his Crucifixion Psalm lxix. 21. See Matt. xxvii. 48, John xix. 29, Mark xv. 36, Psalm xxii. 18. They part my garments among them and cast lots upon my vesture. See John xix. 23-24. There are many other predictions concerning Christ. He predicted his own death and resurrection which were strictly fulfilled.

5. What can be the object of a man as intelligent as Mr. Hull, in the face of facts and all History, to make these broad unqualified assertions concerning the Prophets and prophecy, is a mystery to me, it only appears to be to pull down and not build up; but what possible gain can be expected. If you destroy the Divinity of the Bible with it you destroy all moral obligation to obey its wholesome and Holy precepts and teachings; you paralyze the arm of power that governs in the lower universe (world). The Bible is the grand magna-charta of civil social and moral government, and if you remove this, we are necessarily left to the miserable choice of moral chaos. If the Bible possesses no more divinity than Uncle Tom's Cabin, there is no more moral obligation to yield to its precepts than the precepts of Uncle Tom's Cabin, and what is the logical sequence of this strange, this damaging doctrine. It is this: You can keep the precepts and commandments of the Bible or not, just as you please. There is no moral obligation binding you to do so. There is no voice of Deity Thundering from Sinai's Brow. Thou shalt have no other Gods before me. It is all a grand farce about God holding man responsible for worshipping Idols and threatening to visit the iniquities of the fathers upon the children to the third and fourth generation of them that hate God. This is all a mistake and you and I may enter a Temple in Liberty and set up therein an Idol image and worship it and adore it, and pay our humblest homage to it and laugh the thundering voice of Jehovah to scorn and contempt. Destroy the divinity of the Bible and we have no Sabbath day. You may hammer and plow, weigh and measure, pay and receive all you please on the Sabbath for there is no voice of God speaking against it. You may toil and slave months and years, every day alike and no law of God condemns you. Neither can we

Polemical Department.

FALSE AND TRUE PROPHETS.

REV. J. F. McLAIN'S REPLY.

(VERBATIM COPY.)

DELIVERED AT LIBERTY, IND., SUNDAY, JUNE 11, 1871.

[NOTE.—We suspend D. W. Hull's articles for a few weeks to publish three discourses on Prophecy, one delivered by myself, in Liberty, Ind., last June, then a reply by Rev. J. F. McLain, then our rejoinder. These discourses will be printed in pamphlet form.—ED.]

TEXT.—"All scripture is given by inspiration of God and is profitable, for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii: 16, 17.

"Knowing this first that no prophecy of the Scripture is of any private interpretation, for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Peter i: 20, 21.

1. It is not my purpose to give an exegesis of these passages, but I quote them merely to show the discrepancy between the inspired writers of the Holy Scriptures and of modern prophets and teachers, and to ask which is entitled to the most credit for Truth, my text or this declaration of a modern prophet, who said in the town of Liberty, on Wednesday eve., May 31, 1871, that they—Bible Prophets—were all without exception, *Lying, Drunken, Bacchanalia*. And further, That all Spiritual Media were

complain if our children dishonor us and treat our precepts with contempt, what kind of households would we have. Little *Pandimoniums* our every household circle. If no voice from Heaven spake out from Sinai, "Thou shalt not kill," this civilized country of ours is fearfully cruel in inflicting capital punishment on persons who are found guilty of murder. If this is not a divine command, then capital punishment is purely a human law, and grossly cruel in its nature and inhuman and brutal, and the sooner abolished the better. Again, "Thou shalt not steal." All the thief has to do if there is no divinity in the Bible, is to hide well, avoid detection by our professedly civilized government and steal, officers whose duty it is to ferret you out and bring you to unjust punishment according to our unjust and cruel laws, because God does not hold you guilty, and go on, the more you steal and murder the smarter and more respectable and pure from guilt as the Angels from Heaven. Again, all laws making false-swearing and purgery, punishable in our state prisons are unjust, cruel and oppressive, and a mockery and most shocking to the sensibilities of intelligent Humanity.

6. Neither is covetousness any sin—covet on all your neighbor has, wife and all, and God will not condemn you as he has made no law against it and man should not. Sin being the transgression of law the thief, and adulterer, and murderer, are innocent and surely should not be punished. Yes! Strip the Bible of its divinity, disrobe it of its divine authority and there is no crime committed before the God of all *purity* in adultery, theft, or murder, because there is no law against it. Men and women may throw a *loose rein* across the neck of passion and *spur* up the *baser* passions, and ride on Gallio like into the foulest sluice of human degradation, that their corrupt animal nature will lead them.

7. Ah! yes, I declare before God and this intelligent congregation that this *is* the logical deduction of stripping the Bible of its *divinity*. We confess we have *tried* to arrive at a different conclusion but cannot; neither is a different conclusion *possible* by human reason and intelligence, and with this view and conclusion, which doubtless is correct it requires no great stretch of the imagination to see why it is, that Spiritualism, which seeks to destroy the *divine authority* of the Bible, can go *hand in hand with Free Love-ism*, for there is *no law* to condemn it. They are *twin sisters born of the same parent and nourished by the same food*. Free-Love-ism, cannot exist without the condemnation of well regulated society and of God's law; hence the first towards legalizing this iniquity is to destroy the authority which condemns it, and it at once becomes legal and respectable.

8. Spiritualism makes its grand attack upon the Bible and its *divine authority*, and the Orthodox churches, and spends its main force in that direction. A denial of this fact is of no avail. The fact is too plain to be disputed. But stop says one, although we do not believe the Bible is of *divine authority* we do believe that God has implanted in every one a conscience, on which He operates by *his Spirit* and the Spirits of the *dead* through which source God makes known all His will to man and by which revelations, man has most truly a knowledge of duty and of right and wrong. That God reveals His will to every man in this way. Now in all candor is there any truth in this.

9. Conscience! Conscience! What is conscience? You answer "a sense of right and wrong," and what but education makes *our sense* of right and wrong actions. Education makes us love life and the mother to love the life of her babe more than her own. This same educated conscience leads the mother to the Ganges or Jugernaut as her God to offer up her child a sacrifice to appease his wrath and obtain favor. This same conscience which requires Christians to love our wives, mothers, and sisters, and causes us to rise and give up our seats even to a strange lady, causes the husband of India to *yoke his wife with beasts of burden* to plow his fields, to make her his menial slave, to beat her to death with a bludgeon

because she dares refuse obedience to a single command. Conscience! Conscience!! away with such stuff! It is purely a creature of education, and unless enlightened and quickened by the inspired Book of God and the Holy Spirit, stupefies the mental sensibilities, until its power to control is lost, and a death like silence prevails. Go ask the thief, the robber, the murderer, and you will get a confirmation of this truth. But again, I ask for evidence (entitled to due credit) that spirits, independent of the inspired Book of God ever communicated to our world any important fact that has made the world any better. Commence with your original Rochester rappings, Mrs. Fox and Mrs. Fish to the present time, and show me *one* if you can. I have heard of a great many people fainting and *others going crazy* over these pretended revelations, but I have never heard of any one being made more honest, devoted or Holy thereby. What are the main features of these so-called communications? Why a *table* is moved and music mysteriously produced, some vague indefinite response about things of little importance. *But it is all done in the dark*. I strongly incline to the opinion that if one would go with a dark lantern prepared to suddenly throw a full blaze of light upon the mysterious Spirit that was working these miracles, he would behold nothing but this man who had just extracted a fee from your pocket for the privilege of humbugging you and for such purpose calls himself a Spiritual Medium. He himself will prove to be the messenger from the dead clothed with the miraculous power. If Spiritualism or those modern prophets, after they pull down the Bible could show something better, as a substitute for our Orthodox Christianity, I should not be so aggrieved, nor would I raise my warning voice against it, as I do this day. But this they have failed to do. They would pull down our house the church of Christ, over our heads and leave us unsheltered amid lifes fearful storms with no protection to defend us in our struggle to rise from sin to Holiness, and *bring us forth to Glory*. But you say the laws of our country are sufficient to protect us in the enjoyment of rights, social, civil, and moral. Well suppose they are, let me ask in the name of God and *humanity*, where did we get the laws of *this heaven favored land* but from this much abused and maltreated Bible? There is not a law pertaining to morals nor justice in any statute book in all christendom that has not *drawn its very essence from the Bible*. Blackstone the greatest expounder and commentator of law the world has ever produced, expresses this same sentiment and goes still farther and asks, where do we get the law for deeds of settlement to our lands, but to the Bible. He recognizes God's law as the foundation of all law, political, civil, and moral. And if we go back further into the annals of history and law. Demosthenes said, "Law was the invention and gift of God," and Plato said, "no mortal can make law to purpose, they must be of *divine origin*." Away back amid the wreck and ruin of the true religion, even among the Philosophers of ancient Greece we find men that had more correct ideas of law than *some* of our modern pure Holy prophets of the Nineteenth Century. Where do we get our laws on *arson*, robbery, perjury, temperance, justice, adultery, murder, and the Sabbath, but from the Bible! By what means would we have obtained these laws I ask, in all conscience of which you boast as sufficient to protect us in our property and person if the founders of our commonwealth had been like our modern prophets in their disbelief of the divine authority of the Bible. The answer is plain. We would have no such laws as we now have. We have to fall back on the Bible every time. To the Bible we are indebted for our present civilization, and our present honored and glorious Republic and present wholesome system of common schools.

10. Philosophers of all ages exerted hands and heads on morals and religion. Volume after volume has been written, but you search in vain through every one of them, as Bro. Harrison told you in this *Alp*it two weeks ago but

EXCURSIONS.

BY C. E. BENTLEY.

Some of the sharpest thrusts at the Bible come from its would-be defenders, an instance of which is furnished in an article by Rev. A. McElroy Wiley, in the "Fireside Companion." It is about the late Westfield disaster and its relation to "Sunday Excursions." He does not believe that the explosion was caused by the fact that the boat was running on Sunday, and doesn't seem to think that God would try to punish Sabbath-breakers in such a clumsy manner—killing the innocent, and allowing the guilty to escape. Referring to the view entertained by many good Christian people, that the catastrophe was the result of a 'divine judgment' against Sunday excursions, and their consequent use of it as a warning to children, he says:

"For ourself, we firmly believe that the Day of Rest was never intended for that sort of recreation. But suppose its infraction were always followed at once by a punishment or calamity, men might go through the form of outward observance and respect from mere fear, and yet not be made a whit the better by such an outward act. And if we warn children, basing our appeal only upon their fear of bodily pain or death, they will certainly, by after observation, when they see all manner of Sabbath-breaking carried on with impunity, conclude that they have nothing to fear; and if we have appealed to no higher motive, than when fear departs, which is certain to be the case, we have lost all restraining influence over their conduct."

It is strange what heterodox notions the mass of unthinking believers will accept if they only bear the orthodox label. Here we have a minister denying the inspiration of the Bible, the divine institution of the Sabbath, and charging the God whose servant he claims to be, with short-sightedness and folly. To be sure he does not say so in as many words, and very likely did not intend to say so at all, but this is the unavoidable conclusion to which a careful examination of his statements and deductions would lead.

That Christians are not horrified at such infidelity in high places is no doubt owing to the fact that they seldom take the trouble to think and reason about the matter sufficiently to discover it, and yet it requires but a little

perception. Taking the last point first, we find him virtually charging Jehovah with a lamentable ignorance of Moral Philosophy in this way. He says: "it is unwise to appeal to the fears of our children to prevent them from breaking the Sabbath," and yet the God of the Bible in his efforts to make his children "keep it holy," appeals to these very "fears of bodily pains or death" which Mr. Wiley says will not answer the purpose, and I really think the minister shows a better acquaintance with human nature than his God does.

"Whoever doeth any work on the Sabbath day shall surely be put to death," says this short-sighted Deity, and in the fifteenth chapter of Numbers an example of the practical application of this holy command is given. "And while the children of Israel were in the wilderness, they found a man that gathered stick upon the Sabbath day." Being unaccustomed, it would seem, to commit cold-blooded murder except when commanded to do so by their God, they awaited his decision which is thus recorded: "And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp." If this story is 'profitable for doctrine,' etc., as it is claimed that all scripture is, it must certainly be to show that the punishment of death was to follow the slightest violation of the Sabbath, and to follow it surely and at once.

Now if Mr. Wiley had only been there, he could have pointed out to God the inevitable failure of such government to produce the desired result, for he says, and very truly, that under these circumstances "men might go through the form of outward observance and respect, from mere fear, and yet not be made a whit the better by such an outward act." In other words God has only his own stupidity to blame for the increasing disregard of the Sabbath, since he ought to have known that "if we have appealed to no higher motive, then when fear departs, which is certain to be the case, we have lost all restraining influence over their conduct."

Perhaps, however, he had no choice in the matter, and could not appeal to any 'higher motives,' as we find nearly all his commands backed by threats of personal violence, and it is a noticeable fact that his self-appointed ministers on earth who are anxious to make Christianity constitutional, follow his example by trying to compel the observance of the Sabbath by fines and imprisonment. It is suspicious enough to suppose they will succeed where he has failed? From all this it is, I think, clear:

- 1. That if the Bible is correct in its statements, we must believe God possessed of less wisdom and foresight than one of his 'chosen servants.'
- 2. That if God is as wise as the Rev. Mr. Wiley, the Bible is not correct.
- 3. If the Bible is not correct, the Sabbath was not instituted by divine command, as it claims.

Written for the Crucible.
LETTER FROM COLORADO.

Denver City, Colorado, Sept. 5, 1871.
BRO. MOSES HULL.—For the space of one month, sometimes walking and sometimes traveling on the cars, I have completed the distance of nearly twelve hundred miles, commencing at Chicago and ending at Denver City, where I am permanently located, upon the way, I made some geological and mineralogical examinations, but can give you nothing new, nor anything of general importance. At Kansas City, Mo., I collected some of the finest specimens oolite, containing the most beautiful and perfect shells that I have ever seen belonging to this formation. At Brookville, Kansas, I collected some fine specimens of leaf impressions in iron ore and some silicified wood. In Kansas City, I formed the acquaintance with Mr. E. Fair, brother to George Fair, of Dayton, Ohio. Mr. E. Fair, is President of the society of Spiritualists, and I believe they are doing more for your cause, than any other place of its size, they hold regular Sunday afternoon meetings, where Christians meet them in discussing the great question, "If a man die shall he live again," in these discussions it is Christians against (or what they term) "Infidel Spiritualists," but the "Infidel Spiritualists" are not afraid as they are more than a match for the Christians who thus meet to discuss this great question of the further existance of man. I must however, give the Christians of Kansas City credit for the heroic efforts they are taking to overthrow the doctrine of Spiritualism in that town, and I believe it is the only place where Christians condescend to meet Spiritualists face to face. I have noticed that during the past few years Christians refuse to meet Spiritualists and discuss the religious questions of the day, at first they met you thinking to gain an easy victory, but you vanquished them, and now, "like a drowning man clutching at a

straw," they back upon their dignity and say, "Spiritualists are not worthy of their steel," but let them measure weapons with you now. If they dare do this, and continue the attack, their Pagan borrowed creed will be shaken from center to circumference, the pillars of their church will fall and crush them in its ruins, this they know, and hence the reason why, they fear you.

I see by the New York World's correspondence that there has been a great gathering of Scientific minds in Edinburg, Scotland, and that one of that number read a lengthy article against your philosophy, now to tell the truth I must admit that I have no knowledge whatever, whether Spiritualism be a truth or not, but I am satisfied to let it remain what it purports to be, at least, until I can prove it to be something else. Prof. Allen Thompson, claims that Spiritualism is "nervous phenomena," "mesmerism" and "a too fervid imagination," if this be the truth, Why? let me ask, do not these men who attack Spiritualism prove their assertion, and not merely assert this phenomena to be "mesmerism" nervousness and "a too fervid imagination," let Prof. Thompson, or any other person or persons, produce the same manifestations through "mesmerism" or any of the above allegations and I assure you Spiritualism will die out in a short time. We will take for instance a case which happened during the life time of Gov. Talmadge, of Wisconsin, one of the best of men and a class scholar, a little child, daughter of Mr. Talmadge, aged eight years, who had never received a lesson in music, nor did she know one note from the other. She did however, under (as is claimed) Spiritual influence, play masterly pieces of music, this however can be accounted for, upon the mesmeric theory of Prof. Thompson, this we all admit, that under peculiar mesmeric conditions, mind, controls mind, but this is not all, this same child did upon the same occasion improvise beautiful songs and accompany them with music, at which masters of music stood spell bound with astonishment. Now if this last phenomena be "mesmerism," why in the name of common sense and humanity, does not Prof. Thompson, or some one else produce the same manifestations through "mesmerism" and "a too fervid imagination," and forever put to flight all advocates of Spiritualism. I have not been in this place long enough to tell you much about the country. I can say however, that I believe it to be healthy, the air is pure, the days moderately warm, and the nights cool and pleasant, and I believe the time is not far distant when this hitherto great American Desert, will teem with fruits, vegetables, grain, and every breeze be laden with perfume of rare and beautiful flowers, and that the fabled "garden of Eden" will sink into insignificance before the splendor of this Territory. The beautifying of this land can only be brought about however, by the industry, perseverance, courage, and indomitable will of man. There is no Moses here to smite the rocks and bring forth water, no Jehovah to rain upon us either bread or water, hence, man must do this for himself, and when we have accomplished this great work, and ditches conveying water for irrigating purposes traverse the country in every direction, then we will have a paradise. I wish there were more liberal minds here to help us make almost a perennial garden of this once dreaded desert, upon which the Jewish Jehovah seldom condescends to give us refreshing rains, so man in his emergency must do that which Jehovah cannot, or at least neglect to do. You may think me an Infidel, but I am nothing of the kind. I am a firm believer in Natural law, and that through natural law, the power of mind and works of man, this great American Desert will yet become seasonable.

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Nature is my Bible, Reason my Standard, Truth the Ultimate.

My department, over which I am to exercise supreme control, is to be called "Northwestern"—a broad field. A cordial invitation is extended to the people of the Northwest to contribute to this department. Articles from writers of whatsoever opinion on all topics that concern human well-being are welcome. Communications should be brief, pithy, pointed. Address, W. F. JAMIESON, No. 166 W. Baltimore st., Baltimore, Md.

W. F. JAMIESON AMONG THE ADVENTISTS.

NUMBER XX.

This closes my articles "Among the Adventists." Through their circulars, and in their discourses, the Elders complained bitterly that I did not treat them with more seriousness. Would have been glad to have done so; but such is the nature of the subject that gravity is out of the question. Folly in religion is no more worthy our veneration than folly anywhere else. But, notwithstanding they were so dreadfully sensitive about the few innocent jokes I got off in Battle Creek at their expense; they were mightily tickled whenever they succeeded in raising a laugh. What harm does it do? *Bon mots* are the life of a well-managed debate. He who has not learned to take a joke is not entitled to give one. The most grave divine that debates Spiritualism imagines he has a *carte blanche* to make fun of Spiritualists and ridicule Spiritualism; but the moment any of us turn the tables upon them, and send their jokes limping home to roost, they will put on a solemn—owlish—expression of countenance, roll up toward heaven the whites of their eyes, agonizingly wring their hands, and half beseechingly, half deprecatingly, protest, "O now, you are ridiculing, lacerating our religious feelings!"

How gingerly they want their opponents to handle their "religious feelings;" but they always treat Spiritualists and Infidels as if they had no feelings, religious or profane. We use such weapons to advance the cause of truth, and to demolish error, as, in our judgment, are most effectual; and do not propose to leave it with our opponents to decide how we shall fight the great battle of Truth. We ask no odds and give "no quarter."

To an Adventist it may seem very ridiculous that spirits will leave their homes in the sky to "rap" and "tip tables" on earth; but when we show that their God and his "holy angels" are engaged in no "bigger" business, the "gored ox" bellows for quarter, or "oat meal cakes," such as "God" commanded Ezekiel to luxuriate on.

To be told that the Ruler of the Universe puts Ellen G. White into a trance, and causes her to have visions; when we see how trivial they are; are informed of their "divine origin;" and in an awfully serious tone warned against smiling at such conceits, how can we restrain laughter?

There is a flutter in heaven. The angels are flying to and fro. There rises a magnificent angel; he sweeps up to the throne; whispers a few words hastily into the ear of Jehovah. An order is given. Suddenly "all heaven is in commotion." The grand army of angels with majestic mein come adown the heavens to Michigan, and give Mrs. White the following "Testimony for the Church," No. 17, on the heart-rending theme of *Love*, addressed to a

LOVE SICK GIRL.

"Dear Sister:—In the vision given me, June 12, I was shown your case. You are in a sad state."

Probably the girl knew that herself.

"At the present time you are not in an acceptable state with God; yet you imagine that you have no desire to live. But should you be taken at your expressed wishes, and your life cease, your case would be hopeless indeed. You are neither prepared for this world nor the next."

Does Mrs. W. believe in purgatory?

"Several years ago I was shown, you suffered your mind to dwell too much upon the boys."

A rare thing among girls.

"You frequently made them the theme of conversation,—"

A great crime, surely. She ought to have known better! Who wants to be an Advent girl?—

"and your mind ran in a channel not profitable to your spiritual advancement." "You have indulged in a love-sick train of thought and feeling until you are almost ruined, soul and body."

"You have been sympathized with too much."

By some "Gentile" beau, perhaps.

"To relieve you from all responsibility has been a very great mistake. You have come to that state where nearly all your thoughts are upon yourself. You are fretting yourself, and dwelling upon sad things, and contemplating your state as very bad, and even settling in your own mind that you can never get well unless you are married. In your present state of mind you are not fit to marry."

Deplorable! Why was she not fit to marry? Because, says Mrs. White,

"You are pining for love."

A very good reason why, like all sensible girls, she should marry! The girl herself, it appears, thought it

would benefit her. No doubt it would. Which shows that she knew more about the case than Mrs. White's feathered "angels."

But the joke is that Mrs. White represents that Jesus is a free-lover! Had one of our modern mediums made such a statement we would have heard more about the abominable free-love belief and practices of Spiritualists! She tells us that Jesus is after another girl—this same love-sick girl, too; a girl "not fit to marry." Hear her:

"Jesus calls for your affections, which if you devote to him, will rid you of all this sickly, sentimental, impure love found in the pages of a novel."

Her "angels" might have added, "And in 'Solomon's Songs.'" They (the songs) beat the "yellow-covers," and are very bad for girls and boys to read, especially so for those who are love-sick. Maybe Ellen's angels had not read those songs. I advise every boy and girl not to read them until they are full grown.

"Forbidding to marry." 1. Timothy iv. 3.

This is said to be a doctrine of devils. Mrs. White forbids a young girl, "pining for love," to marry. Therefore, according to her own Bible, and the words of her own mouth, her angels turn out to be devils.

"In Jesus you may love with fervor, with earnestness."

A shadowy kind of love. It would be just as sensible to tell a charming widow that she needs no other love than that of her husband, that was. As much as she may revere the memory of the good man, loving him only is not just the thing for this life. This can be fully corroborated by inquiring of the widow herself. A widow or bachelor should make the inquiry: two to one in favor of the widower.

Many good things can be said of Adventism under the management of Edler White and his wife's visions. So there can be in favor of Mormonism under the control of Brigham Young. Most of the good things in Mrs. White's visions are borrowed. However, the reforms they have adopted, whether purloined from Health Journals, Pheological Magazines, standard works on Astronomy, etc., etc.; or received directly from heaven; or via Ellen G. White, are generally beneficial. It may be that, taking the Bible as the standard of Faith and practice, it is excusable to steal from the Egyptians and call the stealings "borrowed jewelry." There is much in a name! Our Adventist friends proceed on the supposition that anti-Adventists are Egyptians—especially the Spiritualists whom they think are dwelling in Egyptian thick darkness. The Adventists are certainly a "very peculiar people." They consider themselves "God's chosen few." In this respect they more nearly resemble the anti-Polygamy Mormons of Plano, Ill., and other Branches of the Mormon church, under the leadership of Joseph, the son of the original Mormon Prophet, than any Christian sect I ever met. Like all the chosen children of God they are righteous overmuch, superstitious, and exceedingly suspicious of those outside the true Adventist fold. Commend, or in any way praise, the good in the character, or religious system of an Adventist and he at once concludes you are an agent of Satan setting a trap to catch his mortal soul. Announce to Adventists that while you respect them as individuals you must differ with them in their religious views, and speak plainly and pointedly of their system of religion, as they claim is their right to speak and write of other systems, and more particularly of Spiritualism, and they put on a woe-begone, rueful countenance, and whimper that you are persecuting them! Adventists are extremely fond of persecution. They think it agrees with them, and is an almost infallible test that they are the "Lord's."

They work harder on Sunday than other days of the week. I was pleased, as in company with wife and Mrs. Rockwell, one Sunday, I drove through Advent town (or, as the Battle Creek Gentiles call it, "Canada,") to see black smith and wagon shops, stores, etc., open, and doing business; while carpenters, painters, and other mechanics were busily employed erecting and finishing off buildings. What do they care about other peoples' qualms of conscience? They have a conscience of their own to look after. Many Orthodox Christians have their religious feelings terribly shocked by this public desecration of Sunday. It does them good, though. Nothing is more efficacious in uprooting religious bigotry, than desecration of its time-worn superstitions. It will be a blessed time for the human family when all so-called "holy days" are swept away, and two days out of seven be substituted as genuine "rest days" for the laboring man and working woman; days in which the people can worship NATURE; days with pleasant memories of field, and river, and lake, and park; of sweet songsters among the leafy branches; of the free, wild woods; days where-in may be gleaned rich gems of thought clothed in poetry, song and prose; days made joyous by innocent amuse-

ments, and valuable by the added store of knowledge of science and art. One day in seven is now for the profit of the priest; but he makes the people believe it is for their benefit solely. To the working-man, or woman, Sunday, or Sabbath, is a tedious, irksome, disagreeable day. "A day of rest"—forsooth! It is a day of agony to millions of Christian women who with the care of children perform on the holy day more hard labor, downright physical and mental toil, than on any other day of the week. To the tens of millions of children of Christian parents, Sunday is torture. Compelled to attend Sunday School, and many of them forced to go to church besides, and further to ensure that the sacred day shall be duly observed they are forbidden to play, or even walk much, while a few of the more unfortunate victims of the "holy day" mania are commanded by stern, pious parents to employ the long, weary Sunday hours, after church and Sunday School services are ended, in reading religious books and papers! Adventists do a good work in secularizing the Orthodox Sunday. On with the reform of secularization of all days.

If the Adventists could rid themselves of their blind attachment to their gloomy theology; if they would relinquish their Bible as *authority*; give up the foolish, anti-scientific notion that this world will be burned; surrender their personal, blundering God to the tender mercies of their mythological Devil, then they might consecrate more time to carrying forward their Health reform, Temperance reform, and the many other good enterprises in which they are engaged.

With none but the kindest feelings, I bid my Adventist friends adieu.

[Concluded.]

"JAMIESON AND JONES."

No one is bound to accept advice, however well meant, unless it accords with one's own convictions of right. In this fraternal chat with Moses I wish to say Jamieson aims to deal justly with all parties. I dissent wholly from Moses' view of Jamieson's articles on Jones. They are not attacks. They are written in precisely the spirit of an article contributed by me, and published in the CRUCIBLE several weeks ago, entitled "Charity, Truth and Justice." I have no private grievances to relate. I have no business with them, if I had. I have personal matters which concern me as a private citizen and therefore they belong to the public domain. The propriety of bringing personal affairs of a private character before readers he has set a very bad example. This I do not believe. They say the same thing of me, but it is well known that while my words may sometimes be bitter and cutting my heart is tender!

Nothing is so safe as unlimited free discussion. Distrust of free speech, which generally ends in bartering it away for the pottage of compromising servility, all history shows has helped Fraud and Oppression, and injured mankind. We have raised the standard of the CRUCIBLE to the highest pinnacle of independent journalism. Hence, Moses' last words of the article in question have the ring of the pure metal: "We do not like to back down from our position, that the true way to publish a paper is to make it absolutely free, making each writer responsible for his own articles." Well, Moses, as much as I love you, and the CRUCIBLE, if the time ever should come that you do back down from that lofty position, I will bid you sadly, Good bye.

The course that I have taken to vindicate myself is eminently right and proper, according to my judgment; and as I never write articles, either as to style or matter, in words many, or "the fewest possible number of words," by the advice or dictation of any one, you see it would have made no difference if you had "been at home," as highly as I esteem you. I edit no paper, nor department of a paper, under the dictation of any soul save that of W. F. Jamieson. If the angel "Gabriel"—who is supposed to be a trifle taller than Moses Hull—should undertake to *tone down* my utterances there would be another row in heaven—provided he was not making me a visit in a hotter latitude. I am a fighter (intellectually, of course; physically a non-resistant) and so long as I remain editor of Northwestern Department of the CRUCIBLE it shall be absolutely free. This idea of conducting a free paper without personalities is a sham. There are always a sufficient number of timid, conservative subscribers to a paper to bother the editor with their fears of some brother's dare devil spirit. I wish all such souls to understand that I am not a namby-pamby sort of a man. If I utter foolish things let me abide the consequence of the folly. I would rather have the liberty to write unwise things all my life, than to be bound by the

