



SPIRITUAL UNIVERSE.

ABSOLUTE TRUTH, ESSENTIAL RIGHTEOUSNESS, IMMACULATE PURITY; HOLY ASPIRATION, CONSTANT PROGRESSION, ULTIMATE PERFECTION.

"Brethren, fear not; for Error is mortal and can not live, and Truth is immortal and can not die."

Volume 1. CLEVELAND, DECEMBER 24, 1853. Number 15.

Original Miscellany.

FOR THE SPIRITUAL UNIVERSE.

THE BIBLE NOT INSPIRED OF GOD.

MR. SMITH:

The article published in the Universe of the 10th inst., headed "The Bible not inspired," is said by many orthodox friends and even by a believer in the Harmonical philosophy that such an assertion "is too strong," that the people will throw the paper away in disgust. I would say to all such, lay aside your sectarian biases long enough to read the article through and then compare it with the bible when, if you find the quotations not to correspond with that book, then censure the writer. I am bound by no creed whereby I must square my reasoning and conclusions, but draw them from the book of nature contrasted with the bible, and where they do not agree, I hold the bible to be in error, for nature is true and will not err. When the Philosopher discovered from nature that the earth revolved upon its axis, making a complete revolution every twenty four hours, he was arraigned before the church power and compelled to subscribe to a recantation of the whole theory, because it came in conflict with the bible and Joshua's command for the Sun and Moon to stand still, while the battles of the Lord were fought. He said, although I do recant what I have taught, nevertheless it does turn round. And so with the bible, all that I can say to the contrary, if it be an inspired work of God, will not make it otherwise; for truth and God are immortal and cannot be overthrown. The Lord of hosts hath sworn saying, Surely, as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. Isa. 14: 24. Then opposed to that we find the book to read thus: I will repent of the evil that I thought to do. I will repent of the good I thought to do. Jer. 18: 8-10. Now if God does repent of good and evil which he purposes and at the same time swears that as he has thought so it shall come to pass; and so he must do, to harmonize bible teachings. If such be God, then he may set his seal of love upon man to day and repent it and curse him to-morrow. Again: let us view the repentance of God still further. And the Lord repented him of the evil, &c. Jer. 26: 19. Repentance shall be hid from mine eyes. Hos. 13: 14. I repent me of the evil I have done unto you. Jer. 42: 10. I am the Lord, I change not. Mal. 3: 6. And God repented of the evil, &c. Jonah 3: 10. Father of all lights with whom there is no variableness; neither shadow of turning. James 1: 17. And it came to pass after these things, that God did tempt Abraham. Gen. 22: 1. Let no man say when he is tempted I am tempted of God, for God cannot be tempted with evil; neither tempteth he any man. James 1: 13. Christ says, I and my Father are one, John 10: 30. Again: he says, For my father is greater than I. John 14: 28. I lay down my life that I may take it again. No man taketh it from me, but I lay it down of myself. John 10: 18. Father if thou be willing, remove this cup from me, nevertheless not my will but thine be done. Luke 22: 42. Peace on earth good will toward men. Luke 2: 14. Suppose ye that I am come to give peace on earth? I tell you nay. Luke 12: 51. For the inhabitants of Maroth waited carefully for good, but evil came down from the Lord. Micah 1: 12. Thou art of purer eyes than to behold evil, and canst not look on iniquity.

ty. Habak. 1: 13. And Jacob called the name of the place Peniel, for I have seen God face to face. Gen. 32: 30. No man hath seen God at any time. 1 John 4: 12. I will forgive their iniquity and I will remember their sin no more. Gen. 31: 34. The soul that sinneth it shall die. Eze. 18: 20. Thou Lord art seen face to face. Num. 14: 14. Thou canst not see my face for there shall no man see me and live. Ex. 33: 20. And they saw the God of Israel. Ex. 24: 10. Whom no man hath seen or can see. 1 Tim. 6: 16. The Lord spake unto Moses face to face. Ex. 33: 11. Ye have neither heard his voice at any time, nor seen his shape.—Jno. 5: 37. Behold the feet of him that bringeth good tidings, that publisheth peace. Num. 1: 13. Think not that I am come to send peace on earth: I came not to send peace, but a sword. Mat. 10: 34. But those mine enemies, who would not that I should reign over them, bring hither and slay them before me. Luke 19: 27. I say unto you, love your enemies: Luke 6: 27. And he said unto them, Thus saith the Lord God of Israel, put on every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. Ex. 32: 27. God hath made of one blood all nations of men for to dwell on the face of the earth: Acts 17: 26. I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: Isa. 66: 12. The Lord shall go forth as a mighty man, like a man of war: he shall cry, yea, roar; he shall prevail against his enemies: Isa. 32: 13. Out of the mouth of the most high proceedeth not evil and good: Lam. 3: 38. I make peace, and create evil, I the Lord do all these things: Isa. 45: 7. I am the Lord which exercise loving kindness in the earth, for in these things do I delight: Jer. 9: 14. God shall send them strong delusion that they all might be damned: 2 Thes. 2: 11, 12. As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more: Job. 7: 9. And the graves were opened, and many bodies of saints which slept, arose: Mat. 27: 52. The living know that they shall die; but the dead know not anything, neither have they any more a reward: Eccl. 9: 5. There shall be a resurrection of the dead, both of the just and unjust: Acts 24: 15. Elijah went up by a whirlwind into heaven: 2 Kings 2: 11. No man hath ascended up to heaven: John 8: 13. And thus I might continue contrasting passages of opposition of meaning until I had filled volumes, for there seems to me scarcely to be an end to them, as long as there remains any part of that book to be contrasted. I purpose to go more fully into it hereafter, as the editor will allow me space. But as it near holidays, now, I propose to give my orthodox friends some nuts to crack in the shape of questions: If God is a god of truth, why does he send to a part of mankind a strong delusion, that they should believe a lie that they all might be damned, who believe not the truth? 2d Thes. 2: 11, 12; John 12: 40. If God is a God of truth, and hath not failed one word of his good promise; 1 Kings 8: 56. Why did he say, ye shall know my breach of promise: Num. 13: 24. If God is a being of infinite goodness and justice, why does he punish the innocent for the guilty, and his own guiltless Son for the transgressions of mankind? If God is not a man that, he should lie, why did he put a lying spirit into the mouth of the Jewish prophets? 1 Kings 22: 23. If God forbade men to

bear false witness, how could his glory be increased by Paul's lie, in Rom. 3: 7. If God is a perfect being, could he make man, or any other creature, imperfect? and if God created man, and every other creature perfect, could man, or any other creature make themselves imperfect? Matthew 5: 48. Would God be just in creating men liable to become imperfect, and then doom them to eternal punishment, on account of their imperfection? Rom. 7: 20. Mat. 55: 41: Mark 9: 42. If the practice of Satan has been to deceive, might not Mary have been deceived, though she thought the angel which came to her to have been sent from God? for we read in the bible that Satan is transformed into an angel of light. If the Lord hardened Pharaoh's heart, that he would not let the people go, was Pharaoh blameable in not letting them go? Ex. 10: 20. If Jesus could not do many mighty works because of their unbelief, did disbelieving take away his power, if he is God? Mark 6: 57. If God said that the soul that sinneth it shall die; why does he punish the just for the unjust? 1 Pet. 3: 18. If God be infinitely merciful and his mercy endureth forever, why does his wrath wax hot? Ex. 22: 24. Rev. 19: 15-20. If God is infinitely merciful, can he punish and torment mankind without ceasing, and thus make them far more miserable than any devil or evil spirit could possibly make them? And finally if all this folly is in the bible and claimed to come from God, who will wonder or say it is too strong to head this article the "Bible not inspired." A LEARNER. FOR THE SPIRITUAL UNIVERSE. USURY. A FRIEND: SMITH:—"A LEARNER" asks in the columns of your last week's paper if "the money lender, who loans you five hundred dollars, and takes your bond or mortgage for six hundred, to be paid in a specified time, does not take one hundred dollars without rendering an equivalent?" I beg leave to answer he does not. Many honest persons are railing out against "money lending for usury" without investigating the subject. But this is rashness. I would not, however, be understood as countenancing the abominable practice of "scoring" persons, as it is sometimes called—that is, exacting an unreasonable amount as usury or interest. But let us proceed to the why and wherefore of this: "A LEARNER" will not object to being informed that it is lawful and right, a mutual benefit to all, for merchants to bring on goods and retail them at reasonable profits. This being granted, it is right for men to make a living by "turning over money." Hence, the use of money is worth something; and if so, it is not wrong to charge for the use of it if we acknowledge the right of individuals to hold property. The same hypothesis that forbids interest would forbid merchandizing, and require the world to adopt the practice of the Believers, better known as SHAKERS. [The Shakers hold property in common; that is, what belongs to one belongs to all.] Suppose that Mr. A stood in need of five hundred dollars, but did not have that amount by him, in cash. Now if he could not raise the money without selling something that he did not wish to

sell, should he not borrow of some of his neighbors? Yes. But suppose that none of them had it but Mr. B, and that he saw he could lay it out to much advantage in a certain honorable speculation—would Mr. B be justifiable in abandoning the speculation, and lending his money to Mr. A without exacting interest?—or could Mr. A ask him to do so? Certainly not. Now suppose, that Mr. A had a lot of young horses, worth, 500 dollars, but which, he saw, he could make worth 800 by an out-lay of 100, in the course of 12 months. Then would it not be an accommodation to him to succeed in borrowing 500 dollars of Mr. B by giving his "bond or mortgage for six hundred to be paid in a specified time?" It would; and, perhaps, nothing short of this could justify Mr. B in abandoning the speculation. It is obvious, then, that it is right to exact interest for the use of money. By Usury is generally meant unlawful interest. But an established per cent for the use of money is much to the disadvantage of the poor. For, in consequence of an established per cent, there is not much money to be disposed of in that manner, as capitalists can do better. Hence, poor persons are often compelled to dispose of their goods at reduced prices to raise money. There are but few persons that will put out money at 6 or 7 per cent, per annum, when they can realize 10, 20, and even 50 or 100. But the object of such a law is to prevent men from having to pay very high per cent.; but it compels them to pay much higher. For experience teaches us that scarcity raises price; and the law, by fixing the price for the use of money, causes those who regard the law to lay out their money in other speculations, while those who disregard it secretly exact unreasonable prices. Finally—The value of money, like that of every thing else, depends upon circumstances; therefore, a fixed price for the use of money, which is the case in every State in the Union, is mischievous, as much so as a fixed profit on Dry Goods and Groceries would be. But all know that the liberty of selling Goods at any prices we choose, and to undersell each other, makes Goods cheap, and the buying and selling of them a pleasant (exciting) business. Think on this. JAMES B. McALLISTER. Cleveland, O., Dec. 20, 1853. FOR THE SPIRITUAL UNIVERSE. CHRISTIANITY. There is no religion like that of Christianity. None can equal it in purity, none can equal it in power, none can equal it in simplicity, none can equal it in grandeur. Who can read the sayings, teachings, and actions of Christ without exclaiming, None is like him, no religion is like his! But, alas! in speaking of Christianity, we must distinguish two kinds, which differ materially from each other—indeed, which are unrelated to each other; namely, Pure Christianity and Modern Christianity. These have no affinity for each other. The one is heavenly, the other is corrupt. The one is universally benevolent, the other is extremely selfish. The one is worthy of Christ, its author; the other of avaricious man, a counterfeit. The following remarks have reference only to Modern Christianity, the fountain head of tyranny, persecution, strife, superstition, sophistry, idolatry,

pride, bigotry, selfishness, and a host of other forms of wickedness and outrage:

Modern Christianity has retarded human progress in two ways: 1st, By inculcating falsehood; and 2d, By opposing truth.

Much may have been the result of ignorance and superstition, and not of evil design; but this does not affect the truth of the proposition—it only accounts for it.

I. Modern Christianity, if it can be called that, has inculcated falsehood:

By teaching its victims that God approves of, yea, even requires that which benefits no human being;

By representing God as a jealous, malicious, revengeful Being;

By teaching intelligences that they are incapable of thinking for themselves—that "It is dangerous to trust to human reason;"

By teaching superstition in various forms;

By teaching that slavery in its vilest form, to wit, that in America, is a "Divine Institution;"

II. Modern Christianity has opposed facts, and reforms, not because they are contrary to philosophy, but because they are opposed to its teachings. In this manner

It has denied the truths of the present system of Astronomy;

It has opposed and anthematized the science of Geology;

It has ridiculed the developments of that system of Mental Philosophy called Phrenology;

It has scorned the science and discoveries of Animal Magnetism;

It has cursed the Temperance Reform, (on the plan of Secret Societies.)

These are lamentable facts.

JAMES B. McALLISTER.

Cleveland, O., Dec. 21, 1853.

CLERGYMEN "IN THE RING."

The Washington *Star* gives the annexed account of the disgraceful conduct of certain pious men, whose pretended mission it is to "lead us up to God." Alas! that preachers of the Gospel should enter the political ring and crook the supple hinge of the knee, that thrift may follow fawning. It is time the people attended more to their own praying and their own governing, instead of leaving it to hypocrites and demagogues. We hope Congress will have the good sense to abolish the office of Chaplain.—The morals of the members seem to grow worse and worse, despite the length and fervency of the prayers offered up in their presence.—TOKEN.

Among the electioneers infesting the halls of the Washington hotels, just not now, may be recognized more than one minister of the gospel, with sundry deacons, elders, leaders, &c., who are interested in the termination of the contest for the Chaplaincy of either House. From appearances, we judge that they understand the game quite as well, and enter into it with as much zest, as do the thousand other folks who seem to be straining every nerve (between drinks) in the same places to aid the House in choosing officers. To say the least of it, it is somewhat disgusting to find clergymen and their ambitions, hopes and fears mixed up in such matters.—Profanity almost at all times, and obscenity must not unfrequently greet their ears; while they and those aiding them must bear with such associations for the time being, at least, or give up the prize for which they contend. It would be well for Congress to vest the appointment of their Chaplains in their respective presiding officers, if but in order to put a stop to the proceedings of questionable propriety, in connexion with "the cloth," which never fail to mark the recurrence of the election of Congressional Chaplains.

CUYAHOGA COUNTY TEMPERANCE ALLIANCE.

The next quarterly meeting of this society will be held at Bedford (at such place as our friends may select, probably the Baptist Church) on Wednesday, Jan. 4, 1854 at 10 o'clock A. M. It is hoped that all members of the Alliance, and other friends of temperance, will attend, as matters of interest will come up for discussion. Our failure to accomplish as much as we hoped for in the last campaign, instead of discouraging us, should prompt us to immediately commence vigorous operations for the ensuing or rather present one.

H. M. ADDISON, Secretary.

December, 20th, 1853.

THERE is a bill now before the Georgia Legislature proposing to abolish public executions.

SPIRITUAL UNIVERSE.

S. WARD SMITH,
PUBLISHER.

*"Bold in speech and bold in action,
Be forever!—Time will test,
Of the free-souled and the slavish,
Which fulfills life's mission best:
Be thou like the noble ancient—
Scorn the threat that bids thee fear;
SPEAK!—no matter what betide thee,
Let them strike, but make them hear!
Be thou like the great Apostle—
Be thou like heroic Paul;
If a free thought seek expression,
Speak it boldly!—Speak it all!
Face thine enemies—accusers;
Scorn the prison, rack or rod!
And, if thou hast Truth to utter,
SPEAK! and leave the rest to God."*

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S. P. SHAWN, GEORGETOWN, CAL.
AND OTHERS.

CLEVELAND:

SATURDAY, DECEMBER 24, 1853.

THE HOLIDAYS.

There will be no paper issued from this office next week. This is for the purpose of putting the office in order, and make some arrangements whereby the paper will be improved by this Christmas enjoyment. The next No. therefore, will be issued on the 7th of January next. Arrangements are now being made whereby the appearance of the Universe will be greatly improved; and its columns filled with more extensive intelligence from all parts of the union.

We invite all Reformers to give us such of their experience and facts in the spiritual philosophy as they may feel willing to do.

TO OUR READERS.

There are many items of interest, which we have not been able to put in type this week, but when we again issue we hope to be able to give our correspondents and others a fair hearing. Let those who feel interested in the circulation of our little paper but give us a list that will double our present one, and we will increase the size and give ample room for readers and correspondents; and this, too, without increasing the price of subscription.

AN ADDRESS before the Indiana State Agricultural Society, at the Annual Fair, Lafayette, Indiana. BY HORACE GREELEY. Fowlers & Wells Publishers.

We have received a copy of the Address, and to attempt any remarks upon its character, would be out of our sphere. The only criticism we can give it, is our wish that it was in the hands of every farmer in the Union. There is as much orthodoxy in farming as there is in any thing else, and it is as hard to graft a new truth in agriculture as it is in science or theology. A thorough course of sub-soiling in each case would, in a short time effect wonders. Even as the system of farming is carried out at this day there has been a vast improvement over the old notions of past ages. Let the light shine and sow the seeds of Knowledge broad cast over our land and a plentiful harvest of happiness and content will be the reward.

THE LITTLE PILGRIM.—No. 3 of this beautiful monthly is before us; and we can say it exceeds our expectations. It is a work designed for the young, and a very appropriate offering it is, to lead the mind of youth in channels of right, love, and peace.

FRIENDS OF PROGRESSION, Look Here.

On the first day of the long looked for 1852 will be opened wide the door of Moral and Intellectual freedom; for on that day, at the *Universalist House, in the village of Ravenna*, will be held the first great gathering of the friends of Spiritual Philosophy for the county of Portage. All that wish to take at least one step in the road to progression are invited to come, and see and hear for themselves; and while witnessing some of the phenomena of spiritual intercourse learn the great truth that Heaven is opened to Man, and that the spirit telegraph is established between us and the spirit's home.

Many of the best speaking mediums of Northern Ohio will be present.

Come friends, come brothers,
Come skeptic, and all others,
And when you've heard, if a doubt remain,
Then be wise and come again.

Ravenna, Dec. 20, 1853.

SPIRITUAL. A PRAYER.

BY DR. B. FRANKLIN.—Now in the Spirit Land.

May the blessing of God attend you till we meet again. In the busy cares of day, in the still, unbroken midnight, may the smile of God light up your hearts! Oh, Heavenly Father! administer strength to each doubting mind! Oh, Heavenly Father! let thy mercy still bear with us! Oh, place thy arms around each trembling form, and lead us through the billows, and land us safe on Canaan's shore! Impart thy divine grace into each of our hearts, and be ever with us! Teach man, Oh Father! to come to Thee! Open his spiritual eyes. Unseal his ears. And Oh, God! I pray thee, give me, thy servant, thy meekness, a part of thy humility and patience!

Help us to bear the oppositions which we encounter at every step! And now, we ask thy gracious blessing to descend, and the dew of Love to rest on our hearts! Amen.

[We offer no apology to our readers, for placing the above communication—given through the highly gifted medium, Miss R. G. ELLIS, by the spirit of Dr. B. FRANKLIN, at a 'circle' of the 'Brothers of Truth'—before them, conscious that apart from its own high merit as a mere production, teeming with the loftiest sentiments, the finest language, and the most beautiful metaphors—it possesses such an elevating tendency to every rightly balanced mind—breathes such a catholic spirit of true philanthropy—such 'glory to God in the Highest, and on earth, peace and good will to man'—that, we feel quite confident, were any excuse really necessary, it will be found in the composition itself.—EDITOR, 'STAR SPANGLED BANNER.']

IMMORTALITY.

"It can not be that earth is man's abiding place. It cannot be that our life is a bubble, cast up by the Ocean of Eternity, to float a moment on its waves, and sink into nothingness. Else why is it that the high and glorious aspirations which leap like angels from the temple of our hearts, are forever wandering abroad unsatisfied? Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off and leave us to muse upon their faded loveliness? Why is it that the stars which 'hold their festivals around the midnight throne,' are set above the grasp of limited faculties—forever mocking us with their unapproachable glory? And finally, why is it that bright forms of human beauty are presented to our view and then taken from us—leaving the thousand streams to flow back in an Alpine torrent upon our hearts? We were born to a higher destiny than that of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like the islands that slumber on the ocean, and where the beautiful beings which here pass before us like visions, will stay in our presence for ever."—PRENTICE.

D. J. GRAVE, Union Indiana. Judge EDMOND'S work on Spiritualism, can be obtained of the Publishers, MESSRS. PARTRIDGE & BRITTON, New York. Price \$1.25. Postage 30 cents. We can furnish, if desired.

WE have laid over the communication of G. B. R. for the next No. Be patient, dear friend, and you shall see it in time.

FOR THE SPIRITUAL UNIVERSE.

REV. C. G. FINNEY.—UNIVERSAL AND SPECIAL PROVIDENCES.

FRIEND SMITH:

Having a little leisure from other occupations to-day, I have indulged myself in writing to a friend without the thought of submitting any portion of my communication to any journal for publication. Upon reading my letter, a thought suggests the propriety of submitting a portion of it for insertion in the *UNIVERSE*, as it may be of some interest to others beside the parties to whom it is addressed; accordingly I give the following extract:

"On Thanksgiving day I went to the new Plymouth Church, to hear the celebrated Rev. CHARLES G. FINNEY. Mr. FINNEY is really a very remarkable man in his way.—He takes his positions and stands by them; and it is really amusing as well as trying to listen to his strange fanaticism. Preaching upon the subject of Thanksgiving, he took ground in favor of a Universal and Special Providence superintending and controlling all things. And further, as a natural inference from this position, he assumed the ground that we are under equal obligations to be thankful to God for his judgments as for his blessings. Mr. F. has sagacity enough to understand where the doctrine of worshipping God in His Special and universal Providence leads. To make himself the more clearly understood upon this point, he instanced several circumstances, a few of which I will allude to, for the purpose of showing the wild extremes which such sentiments naturally tend.

Mr. F. says that, if we see a child which has fallen into boiling water, suffering the agonies of death, and we behold the mother in the bitter anguish of her soul, clasping her dying babe to her breast in the most extreme torture of feeling, we are in those circumstances, under infinite obligation to lift up our hearts in devout thanksgiving, as much so as when we are receiving the "sweetmeats of life," as he calls a different class of providential manifestations. Again: if we see a vessel on fire upon our lake, and hundreds of our fellow beings scorching in the flames, or, resorting to the fatal alternative of plunging into the water, we are, in view of all this, under as much obligation to lift up our hearts in thanksgiving to God, as when we are partaking of the sweetmeats of life. Still further, if we are called to witness a vessel at sea in a gale, so far disabled that she is driven at the mercy of the waves, thus holding hundreds of human beings in the most dreadful suspense between life and death, we may watch the course of the ship, and in its movements recognize the over-ruling hand of Divine Providence. We may hear the captain's decisive commands, and witness every one of the crew exerting themselves to the utmost of their ability to save the ship, but she is driven onward before the storm, until the fatal moment arrives—she strikes a rock—the most awful consternation ensues, until the sea gathers strength, and a heavy wave sweeps every soul—passengers and crew to an untimely and dreadful end. With much emphasis, Mr. Finney declares that we are in these circumstances, under infinite obligations to lift up our hearts in devout thanksgiving and praise to the God of universal and special providence.

Taking premises in favor of the special and universal providence of God, as it is believed and taught by the church, and Mr. FINNEY'S illustrations may be clear and fair enough; but for myself, I have long regarded this phase of religious sentiment, as one of the most subtle, mischievous, and frightful sources of moral degradation of any species of theological error the human mind is capable of endorsing.—Although this doctrine of providence is cherished by the church as the very essence of their favorite system, it meets the more elevated principles of humanity in open hostility at every turn.

If this feature of the common church theology is to prevail, human nature and all that is noble and lovely about it, must pass into a state of superstitious degradation. If this doctrine prevails, where is the weeping mother to look for a morsel of human sympathy, when her child is expiring in her arms?—Where are the afflicted and distressed to look for the interposition of reason, benevolence and humanity in time of trouble?

Yours, &c., C. S. ROWLEY,
CLEVELAND, Dec. 20, 1853.

D. R. STONE, Stoney Run, Mich. The names of those you speak are not on the book. There was no regular account kept of the affairs of the paper until the last change. We took charge of the publishing department of the *Universe* paper at a time when its affairs were in confusion, and have now the hope that order will soon be restored. If there are others slighted, let us know and we will correct.

REPLY TO McALLISTER.—No. 1.

MR. EDITOR:—I beg leave to reply, through the columns of your liberal paper, to Mr. McAllister's Article, (published two weeks ago,) captioned "THE BIBLE."

He acknowledges the authenticity of the Bible, and seems to be tolerable orthodox in many of his views, judging from other articles that I have read bearing his signature. Nevertheless, he takes even a bolder stand against the divine inspiration of the Sacred Volume than any Deist or Atheist has hitherto dared to do. He asserts that it does not claim divine inspiration!!!

In this reply I shall not attempt to prove the divine inspiration of the Bible, but simply show that it claims to be "The Word of God." Then,

1st. Paul, a Bible writer, declares, in the 16th verse of the 3d chapter of his Second Epistle to Timothy, that "All Scripture is given by inspiration of God." This passage, alone, is sufficient to establish the fact that the Bible claims to be an inspired Work.

2d. The Old Testament was written by those, to whom Paul declares "were committed the oracles of God."—(Rom. 3:2.)

3d. It is said, in the 1st verse of the 1st chapter of Hebrews, that "God, at sundry times and in divers manners, spake, in time past, unto the fathers by the prophets."

4th. St. Peter says, "the prophecy came in old time not by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—(2 Pet. 1:21.)

5th. St. Peter claims not divine authority for the ancient prophets only, but for himself and all the other apostles. He begins the 3d chapter of his Second Epistle by saying, "This second epistle, beloved, I now write unto you, that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of US THE APOSTLES of the Lord and Savior."

6th. In the 15th verse of the same chapter he says, "our beloved brother Paul also, according to the wisdom given unto him, hath written unto you." In the next verse St. Peter classes the writings of Paul among the "Scriptures."

6th. In the 40th verse of the 7th chapter of 1st Corinthians, Paul says "I think also that I have the Spirit of God." If so he wrote by the Spirit of God, or by divine inspiration. This shows that Paul claimed divine inspiration.

8th. St. John in writing to the Christians speaks to the same effect—"Ye are of God, little children, and have overcome them [the false prophets and lying spirits:] because greater is HE that is in you, than he that is in the world."

9th. David said upon his death-bed, "The Spirit of the Lord spake by me, and his word was in my tongue."—(2d Sam. 23:2.)

10th. Jeremiah says, "His [God's] word was in my heart as a burning fire shut up in my bones."—(Jer. 20:9.)

11th. Again he says, "the word of the Lord hath come unto me, and I have spoken [IT] unto you."—(ch. 25:3.)

12th. Throughout the Scriptures we find such sentences as "Thus speaketh the Lord of hosts;" "Thus saith the Lord;" "The Lord said;" &c. The above quotations prove beyond a doubt that the sacred writers claimed divine inspiration for themselves and for each other. This Mr. McAllister denies.

In Reply No. 2, I will attempt to prove that the Sacred Writers not only claimed divine inspiration, but that they were inspired. I hope Mr. McAllister will reply.

JOHN HALL

Lorain Co. O., Dec. 12, 1853.

NOTICE.—Any person acting as Agent and sending us the money in advance, will be directed to a Spring or Springs, the waters of which will cure all diseases for which they are now unfolded. These Springs have been opened in a number of places on the Reserve, and other places; and where it is used according to directions, a permanent cure has been the result. The person writing will receive a description of the disease (if any) he is affected, and a direction where to find one or two Springs, with full directions respecting their use. Address all letters (prepaid) relating to the Springs, to

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The office of the UNIVERSE is at No. 8 Miami st., near Kinsman and Pittsburgh streets, where all orders for books and papers will be promptly attended to. Orders respectfully solicited.

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E. G. KNIGHT & Co. 59 Superior St. keep the SPIRITUAL UNIVERSE for sale, and will also receive subscriptions and advertisements for the paper.

Subscriptions will also be received by Dr. M. L. Wright 190 Lake St. and by T. Crosby, Wilson St. corner Clinton Park.

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Particular pains will be taken in giving instruction in **Anatomy, Physiology, and Hygiene.** A beautiful set of Anatomical Outline Maps, and other apparatus, have been procured to illustrate Anatomy and Physiology.

A **TEACHER'S CLASS** will be organized at the commencement of the Fall Term, and continue eight weeks. This will be formed for the especial benefit of those designing to teach the ensuing winter. Great care will be taken to watch over and guard the **MORALS AND HABITS** of the students; but sectarianism will be assiduously avoided in all its forms. Free thought and investigation will be encouraged; an effort, in all respects, will be made to keep the School in unison with the progress and improvements of the age.

TERMS IN ADVANCE.—Board, tuition, room rent, all—for Ladies—\$1.25 per week; Gentlemen, \$1.50.
Bedford, Mich, July 1, 1853.

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The Schoolmate.

The principal object of this publication is to present to youth of all ages a Monthly Reader, for School and Home Instruction, supplying a want long felt by Teachers, for a Class Reader, which the pupils may subscribe for and which shall come to them every month filled with articles of a novel, interesting and instructive character, and in which everything shall be arranged for reading in schools.

Each number contains—A Chart, giving instruction to Readers and Speakers; Familiar Essays on Reading and Speaking; Articles on Philosophy, Astronomy, Mechanics, Natural History, Geography, Travels, History, &c.; also Essays on Composition, Drawing, Music, &c.; Speeches marked for inflection and gesture; News of the Month; a Teacher's Desk containing Questions, Problems, Puzzles, &c., and a good piece of Music. The Magazine will continue to be handsomely illustrated.

As it is intended for Home as well as School instruction, it is hoped that it will find its way into hundreds and thousands of families throughout the country; as we have no doubt that the members of any family would find it a pleasant and useful companion. Our terms, considering its size and character, make it the cheapest work of the kind ever published, and place it within the reach of all classes.

The Schoolmate will be published regularly on the first day of every month, and can be mailed to any part of the United States. Each number contains thirty-two large octavo pages, making an annual volume of 384 pages, which can easily be bound, as the paging will run through all the numbers, and an index be published to each volume.—The magazine is stereotyped and back numbers can be sent to order at any time.

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Teachers, Postmasters, Booksellers, News Agents, and all our young friends throughout the Union, are requested to act as Agents for us. Specimen numbers will be supplied to them gratuitously, on application. Address, post-paid, GEORGE SAVAGE, 58 Fulton street, New York, or Morris Cotton & Co. 120 Washington street, Boston.

DROOP NOT UPON YOUR WAY.

BY JOHN BARNES.

Ho, ye who start a noble scheme,
For general good designed—
Ye workers in a cause that tends
To benefit your kind—
Mark out the path you fain would tread,
The game you mean to play,
And if it be an honest one,
Keep steadfast on your way.

Although you may not gain at once
The points you most desire,
Be patient—time can wonders work—
Plod on, and do not tire;
Obstructions, too, may crowd your path,
In threatening stern array;
Yet flinch not! fear not! they may prove
Mere shadows in your way.

Then while there's work for you to do,
Stand not despairing by—
Let "Forward" be the move you make,
Let "Onward" be your cry;
And when success has crowned your plans,
'Till all your pains repay,
To see the good your labor's done,
Then droop not on your way.

Social Reform.

NOBODY'S BOY.

Returning home about ten o'clock at night a few days since, we discovered a little boy about ten or twelve years old, sitting on the cold steps of one of our largest buildings. All was still in the streets, and the keen cold air made us draw our garment more closely about us. Supposing he was one of the hundreds of wretched children of the poor that are seen all the while in the street, we were in the act of passing him with the usual feeling of pity, when we discovered the little fellow was crying. We could not stand that. We stopped, and the following colloquy commenced:

What is the matter with you?
I have no where to sleep.
Have you no home?
No.
Where are your father and mother?
I have no father and mother—they are dead.
Where did they live?
In Rochester.
How came you here?
They put me aboard the cars at Rochester and sent me here.
How long have you been here?
About a week.
Where have you slept the nights back?
Sometimes in one place, and sometimes in another.
Have you no friends?
No.
What did they mean by sending you here from Rochester?
The poor master wanted to get rid of me, and so he sent me to Syracuse.
Where did you get your dinner?
I have had no dinner or supper; I have eat nothing to-day.
Are you hungry?
Yes.
Go with me and I will get you something to eat.
We took the little fellow into an eating house near by, and showed him a table covered with pies, and asked him which of the pies he liked best. He pointed out the custard. It was already quartered.
We told him to take hold. He took a quarter, and the way he swallowed it down was a caution.
Do you like it?
Yes.
Take an other quarter.
He took it and devoured it.
Will you take an other?
Yes.
Lay hold.
Having disposed of the third quarter, he said he was satisfied. We took him to our room, and made him a bed on the lounge, and he slept like a roach until morning. After breakfast he took his hat quite happy, and sallied out upon the wide world, and we have not heard of him since.

We then made inquiry of this miserably clad, but healthy, smart little boy, and found his story

was true as to his being a wanderer about the city, and that he had to be sent from city to city by those who have charge of the poor, because he was too young to work, and that this was how to get clear of the expense of keeping him. Oh, the miseries of the poor! Such principally is thy work, ye licensers of the rum trade. How many such little wandering outcasts are pouring their sorrows in God's ear, and provoking vengeance on their destroyers. Had that little boy found his way into a barn or a pigs hovel, he would have been a trespasser. Had his hunger urged him to take a loaf from the window to appease his hunger, he would have been a thief. But who would be the greatest trespasser and thief—they that put him in such condition, or himself who was suffering it? Ah! how many hundreds and thousands such little outcasts in our cities there are who are driven to theft and crime! and how less criminal are they than those whose houses and villas lay in magnificent and beautiful architecture around them! The law sets the strong against the weak, and allows the monopoly of their estates, and licenses groceries to complete their ruin and scatter their families in the streets. How long shall this endure? Give men their rights and such scenes will cease. Every man will have a home, which no licensed liquor house may assail. Every man is as much entitled to a home as he is to his life—a right to protection from the rum seller, as from a wolf for a murderer. Government has no more right to compel a man to buy a piece of land before he is entitled to a home on the earth, than it has to compel him to buy his freedom before he is entitled to his soul and body. Rum-sellers have no more right to corrupt and destroy men, than have murderers and devils. Give all men a home, and a Maine Law, and this world would be a paradise, blooming with the beauties of holiness.—[CARSON LEAGUE.

"GOD HATH FORSAKEN HIM."

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