

# DAYBREAK.

Vol. I.

FEBRUARY.

No. 9.

## SCRIPTURE PROOFS OF SPIRITUALISM.

That the communion between Natural and Supernatural is as old as the world itself, and not "a new-fangled notion," is proved by the fact that all books of history, profane, sacred, ancient, or modern, contain innumerable instances of "Spiritualism" in all its varied phases of manifestation and mediumship. But to go to the collection of the most ancient of books, the Bible, we find it full of Spiritualism, and of instances of every kind of mediumship—(under good and bad forms)—even such as we are experiencing at the present day.

Spirits, called indiscriminately "Angels," "Messengers," or "Men," were frequent and welcome visitants on earth; walking and talking with the Jews—guiding their steps and warning them from evil. See Genesis, xviii chap., which gives an account of "three men" who came to Abraham, and were entertained by him (see verse 8), and the xix chapter with an account of two angels who visited Lot, in the same way, eating with him, and remaining until morning. Jacob wrestled with a man "till the breaking of the day," Gen. xxxii chap. 24 to 32 verses. An angel came and talked with Gideon: see Judges vi chapter. Another angel came to Manoah and his wife: Judges xiii chapter. Such instances, in truth were of daily occurrence.

A case of "Trance" mediumship occurs in Numbers xxiv chapter, 4 verse, where "Balaam falls into a trance, having his eyes open," and prophecies. This "open vision" was withdrawn at times, but *always* as a mark of God's displeasure. See Micah iii chapter, 6—7 verses; "Therefore, night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the

sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips—for there is no answer of God."

Also, when the hearing mediumship was first developed in the child Samuel (iii chapter, 1 Samuel), it says in the first verse, "And the word of the Lord was precious in those days; there was no open vision." See also Amos viii chapter, 11 verse, "Behold the days come saith the Lord, that I will send a famine in the land. Not a famine of bread, nor a thirst for water; but of hearing the words of the Lord." In 1 Chron. xxviii chapter, 19 verse, David receives directions about the building of the temple through the writing and drawing mediumship. "All this, said David, the Lord made me understand in writing, by His hand upon me, even all the works of this pattern." In 2 Chron. xxi chapter, 12 verse, Jehoram receives a written communication from Elijah, four years after he had passed on to the Spirit-land; "And there came a writing to him, from Elijah the prophet," &c. Cases of direct Spirit-writing occur in the well-known case of the writing on the wall, at Belshazzar's feast. See Daniel, v chapter, 5 verse, where the hand is also visible. Ezekiel, from the beginning to the end, tells of all forms of mediumship. He becomes possessed by a spirit. See ii chapter, 2 verse, and again, iii chapter, 24 verse. The spirit speaks to him frequently. The visions in their wonderful symbolism, resemble similar visions given to mediums at this time. A hand was sent to him, unrolling a paper, or book, full of spirit-writing. See ii chapter, 9—10 verses. Also in viii chapter, 3 verse, he says "He put forth the form of a hand, and took me by the back of mine head, and the spirit lifted me up between the earth and the heaven, &c." Such expressions of the elevation of the body were of frequent occurrence with Ezekiel; and also, there are several similar instances given throughout the Bible, but in a limited space it is not possible to refer to *all*.

To pass on to the New Testament—Joseph twice is visited by an angel in his dreams. See Matthew i, 20; ii, 13. An angel came to Mary, greeting her with the words, "Hail thou that art highly favoured," Luke i, 28, and

following verses. The good tidings of the birth of Christ were announced to the poor shepherds by an "Angel of the Lord." See Luke ii, 9, and following verses. In the life of Christ, the Divine Man, "tempted in all points as we are, yet without sin," we find continual spiritual experiences, and recognition of intercourse with the spirits, good and bad. Matthew iv gives the account of Christ's temptation in the wilderness, where the devil spoke with him, and when he left him, "Angels came and ministered to him." Even so we, who would fain follow in his steps, may rest assured that God's "ministering" and guardian spirits are always at hand, to aid *us* in the battle of life between good and evil. The aid afforded to our Saviour will not be withheld from his weak and erring followers.

Cases of healing of the sick, and of casting out of devils, are very numerous. These gifts are most distinctly bestowed upon Christ's followers. Matthew x, 1 reads, "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease;" and again, see Mark xvi, 17, "These signs shall follow them that believe." Instances are given, showing the spirit-power over matter, corresponding to the physical manifestations of the present day. See Matthew xxviii, 2, and Luke xxiv, 2, where it is recorded that "The angels of the Lord came and rolled back the stone from the door of Christ's sepulchre." Again, see the account of an angel coming to Peter in prison, "And he smote Peter on the side, and raised him up," and leading him through the prison gates, let him free; see Acts xii, 7 and following verses.

All kinds of spirit manifestations are given throughout the Acts of the Apostles. The gift of tongues—see chapter ii, first few verses. The epistles refer to these spiritual gifts in their instructions to the early Christians, proving thereby that these gifts were *not* to cease with the lives of the apostles, as is most strongly affirmed by some who call themselves "believers in the Bible." 1 Cor., xii, 6, refers to all the varied gifts or mediumships, beginning, "Now concerning spiritual gifts I would not have you ignorant." Also the xiv chapter, 12 verse, "Forasmuch as ye are

zealous of Spiritual gifts (see marginal reference, *i.e.*, "of Spirits"), seek that ye may excel to the edifying of the church." We are warned to "try the spirits whether they are of God," in 1 John, iv chapter, and the test is given at the third verse, which is used among some Spiritualists now — "Every spirit that confesseth not that Jesus Christ came in the flesh, is not of God," thus distinctly showing that then, as now, *all kinds* of spirits were in the habit of communicating with those on earth.

That they were Spirits who have lived on earth, is proved from the "Transfiguration scene," where Moses and Elias came and talked with them; Matthew xvii, 3 and following verses. Also, from John's vision, Revelation xxii, 9. When John fell down to worship before the feet of the angel, he said "See thou do it not, for I am thy fellow servant, and of thy brethren the prophets."

All these instances could be greatly multiplied. But, in a limited space, it is impossible to point out more than a very few of the proofs contained in the Scriptures of the workings of Spiritualism over a period of 4,000 years. Equally impossible is it for the most determined opponent of Spiritualism to point to one single passage which could lead us, in the remotest way, to suppose that those things have passed away. *What was truth then is truth now.* We take the Scriptures as God's guide for the Christian's life in all ages, but if they contain exceptional cases only, and not rules for life's experience *now*, where would be their present value?

St. Leonards-on-Sea.

F. J. T.

---

"Let it be deeply impressed upon the minds of all, that true religion consists in the practice, in thought, word, and action, throughout life, of love and charity for all mankind, and in being merciful in conduct, as far as practicable, to all that has life: that anything short of this is a name only, and not the reality or substance of religion." — *Robert Owen.*

## PROPOSAL FOR AN INTERNATIONAL CONFERENCE OF SPIRITUALISTS.

[The following extracts are from a circular now being sent out to pronounced Spiritualists.]

Assuming that you have an interest in the progress of Modern Spiritualism, liberty is taken to request your co-operation in calling and conducting an International Conference of Spiritualists proposed to be held in London in May, 1869.

At the Annual National Convention of Spiritualists, held in the United States of America in 1867, a resolution was passed in the following terms, viz.—“That this Convention hail with satisfaction the progress of Spiritualism throughout the world, and recommends the appointment of a Committee at this time, whose duty it shall be to correspond with the leading friends of Progress and Spiritualism in Europe, with a view to co-operation in the work of promoting an international circulation of the literature of Spiritualism, and to encourage missionary labours, and to correspond with eminent Spiritualists abroad in reference to a World's Convention to be held in London.” In pursuance of this resolution, “J. M. Spear, H. T. Child, M.D., and Col. D. M. Fox, were appointed by the chair.”

This subject having been brought before the British Association of Progressive Spiritualists at its Annual Meeting held in London, June, 1868, at which Mr. Spear was present, that body passed a resolution requesting its President, Mr. Robert Cooper, to co-operate with Mr. Spear and the other members of the American Committee, in realising the objects contemplated, but more particularly in promoting the International Conference alluded to.

With the design of inducing thought upon topics both practical and speculative which might profitably occupy the attention of the Conference, the following are suggested:—

1. The statistics and present condition of Spiritualism in the various countries and districts from which those assembled come.
2. The composition, principles, and objects of any special organisations in such countries and districts, and how far success attends such organisations.

3. The relation of Spiritualism to Education, and the means taken in any localities to realise a higher system, with special reference to Children's Lyceums.

4. The best means of promoting International Fraternity, and the interchange of benefits of all kinds; improvements in the exchange of commodities, scientific and other inventions, &c., and in the means of personal intercourse, and of emigration to and settlement in new countries, &c., &c.

5. The interchange of Spiritual Literature, and how best to secure an annual resume of the more notable publications on Spiritualism in all countries, and reports of all important movements by Spiritualists wherever occurring.

6. The bearing of Spiritualism on the position of Woman, on the relations of Capital and Labour, on Sanitary Reform on Criminal Jurisprudence, on the treatment of the Insane.

7. The relation of Spiritualism to Religion, and to the special forms thereof, ancient and modern. What light do modern spirit manifestations throw upon ancient? Do such manifestations afford conclusive proof of immortality, and reliable evidence of the nature of the future life? Is reliable intercourse with departed spirits practicable? What beneficial ends may be accomplished by it? Are there any dangers in it, and, if so, how are they to be avoided? What are the best means of deriving the greatest amount of good from it? Does Spiritualism, upon the whole, promote the love of God and man—the sum and substance of all true religion?

A crowd of subjects are these, out of which selections may readily be made by writers, according to taste, and special ability, and experience.

Responding to invitations from Messrs. Cooper and Spear, the other parties to this circular have consented to act with them as a Provisional Committee for promoting the project. This committee will gladly receive and consider any suggestions you may have to offer in relation thereto; and, as pecuniary aid is essential to its realisation, the treasurer *pro. tem.*, Mr. Robert Cooper, will receive subscriptions, which, if general, need not be of large individual amounts.

All communications should be addressed to Mrs. C. H. Spear, Corresponding Secretary, 26, Bryanston-street, Portman Square, London, W.

PROVISIONAL COMMITTEE.

Mr. ROBERT COOPER, Eastbourne (Treasurer).  
Mr. J. MURRAY SPEAR, 26, Bryanston-street, London.  
Mr. WILLIAM TEBB, 20, Rochester-road, London.

QUESTIONS AND ANSWERS.

(Extracted from the "Message Department" of the "Banner of Light," a weekly paper, published in Boston, America. No. 5, of the 17th Oct., 1868.)  
Editorial Notice.—Each message, we claim, was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Conant, while in an abnormal condition called the trance. We ask the reader to receive no doctrine put forth by Spirits in these columns, that does not comport with his or her reason. All express as much of truth as they perceive—no more.

Questions and Answers—the answers coming through the Medium.

Q.—If my husband and I should be in different spheres, and each want our children, who would have them?

A.—There is a law of gravitation which binds congenial souls together, and it is always active, never at rest; and this law will decide in all such cases. If the children are naturally more strongly attracted to the father, they will gravitate to his sphere of existence; if to the mother, they will gravitate to her. There is no such thing as binding uncongenial souls together in the Spirit-world. The law of repulsion is also exceedingly active. It acts upon all souls; none are exempt from it. You may expect in the Spirit-world to be separated from those you are not attracted to, and who are not attracted to you—it matters not what laws bind you together here upon the earth.

Q.—Do many (spirits) attempt to prophecy who are not competent?

A.—Certainly. Many persons suppose they have solved a problem correctly, but it is one thing to suppose you have done a thing just right, and quite another thing to do it just right. But the failure of one individual does not detract from the power of another. By no means.

Q.—Whence comes the material that forms the spirit hands so frequently seen in the presence of mediums?

A.—From the atmosphere, or from what is contained in the atmosphere, localised and condensed through mediumistic life.

Q.—Is it made from elementary compounds?

A.—It is. You are well aware, or you should be, that the atmosphere contains the elements of which all forms are made. Every conceivable form that finds expression on the earth may be found in the elements of the atmosphere peculiar to the earth.

Q.—Are spirits in the other world subject to impressions of the elements as we are? Do they experience night and day, the benefits of the sun, &c.?

A.—They do; not in the same sense that you do, but in a similar sense. They have their seasons of rest and of intense activity.

Q.—More so than in this world?

A.—No, perhaps not.

Professor Grimes' argument with Professor Jamieson at Aurora, reported in the same paper as the above. Professor Grimes said: "Neither I nor any other person has ever been able to explain Spiritualism upon any other hypothesis than that announced by the intelligences themselves: "We are spirits!" Professor Hare tried it, so did Judge Edmonds, Talmadge, Dr. Dodds, an eminent physiologist, and a host of other minds equally profound. Their investigation of Spiritualism resulted in their conversion and consequent acknowledgment of the supra-mundane character of its phenomena, and the truth and grandeur of its philosophy. My brother says he desires to become convinced of the truth of Spiritualism, if it is true. He has acknowledged here to-night that if he could believe it, he would be one of the happiest men living. No doubt of it. That admission came from his heart. Spiritualists experience what my



friend desires to know. They have *seen* their friends who have passed the portals of death. Their testimony is just as good as Paul's or Peter's, or that of any other mind of ancient times.

The Professor says he must have first-class evidence. But even he, in his mesmeric experiments, must have *conditions*. He demands the condition of *silence*, and when one of the audience the other evening laughed outright, it interfered very much with his conditions, and the success of the experiments, and called from my amiable friend a pretty sharp rebuke. I claim to have given you first-class evidence—the best the case affords—the testimony of living witnesses. No good, reliable medium guarantees on his or her own responsibility a single manifestation from the spirit-world.”

“THE VOICES” AT MRS. MARSHALL'S, LONDON.

*To the Editor of Daybreak.*

Sir,—Let me give further testimony to the *bonâ fide* spirit voices at Mrs. Marshall's. I have attended one of these *seances*, but I shall not easily forget it. I had read so often of spirits speaking audibly in the Scriptures, that when I heard of a recurrence of such prodigies in our days, instead of being shocked, I praised God. I thought—here is something to convince sceptics if nothing else will. I even thought it would be a privilege to become an ear witness of such a phenomenon, and that my position as a clergyman should rather prompt me to investigate than otherwise. I was not deterred from the fact of such *seances* being held in the dark. I remembered Jacob and the angel, the shepherds watching their flocks by night, the angels seen in the sepulchre while it was yet dark, and the emancipation of St. Peter from prison. I remembered, also, that the great mediator, when on earth, spoke to spirits of different classes, and that we are to try the spirits. At the *seance* I attended, nine persons were present, including Mr. and Mrs. Marshall. I sat next to Mr. Marshall, and was sometimes conversing with him while the spirits were speaking all around. Sometimes Mr. Marshall and the

spirit were conversing together. For some time, at Mr. Marshall's request, we held hands all round, to prove that he was not moving and ventriloquising at the other end of the room. When the spirit was speaking I held Mr. Marshall's hand, but it was for his satisfaction, not mine, that this was done. I had had already good proofs that his was not the idiocyncrasy in question. Sometimes a voice was behind speaking into my ear, sometimes straight in front of me, sometimes at the side away from Mr. Marshall, and I am convinced that Mr. Marshall never once left his seat during the whole *seance*, while voices so unlike his own, sentiments and knowledge so little assumed by himself, were resounding through the small assembly. Each of the nine persons assembled spoke during these two hours, and each of these nine voices was plainly distinguishable from the rest. On this occasion the more potent spirit dictated to a lady and gentleman, husband and wife, a prescription for a sick child. He greatly astonished two ladies on my immediate side to the left, and who had never been there before, with details of themselves, which they seemed most astonished at his knowing, and added kindly advice for them to follow, but being asked one question, he answered "I do not know." In more than one instance he gave advice which appeared to betoken excellent judgment, kindness, and right feeling. But I must confess the most touching event of the evening to myself was the answer of the more potent spirit to the question of a gentleman present. The gentleman said, "Unhappy Spirits sometimes ask us for our prayers. What is the object of this?" "Why," the spirit answered, after a little hesitation, "it gives them relief." Another pause, and then, "they can't pray." Another pause, "but there is progress." A short time before the *seance* was broken up, the Spirit said to a lady, "There is a gentleman," giving his name, "coming for you," and almost directly a double rap was heard at the front door. It was the gentleman in question. There was another incident in this *seance* (the only one I have been to of this kind), which I must not omit. A child, aged about ten years, was brought into the room early in the evening. The first thing the Spirit said was, "Take that child out,

this is no place for children." The child left the room. There was, I think, true wisdom in this speech. Children and young persons are not fitted to lead in momentous questions. The gravity and judgment of maturity have surely no light, frivolous, or impious subject for contemplation in facts like the above.

The above is from notes made after the *seance*.

I am, sir, yours obediently,

A CLERGYMAN OF THE CHURCH OF ENGLAND.

P.S.—It must be no slight penance, one would imagine, for these spirits, day after day, to submit to the curiosity, the weaknesses, and impertinences of spirits in the flesh for a long time together. It must be done, one must suppose, for their own advantage, or for the good of humanity, or both combined.

---

## FACTS.

*To the Editor of Daybreak.*

Sir,—I have lately witnessed many instances of *possession* of our friend Mr. Banks, by different Spirits; Mr. Banks, himself (who is a very powerful medium in many ways), being quite unconscious of what was said and done through him, his own spirit, apparently, being taken out of his body during the time, and conveyed by attendant spirits to far distant scenes. One of these possessions, which took place on December 8th, was peculiarly interesting to us, and will, I hope, prove equally so to your readers.

The words spoken by the possessing spirit were taken down in shorthand at the time, and are given verbatim. Of course, it is impossible to give in writing, the emphasis, and intonations, which sometimes are very striking and touching. The spirit gave his name, "James Smith," and said, "I lived at Bishop's Castle in Shropshire. I passed away in the year '42. I'm in the 11th sphere now, I was in the 3rd at first. There are a great company where I am, those who, like myself, have had to pass through much tribulation, and have now become purified, and are being puri-

fied, and fitted for higher and better states. I can't see Jesus yet, I can't say when I shall, but I hope ultimately to see Him. I am permitted to catch some rays of light falling from Him, even here, and I know that He is, and is visible to some of the more exalted Spirits. We who are here, engage in friendly conversation for mutual improvement, enlarging the sphere of love and happiness; going down to those beneath, and receiving communications from those above. As we become spiritually developed in one sphere, we pass on to another, while in each sphere we have the hope of something higher and better beyond, so that we never are as happy as we hope to be, nor so good, nor so wise. My changes have been most remarkable, from the 3rd to the 11th sphere. They have been changes from darkness to light, from a state of imperfection to a more perfect state. When I entered upon the 3rd state, or sphere as you term it, my mind was very dark: still my desires were good. I learnt to love on earth, so that I was not altogether a stranger to that feeling when I passed away from the load of flesh that held me down. My first changes were exceedingly rapid, the others have not been so rapid. I should have been very glad myself, when in the flesh, could I have heard of Spiritualism. It was a thing I had never thought about. The theology and the religious teaching of my early youth and manhood were such as precluded to my mind the possibility of a disembodied spirit returning to earth. I thought of Heaven as a long way beyond the stars and the sun, where the occupation would be far different to that of ministering to the weak things of earth. I thought that the Infinite had something different for the disembodied Spirits to do, than to send them back to minister to mortals. Had you any idea of Hell? "Ah, yes, I had. It damped my joys, and made me a poor miserable being in the hands of some great fatality, and I felt that some day or other, I might fall into that yawning chasm to be tormented by demons of the darkest and ugliest form, and where those that I loved most on earth, as wife, or child, or parent, translated to the abodes of bliss, could only look on and mock me in my misery, and I thought that this great world must be governed by a strangely capricious Being, whom I

learnt to dread more than love. It was only when I threw aside the load of flesh, and became translated into the world of spirit, that I saw what I now realize, that the great hell was within me, rather than out of me, and that the Heaven that I am permitted to know so much about, is more within than without, although there is so much of light and beauty, so much of love and blessedness, that acts and reacts upon this spirit nature, and serves to constitute its highest joy, so that each change becomes more beautiful, and grand, and glorious."

Rose Cottage, Swindon, Wilts.

S. R. WREFORD.

---

### SPIRITUAL PRESENCE.

It is a beautiful belief,  
 When ended our career,  
 That it will be our ministry  
 To watch o'er others here ;  
 To lend a moral to the flower,  
 Breathe wisdom on the wind ;  
 To hold commune, at night's pure hour,  
 With the imprisoned mind ;  
 To bid the mourners cease to mourn,  
 The trembling be forgiven ;  
 To bear away from ills of clay,  
 The infant to its heaven.  
 Ah ! when delight was found in life,  
 And joy in every breath,  
 I cannot tell how terrible  
 The mystery of death.  
 But now the past is bright to me,  
 And all the future clear ;  
 For 'tis my faith, that after death  
 I still shall linger here.

J. H. PERKINS.

*To the Editor of Daybreak.*

Sir,—The accompanying verbatim report of a Spiritual *seance*, at which I was present lately, at the residence of a gentleman of high mercantile position, is at your service in the cause of truth. I may mention that the medium was a *young* gentleman, and that the communications purport to be from the spirit of the philosopher John Locke. The questions were improvised at the moment, and the answers came by spelling out each letter of every word by means of an upright alphabet and a pointer moving round a fulcrum. The medium's arms were the ostensible force moving the pointer.

A. B. TIETKENS.

December 29th, 1868.

Question.—Do you consider that scientific researches tend to unsettle men's minds as to their beliefs?

J. Locke.—When you make use of the word "belief," do you mean that which may be designated *faith*, or that which is almost equivalent with knowledge, viz.—that which is based upon a superabundance of evidence or reasons *pro*?

Q.—We mean it in the sense of "faith."

J.L.—Then certainly; in so far as that faith is without foundation, and is not accidentally true.

Q.—Then which do you consider the true religion?

J.L.—Evidently, that which has the fewest contradictions to ascertained scientific facts;—and the religion which to my mind is most pure and simple, if freed from interpretational errors, is that of the Jewish Scriptures, though falling short of full revelation. I mean it is the truest of the religions which may be called *sectarian*.

Q.—Then you do not consider the Scriptures to have been divinely revealed?

J.L.—I do not know for certain how much or how little, but, if you may call this a revelation from me, so I think that some of the higher spirits had been commissioned to make known part of the subject-matter of the Bible, though as in my case with you, the information may be affected by the mind of the medium.

Q.—How as to the New Testament?

J.L.—I think that the Gospels were written from personal acquaintance with the subjects treated of or from hearsay of great weight; and that the epistles were mostly written from correlative deductions made by each writer.

Q.—Were those writers divinely inspired?

J.L.—The apostles were evidently uninspired during the times of which they write, and I do not find any necessity for supposing inspiration to enable them to speak of what they had either seen or heard.

Q.—Please to give us your opinion as to Christ's mission.

J.L.—I must suggest that I am not in the councils of the Eternal, and I am diffident upon the ground occupied by this inquiry.

Q.—Does your knowledge in such matters extend much farther than it did on earth?

J.L.—I have progressed in knowledge in many branches of truth, but some paths are not yet open to my investigation.

Q.—Spirits must be very happy in having such opportunities of progressing, without suffering the evils incidental to life in the flesh.

J.L.—Have you, then, been told that all Spirit-land, or, indeed, that any part of it is entirely free from toil, annoyance, or pain?

Q.—We have inferred so, and that the change from this to Spirit-life must be for the better.

J.L.—Take a Laplander from the rude and painful struggle for existence in his home-life, and give him all the comforts and luxuries of civilization, and he pines away, because his affections and his very faculties are foreign to his new sphere. So, though an experienced Spirit would most likely prefer his then state, yet, at the outset, he would have felt, like the Laplander, out of place. Indeed, more so; for no change has taken place in the nature of the man removed, whereas a very essential one has occurred in that of the man etherealized.

## THE FATE OF "THE FOOLISH VIRGINS."

Does it seem too hard, and cruel, and miserable to be true? Yes, it does; and therefore it is not all the truth. I know this is all the truth of the parable; for it ends with the sorrowful cry, "Depart from me, I know you not," and the curtain falls on the scene, with these unhappy ones crying in vain for admittance, though it *be* so late. But *we* cannot end here, though the parable does. We may not be able to say what will happen after this, or what will be the result of their bitter experience, or when the bridegroom, who is surely too gracious to harbour thoughts of vengeance, or prolong his dooms for ever, will open the door and let the repentant and instructed neglectors in, this we cannot say; but we cannot help leaving open that blessed door of Hope; cannot help leaving room for the appearance of the gracious Lord, with words of pity and kindness on his tongue. And though he may delay till these hapless ones, worn out with shame and crying, have fallen helpless at his door, surely he will come forth at last, will heal their wounds, and enlighten their minds, and bear with them a little while, till they are foolish no longer, but learn by sorrow to walk softly and carefully before him. And perhaps that may be so with us through our dear Lord's grace and love: for the cry may come to some of us only to find us unprepared, with nothing ready for our great journey, no light in the lamp of the soul to guide us in the midnight we shall find around us: and *we* also may have to know the bitterness of hearing some voice (it may only be the voice of our own sad hearts, though we may think it the voice of our neglected God) crying, "Too late, ye cannot enter now." But when this sad experience has wrought in us some good and gracious work, then, perchance, other voices will be heard and other words: and the wise will no longer say "not so" to our urgent cry, but will find their delight in ministering to our necessities, and in giving us of their oil, that our poor, cold, dark lamps may be replenished, and that *we* also may take our places in the bright and happy throng.—From *The Parables of Jesus*: twenty Sunday morning meditations, by J. Page Hopps. London: Simpkin, Marshall, and Co.