

SPIRITUAL TIMES

A WEEKLY ORGAN FOR THE PROMOTION OF SPIRITUAL AND
PROGRESSIVE TOPICS,

A REGISTER OF PASSING SPIRITUAL PHENOMENA, AND A MISCELLANY
OF SPIRITUAL LITERATURE.

Spiritualism unfolds to our internal senses substantial realities; it presents us not only with the semblances, but with the positive evidences of eternal existence, causing us to feel that the passing shadows we speak of belong not to the Spiritual, but to the Material world. It is easy to imagine that we are dealing with the absolute and enduring, because we associate our thoughts with the external and apparently lasting, but, on reflection, we discover that the only absolute and enduring facts are beyond the tomb.

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"The life that now is shapes the life that is to be."

"Prove all things, hold fast that which is good."

The Spiritual Times.

SATURDAY, JULY 16, 1864.

THE BITTER CUP.

We listened to a very able sermon from the lips of the Rev. Thomas T. Lynch, a few Sundays ago, in his chapel Hampstead Road, London. At the conclusion of his sermon the rev. gentleman illustrated his remarks by referring to a cup made of quassia wood sold by chemists, which gives a bitter taste to the water poured into it. Persons in ignorance of the peculiar virtues of this cup would necessarily suppose that the bitter taste is derived from the water and not from the cup. Thus with religion, it had to be drank out of sectarian cups, and its supposed bitterness belonged to the cups, and not to religion. This illustration struck us as being an apt one—and moreover, another evidence of the general fact of mediumistic idiosyncrasies—

"The bud may have a bitter taste,
But sweet will be the flower."

But in the case of religious truths the bitterness is not in the bud so much as in the nature of the medium, or cup, in which they are presented. We are individually constituted for progression, hence we none of us are perfect. We are all, more or less, bitter cups, and do what we may we can but stamp our individuality on our works; or in other words, give colour or taste to the ideas within us. The nearer we arrive at perfection the purer will be the truths which we diffuse. If this idea be allowed to hold possession of us, we shall see at a glance that being bitter cups we must impart, without our own wills, a bitter taste to the drink we present from ourselves, whether that drink be of a materialistic or spiritualistic character. It behoves us, therefore, to recognise our natural condition, and not deal out blame *ad libitum* to our fellows, without we first discover that they are blameable for being true to their own moral instincts, or that we, ourselves, are quite sure we are perfect. The highest moral and spiritual culture are taught by the highest moral and spiritual teachers. Narrow views inculcate narrow lessons, and the learners become dwarfed. The Rev. C. H. Spurgeon, when he illuminated the understandings of his flock with his modern

bottle image—"The apple in the bottle," entertained evidently an opposite notion to the Rev. Thomas T. Lynch, when he referred to "The Bitter Cup." Nothing like illustrations can carry truths to the mind, hence the popularity of those who are good illustrators. "The Bitter Cup" image conveys to us a natural idea in a natural manner, but the "Bottled Apple" image gives us an unnatural idea in an unnatural manner. The bitter cup possesses inherent bitterness and imparts its own nature to the drink. The bottled apple is out of its element—"cribbed, cabined, and confined," in the compass of a glass, straight-necked bottle, and must necessarily be stunted in its growth. The Rev. Mr. Lynch used his illustration to shew that Christianity, which is not sectarian theology, was not responsible for the bottled prejudices of sects or sectaries. The Rev. Mr. Spurgeon used his illustration to show that religious growth, which according to his view must be sectarian, may be profitably circumscribed and cramped within compass of his own bottled creed. What a marked distinction characterises the opinions of the two preachers! For ourselves, we say, let nature, religion, and humanity, have room. Confine an idea within a bottle and it will be worthless. But understanding that it will be coloured by the peculiar media through which it exhibits itself, we would give it scope for exercise. The Rev. Mr. Lynch evidently designed to caution us against mistaking theology for Christianity, or the bottled spasmodic creeds of men for the simple, perfect, and intelligent teachings of Christ. The Rev. Mr. Spurgeon bottled up his zeal for use to sanction the narrow doctrines of creed. His illustration could have no other aim, for what more like an apple in a bottle is a soul in the harness of dogma?

Contracted ideas of truth must necessarily make Pharisees of men whom they authorise. It is the mission of real religion to give expansion to the aspirations and freedom to the zeal of its devotees. "The bitter cup" may exist, but that is no reason why we should drink out of it, except for medicinal purposes; so may apples be nurtured in a bottle, but that is no reason why genius, intellect, and reason, should be contracted by a contracted creed. Yet in a sense we are all "bitter cups" and "bottled apples;" we give to our fellows the truth as it flows through us, and we have all our limitations—education and progress are at work influencing us more or less; the commerce of opinion and the discussion of principles; the intercommunion of race with race, and the connecting links of correspondence, belonging to the steam engine and the electric wire, have



all a levelling and a beautiful effect. They level class distinctions and generalise thought; they level national prejudices and give vitality to freedom. With the idea of "the bitter cup" we can reconcile the true principles of life-progress, because we know that being infallible and of diverse creed, we *must* possess proclivities—individual qualities, which may either give an evil or good stimulus to our actions. But with the "bottled apple" idea we have less sympathy, because it illustrates contraction and was used to substantiate circumscribed and one-sided views. Schools and churches may be erected but their teachings ought to reach beyond the boundaries of brick walls. Teach children to read, sing, and pray, but let their readings be full, not of theology, but of christianity, broad and universal in its teaching—their songs with ideas that rise to heaven—their prayers with faith and everlasting truth. If on the other hand the ragged garments of creed are considered more valuable than Christ, bottled philosophies will triumph, making faith's "bitter cup" bitter indeed. We see the truth underlying the illustration of the "bitter cup" with readiness, and perceive that it teaches us to watch ourselves very carefully lest we pass current the spurious for the genuine, or give qualities to conditions they do not possess. Likewise it teaches us to recognise brotherhood with Christian consistency, and learn that Charity is one of the three graces, which a million Canovas could never faithfully image in statuary. Christianity broadens the intellect and enlarges the heart. It recognises all men as brethren—children of one God-Father, and is thus catholic in its element. It has lived through ages of war, and malice, and sectarian animosity, because it belongs to the eternal and cannot die. The bitter cups of theology have given a false flavour to its divine teachings, nevertheless the Christian philosophy survives, like a meteor shedding a radiance in the dark, dull sky of materialism, superstition, and dogmatism. Wherever men have been more particular about the cup than the wine, the latter has appeared to possess only half virtue. Whenever men have clung to observance with tenacity they have generally paid little regard to the spirit of Christianity, which had for its founder the son of a carpenter, and for its disciples ignorant and poor fishermen. The bitter cups of observance are numerous enough, and so long as men rush to drink religion from them they will imbibe the bitterness of form and prejudice. Throughout society "bitter cups" are seen in the modes of custom and the operations of caste. Respectable people turn their noses up at the efforts of nobles of thought and philanthropy if they happen to be lowly ones in the social scale. Is it not a pity that a banker's daughter should be under the necessity of acknowledging genius and moral greatness in a poor half-starved overworked seamstress, whose bitterest cup is cold neglect? Is it not a glorious proof of national wisdom and elevation that public associations cannot succeed if their originators worship not mammon, by clinging to aristocratic patronage? Is not a man's ability too often gauged by the largeness of his external possessions or the figures in his banking book, whilst sterling merit struggles for existence in a garret and dies for lack of support? Whose opinions have the most weight with the multitude, they who speak the simple truth or they who hold the high positions? Verily there are "bitter cups" outside as well as inside the boundaries of theology. Christ in his great agony prayed to His Father to let the *bitter cup* of anguish pass from him, and how many millions of suffering, impoverished, persecuted beings in the days of their deep agony have prayed that their "bitter cups" may pass from them?

There are not only bitter cups in theology or sociology, but there are also bitter cups in art. The mediocrities of art are aspiring to higher elevations; yet how majestically do the gods look down from their Olympian heights upon them, and with what sublime disdain do they frown upon them? Of course the middle or bottom rounds of the ladder of fame are of no use to those who have ascended and are resting secure on the high corner stones of the art temple. The old selfish principle rules here—use the means to raise yourself but deny them to others. But is it not the custom? Critics, Shylock-like, prepare their knives to cut away the

flesh of mediocrity, handing to it the bitter cup of disdain. One would almost think the stars in heaven should be extinguished since the moon gives fullest light, and appears to occupy more space than a galaxy of stars? Let us look to it, that we make no one's bitter cup more bitter, and that we allow not the bitterness belonging to the cup to be attributed to the drink, lest we swallow theology and call it Christianity—caste, and call it goodness, brotherhood, or christian virtue. A study of spiritual philosophy will go far to break up many of the "bitter cups" we have alluded to. Already we observe the signs of the times favourable. Spiritualism, the great Iconoclast, is among the Pagan images, and lo! he is breaking them, and their fragments will soon, like ancient Pompeii, be buried in the *debris* of destruction.

SPIRIT MESSAGE.

Shells of wisdom open to the sun of celestial truth, and those who diligently seek shall find. The shell is often hard, and firmly closed, impervious to all air or light; let the sun of celestial wisdom but shed the effulgence of his rays thereon, and the shell openeth to drink in the rays of warmth and knowledge. Even as the flower expands by day to the sun, so the leaves and roots by night drink in the dew, and the plant is alike nourished and developed by the sun and the dew. So does a man drink in true wisdom from God if he sincerely seek it, and grow in knowledge and in grace. So does he also expand in the love and kindness of his Creator; even as a leaf, he imbibes love, truth, and tenderness with spiritual learning. The inner mind of man is like the fibre of a leaf, delicate yet firm, easily bent and impressed, pliable yet elastic. Keep your inner mind pure and free from doubt, and let it drink in the dews of celestial wisdom slowly, steadily absorbing it into every pore, even as a plant imbibes the moisture through every portion of the stem and leaf. Read steadily, think, and reflect, and endeavour to extract the honey from the comb. Knowledge cannot be acquired in haste; the brain of man is like the digestive organs of the body, all must be gentle and gradual, or the body can derive no nourishment from the food, or the brain from study. Those who are in earnest will penetrate all veils of seeming mystery, and reach the book of truth. God is a God of wisdom and love, not of punishment and mystery; the allegories and types are all plain for those who sincerely and truthfully search for the key. Our Saviour welcomed little children, and also thanked His Father for *revealing the truth* to babes and sucklings rather than to the wise and prudent. It is man's pride that blinds him, man's own vanity and conceit prevent him seeing that which is plain and simple for those who run to read. Farewell. Given through the mediumship of Lotus.

• THE FUTURE.

Founded upon the cloudy dark,
God builds a palace bright,
And many watching spirits mark
Its progress with delight.
But thinnest mists of curtaining time
Conceal from man the sight;
Although the lofty pillars are
Of coruscating light.
So many and so fair as those
That fill the northern night,
Upstretching from the horizon's verge,
Even to the zenith's height;
And this shall be the home of man,
When it is finished quite,
If that he now endure and work,
So spending life aright.—REV. THOMAS T. LYNCH.

SPIRIT PAINTINGS AND SPIRIT WRITINGS.—We lately paid a visit to Mr B. Coleman, and had the pleasure of inspecting his numerous spirit paintings and writings. We saw the originals of those presented in his well-known work "Spiritualism in America." Mr Coleman is one of the oldest and most earnest of English spiritualists; he has for twelve years devoted his attention to the subject, visiting America for the express purpose of investigation. His opportunities have been favourable, and he has evidently made good use of them. To attempt a full description of these various paintings and writings would occupy more space than we can afford. We will briefly say that most of them were direct, produced by the spirits without the hand of the medium. Full particulars of Mr Coleman's spirit paintings and writings may be gleaned from his work (Pitman.) Two very exquisite imitations of American flowers through the hand of Mrs Mapos, particularly attracted our admiration; they are so exquisitely executed that we imagine no mere artist could equal them. Mr Coleman has not only gratified himself by scouring these marvellous works, but by doing so he has likewise secured extraordinary facts for spiritualists.

MR COLEMAN ON SPIRITUALISM.

Mr Benjamin Coleman, whose interesting record of "passing events" appears monthly in the "*Spiritual Magazine*," has written four letters in one or more of the Scotch papers, all defending Spiritualism from either the unproved charge of Charlatanism on Mr Conklin, or the puerile exposition of it by Mr Paterson. We have only space for one of Mr Coleman's letters, which we select in preference to the others, because it contains some experiences worth noting.

TO THE EDITOR OF "THE MORNING JOURNAL."

"It is true that rappings were heard in abundance, and when we rose from the table, the table appeared to rise from the ground. This I do not attempt to explain."—*Extract from a letter addressed by Sir David Brewster to Benjamin Coleman.*

SIR,—The opponents of Spiritualism in Glasgow having retired from the controversy originated by Mr Paterson's pamphlet, I am induced, in consequence of several letters that have been addressed to me from serious inquirers, to ask your permission to reply to their questions as shortly as I can.

In the first place I may state that I am not a medium, and the principal evidence which brought me to believe in Spiritualism was not derived from public or paid mediums. I am, as is known to several acquaintances in Glasgow, engaged in commercial pursuits in the city, and of course I do not write for emolument. I uphold spiritualism, because after years of close investigation I have satisfied myself that it is a great truth, and I have seen most excellent results follow its teachings.

I have therefore no interest in disseminating that which I at least do not believe to be true.

Eleven years ago I was a stranger to the whole subject; I had not until then heard of Spiritualism but in the most casual way, and I had no evidence of the character of the phenomena except what I saw in paragraphs extracted from American papers, and I was consequently at that time as little qualified to pronounce for or against Spiritualism as are the gentlemen of Glasgow who have recently stigmatised it as a "mischievous, degrading delusion."

When at length I was invited by a neighbour to join his family circle to witness for myself the reality of certain manifestations called spiritual, I went not to discover a trick by which, if so many had been deceived, I could not expect to escape, but to passively observe—to comply with the conditions imposed—and to exercise my best intelligence on whatever might transpire.

The results of that first *séance* were sufficient to satisfy me that from whatever cause—spirit-power being the last to which I was inclined to attribute them—there was *something* more in the manifestations than I could reasonably account for by any theory that I could suggest. As I believed that I was in the full possession of my senses I could not doubt their evidence. I had still less reason to suspect imposture of any kind from those about me, even if I had not had the fullest opportunity of testing the reality of those manifestations which were directed to me personally.

I do not stop to relate what occurred on that occasion, because I have already placed the facts on record more than once; and to detail half of what I saw then, and since, would fill a goodly sized volume; and further, if this subject should continue to create an interest in your city, and my experiences be deemed of any value, I may take an early opportunity of meeting some of your doubters and inquirers, either here or there, and in a friendly spirit try to overcome their scepticism. Suffice it to say in the meantime that I have witnessed, both in England and America, some of the most remarkable spiritual phenomena ever recorded in modern times; and, finding no other explanation to meet the facts, the conviction became irresistible that they were produced by the agency of spirits, and in most cases, from the peculiar intelligence conveyed, that they were the spirits of departed persons who had lived amongst us. With my present experience, looking back, I only wonder why I should ever have doubted it, for in common with the teaching of all Churches, I always believed that we were surrounded by spirits, and that the Bible, which is filled with precisely similar manifestations, was a true record. I was, in fact, in that condition of mind in which the mass of professing Christians find themselves. I received the Bible as I was taught to do—on simple faith, and though staggered with some of those remarkable events recorded as happening in the apostolic age, I was not disposed to quarrel with what I did not quite realise nor understand. But now, having witnessed spirit manifestations almost equal to anything recorded in that sacred volume, I read it with my eyes opened, and can no longer have a lurking doubt of its historical truth.

I do not, however, believe that these marvels were and are effected by a suspension of nature's laws. It is useless for one class of men to ridicule the probability, and another to attempt scientifically to prove the impossibility of ponderous substances rising against the law of gravitation. I have seen human beings float, and chairs and tables, too, without visible agency. If this is true, then it is certain that there must be some force superior to the ordinarily recognised natural laws, and that I say is spirit.

The whole subject, however, is far too expansive to be treated in the space of a letter, even if I were the fittest person to attempt it, which I know I am not. But as Spiritualism and its phenomena have been prominently discussed so recently in your city, and there appears so much interest excited by that discussion, I am anxious that those who are seeking for more light should not be led away from its investigation, either by the religious scruples of one class of opponents, who admit the reality of those super-mundane agencies, but think them of Satanic origin, or by another totally opposite class—the scien-

tific materialist—who cannot believe in any law unknown to him, and, least of all in spirit, which to his reasoning has no existence.

One advantage that Spiritualism has—apart from the large amount of testimony—is that it is capable of the fullest demonstration; and I, therefore, earnestly invite all honest searchers after truth to test it for themselves, offering, in any way that I can, to assist them in their investigation, and to show them a variety of evidence, which I have in my possession.—I am, Sir, your obedient servant,

London, June 30, 1864.

BENJ. COLEMAN.

WHAT WAS IT?

The following, "with the consent of the parties concerned," is inserted in the "*The Banner of Light*," the writer being acquainted with the principal actor, for whose truthfulness I do not hesitate to vouch.

It was a bright moonlight night in the spring of 1845 that Dr G. M——, then about fifty years old, a man of iron nerve, and a scoffer at all supernaturalism, was returning home from a professional visit upon a sick neighbour; and, as the roads were muddy, and the distance less across the lots, he was trudging along on foot through the pasture adjoining the road. He was in perfect physical health, and his thoughts were with his patient, which precluded the possibility of mental aberration. He had reached the road fence, and was climbing over, when the clattering of horses' hoofs fell on his ear. Looking in the direction whence the sound proceeded, he saw a powerful black horse dashing along toward him with frightful rapidity. Upon his back was a young man of slender form, who had lost all control over the maddened beast, that was apparently hurrying him onward to a horrid doom. Quick as thought the Doctor leaped from the fence and stationed himself by the road, intending to grasp the reins, bear the animal to the ground, and, if possible, save the powerless rider from a fate that otherwise seemed inevitable. When the horse came sufficiently near he attempted to seize the bridle, but, as though anticipating the movement, he sprang quickly on one side, and leaping a gutter, the rider fell heavily to the ground, his head striking a large stone, which bruised his temple in a terrible manner. At this moment the Doctor recognised in the unfortunate man his only brother, then, as he supposed, five hundred miles distant in the town of L——. There, in the cold, gray moonlight, lay the lifeless form of Lemuel M——, the blood streaming in a crimson current over his fair, pallid features, from the ghastly wound in his temple. With a cry of agony the Doctor bent over him, to raise the senseless form in his arms, when, to his utter astonishment, the body faded from his sight. He, thinking that the loss of sight might arise from a temporary faintness, rubbed his eyes to clear his disordered vision, and looked again. Behold, there was nothing visible but the usual objects he had passed a hundred times! He turned to look for the horse, when lo! that, too, had disappeared. It was incomprehensible. He seated himself upon the very stone against which the apparition's head had been dashed, and strove to collect his thoughts. He revolved the whole circumstance in his mind; and, being unable to account for it by natural law, he placed his medicine case upon his arm, and resumed his homeward walk in an agitated state of mind. He told the story to his wife, and they both resolved to say nothing of the matter, as it would frighten the children, and render themselves objects of their incredulous neighbours' ridicule. And now for the sequel.

For several days the Doctor experienced an unusual mental depression, and, to relieve this, he wrote a letter to his brother, requesting an immediate reply. He had but just completed his letter, when a package was handed him, postmarked L——, and directed in the hand of his brother's wife. An involuntary shudder thrilled his frame as his eye ran over the superscription, for he felt his worst fears were about to be realized. He broke the seal, and found that his apprehensions were but too true; the frightful apparition of ten days before was an exact representation of a scene which transpired the same morning at L——.

His brother, being in poor health, had been taking a ride of some distance, and as he was returning home his horse became frightened and ran away, throwing him upon a stone by the roadside, which fractured his skull so badly that he died in a few hours.

THE DAVENPORTS.—We have received a letter from America informing us that the Davenport Boys accompanied by Mr Furguson, will leave the New Country for the Old Country early in September. We are also informed that a Mr Parder, one of the best American trance speakers, will soon be with us. Miss Lizzie Doten, trance-medium, promises to come over next year. Thus we are likely to have a little fresh life put into the spiritual body of old England. The Davenport Boys, with half the success they are meeting with in their own country, will most certainly set our physical science philosophers at work discovering new involuntary muscular theories, and even the wizard Anderson may find collusion and mechanical contrivance aids at fault in competition with the spirits.

MR HOME is expected shortly to leave London for Australia.

To grow old in heaven is to grow young.

Correspondence.

[We do not hold ourselves responsible for the opinions of correspondents.]

LETTER TO A FRIEND.

(ON THE DEATH OF A FAVOURITE CHILD.)

DEAR FRIEND,—I do indeed sympathise with you in your present sorrow. I have not indeed known the loss of children, but I have experienced bereavements which could be scarcely less painful. The only true consolation I know of in these sad trials is one to which my peculiar convictions give such firm assurance, namely, that those who are parted from us do not cease to be,—that the sympathy and affection which continue to flow out from us to them, cannot fail to call forth in them feelings responsive to our own, even though no sensible manifestation of them be made to us. In the case of those who are taken from us so young, we know that they have been removed ere they could be contaminated by the evil, or afflicted by the sorrows, of the world; and that they are the subjects of a wise and tender care, beyond that possible even to parental love. Though painful at the time, it is a wise, aye, and a merciful provision, which, as we advance in life, thus loosens the hold we have upon it: while at the same time, as we proceed on our journey, we feel that the land whither we are bound, acquires to us an increasing attractiveness; and that as the home and social circle here grows smaller and smaller, till we are left well-nigh alone, it there grows larger and larger till we almost long to rejoin it. I know that, in the freshness of your grief, these common-places can have but little or no effect in assuaging it; but still I hope that in aftertime they may suggest reflections which possibly may not be without some good effect. Assure Mrs J. that we condole with her in her present bereavement, and with sincere respect believe me, yours faithfully,

THOMAS BREVIER.

FALSE ALARM OF THE CHURCH.

[To the Editor of the SPIRITUAL TIMES.]

SIR,—Whence arises the false alarm of the Church? If she be a true Church, the truth will make her free, and there is no cause for alarm. Only the consciousness of clinging to the perishable and the undignified need give her alarm. The spirit of religion is Catholic or Universal in its nature, and there is little doubt but that all sects possess more or less of its divine power. Pagans, Jews, Mahomedans, and Christians, all possess it. All institutions originated and guided by human beings must necessarily, owing to man's finite capacities, hold together by the mixed cement of good and evil. Judaism, although it succeeded it did not destroy Paganism. Christianity, although it superseded Paganism, has not as yet absolutely crushed it out of existence. The spirit of religion pervades life, and owing to its progressive nature re-orders or brings about change or development. The Jews had great reason to esteem themselves more enlightened than the Pagans, for they had acquired much from the Egyptians. The Christians had great reasons likewise to esteem themselves more enlightened than the Jews—and so on.

God sends forth the mighty irresistible spirit of reform into the earthen vessels of men's bodies, "that the spirit and power might appear and be of God, and not of man." That spirit came upon Moses and the Prophets, upon Christ and upon Paul, upon Luther and Calvin, upon Theodore Parker and Francis Newman, upon Voltaire and Thomas Paine. That last obnoxious name—why did God's spirit come on him? or on the French Revolution? Answer who chooses. Did not God's spirit play in the earthen vessel of John Knox and Thomas Chalmers, and did not Chalmers move the spirit and stir to action nearly five-hundred ministers of the Established Kirk of Scotland to leave their livings and trust to Almighty Providence and the spirit of free men, who were determined to choose their own ministers, and not to allow that right to remain alone with the possessors of the land? What right have the proprietors of the soil to control the right of free thought? These freemen of Scotland subscribed hundreds and thousands of pounds to assert the right of free thought; and when the day comes they will be willing also to subscribe thousands of pounds for free and unfettered doctrine! Does not the spirit of the Almighty play in the bodies of the writers of the Essays and Reviews, and in that of the Bishop of Natal? God's spirit left the world when the writers of the Bible and the Testament finished these books. But were they finished?—are they finished?—or will they ever be finished? They have been altered, added to, and subtracted from for ages past, and need more physic, for they are still in the hands of the doctors. Well, after all, what have all these men done to cause the Church any alarm, or to induce the cry that the Church is in danger from Colenso, and the reformers of this or any age? Have all the men I have enumerated done an atom of evil to the Church? Have they not rather done good by arousing it from its lethargy, and awakening it to new life and vigour for the glory of the Great Creator, and the welfare of the human race? "Man's chief end is to glorify God for ever." Is it well for the Church to go on without repair or the slightest change? All nature revolts at such a doctrine, for eternal life and revolution is the order of all things. Narrow-minded men may shut their eyes to the truth, but time and Almighty Providence will declare it. All spirit and life are from the living God. Let no one fear free thought and free discussion, for they tend towards God. The alarm of the Church

being in danger is a phantom or scare-crow, to terrify the ignorant. All history confutes the allegation that free thinkers and reformers have been an injury to the Church; on the contrary they have caused its purification and development in every age. I am, &c.,

WM. MACFARLANE.

SPIRITUALISM VERSUS ORTHODOXY.

SALVATION AND REGENERATION, REDEMPTION AND DEVELOPMENT.

SIR,—A series of articles have appeared week after week in the *Spiritual Times*, by a correspondent, *D'Esprit*, which any person at all read in the Word of God must peruse with the greatest concern.

A few weeks back your correspondent vainly endeavoured to disprove the fact that Christ is "Very God of very God," and to that end made some very ingenious and unreasonable distortions of Scripture texts; and he may think that he has admirably succeeded; however, I most certainly differ from him. He now ventures in a letter in the *Spiritual Times* of July 2nd to deny the doctrine of Christ's Atonement, and, by perversions as ingenious and as unreasonable as before seeks to overthrow those beliefs which are the very foundation of the Christian system, and that doctrine which is the very keystone of all, but which he asserts is "in the creeds," and "not in the Gospel of the Divine Jesus." Had your correspondent merely given his opinion, and not ventured to bring Scripture to his aid to support his views, I should never have written a line in reply, but when he attempts to support beliefs purely human by God's revealed truth, given to us by the pen of Holy Men of God who spake as they were moved by the Holy Ghost, it becomes quite another matter.

Your correspondent endeavours first of all to give a bird's-eye view of the orthodox notions "as taught in the popular creeds," and one of his greatest objections to those orthodox views is that thereby God is represented as an angry, offended Deity; be this as it may, I would ask, will he, however, deny what is so clearly made known, that God is the moral Governor of the world, who has promised rewards to obedience to his laws and has pronounced punishment upon disobedience; if so, how does he account for the destruction of the world by a flood, or of Sodom and Gomorrah by fire and brimstone, and how does he explain away those passages in Holy Writ which so clearly state that "the wages of sin is death;" that we are by nature "children of wrath," or where we read "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience," (Ephesians v. 6, Col. iii. 6.) and moreover it must be, if God be just, and King of Kings and Lord of Lords, that punishment for disobedience and for sin must be visited upon the sinner, and following upon this, seeing we are all sinners and that "there is none righteous, no not one," sinners by nature and by practice, we are each of us exposed to punishment, if the righteous law of a just and holy God is to be honoured and upheld. But does it follow that this in any way prevents the other perfections of the Divine character from being exhibited and displayed on man's behalf? Certainly not; it rather magnifies those perfections; hence the glorious plan of redemption by a vicarious sacrifice, hence, the sending of his own Son to die for (anti) us sinners. The justice of God demands, and rightly and reasonably demands, too, our exclusion from eternal happiness and consignment to eternal misery by reason of our sins, but God in the abundance of His mercy and in the fulness of His love, sent his only-begotten, well-beloved Son to die for the sinner, and in Jesus Christ we "behold the Lamb of God which taketh away the sins of the world." The remark made by your correspondent upon this text is very vague; every Bible student knows that in this text allusion is made to the lamb under the Mosaic dispensation, Christ being the substance typified by the daily offering of the lamb, and under this figure, we know he was prophesied of (Isaiah liii.; see v. 7) he is brought as a lamb to the slaughter.

But your correspondent then goes on to assert that the *whole force* of the argument respecting Christ's vicarious sacrifice turns upon the meaning of the word "for" in the texts in which Christ is spoken of as dying "for us," and he says that if "for" signifies "instead of," the orthodox view is feasible. It is true that the argument depends in *some measure* upon the signification of those particles which are translated "for," though its force is to be derived from the whole tenour and plain teaching of the Scripture, and not from isolated words, and your correspondent then imagines that he has given the fatal blow to the whole argument by stating that (anti) translated "for" and meaning "instead of" is never used in the New Testament when the writers speak of Christ as having died for men, but that (*pro* or *uper*) are used, signifying "on account of" or in "behalf of." That *anti* means as he states, "instead of" is clear, we have an example of its being so translated in Matthew ii. 22:—"But when he heard that Archelaus did reign in Judea in the room of (anti) his father, Herod," but that the assertion which your correspondent makes with reference to texts stating that Christ died for us is correct is not quite so clear, in fact, the statement is incorrect. If he turns to Matthew xx. 28, he will there read:—"Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many;" (*anti* *pollon*) and also Mark x. 45, where we find the same phrase repeated, two writers giving the words of Jesus Christ himself; and although (*uper*) is used (John xv. 13.) to any unprejudiced and candid mind, there can be only one idea conveyed. "Greater love hath no man than this, that a man lay down his life for his friends—instead of his friends having to lay down theirs—and so 1 John iii. 16:—"Herobey perceive we the love of God, because he laid down his life for us."

But further than this, the very idea of Redemption of necessity involves that of substitution. We derive the expression Redemption from the use in Scripture of the Greek *lutron*, which always represents in the New Testament *lutrosis* or *apolutrosis*, both of which words are descriptive of the act of procuring the liberation of another by the payment of some *lutron*, or *apoina*, that is ransom or forfeit, and con-

sequently, the word is used in the New Testament to denote the state of being ransomed in this way. These words signify, 1st, to buy back by payment of the price what has been sold, or to redeem what has been devoted by substituting something else in its place; so in Matthew xx. 28, and Mark x. 45, before referred to, this idea is absolutely involved, for the word translated ransom is *lutron*. And yet more decidedly (if anything more decided is necessary), we read 1 Tim. ii. 6:—"For there is one God and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all;" the word here is none other than *antilutron*, so that by Redemption must be understood from the Scripture term used, deliverance by means of a ransom.

In the passage quoted by your correspondent, Titus ii. 14:—"who gave himself for us that he might redeem us from all iniquity, &c.," the idea of our being saved from the punishment due to our sins by Christ's teaching and example as stated by D'Esprit is never hinted at. Who gave himself for us, the original is *lutrosetai cemas*, meaning that he might ransom us, redeem us by payment of *lutron*, from all iniquity, bearing out Matthew i. 21:—"Thou shalt call his name Jesus, for he shall save his people from their sins," not in their sins; and Gal. i. 4, quoted by your correspondent, the meaning is as clear as possible: "Who gave himself for us that he might deliver us from this present evil world," that is, from the world of sin, that, by the sacrifice of himself he might deliver us from sin's guilt and from sin's power; setting forth the grand work Christ came to do, viz:—to rescue sinners from the dominion of the world, and separate them unto God.

The work of redemption is also brought before us in Scripture by the use of another word equally clear and significant in its meaning, as Gal. iii. 13, we read:—"Christ hath redeemed us from the curse of the law being made a curse for us;" the word rendered redeemed is part of the verb (*agorazo*), as also Rev. v. 9, xiv. 3-4, and refers to purchases made in a market, the price paid being rendered by *timee*, as 1 Cor. vi. 20, "Ye are not your own, ye are bought with a price" (*timees*), this price (Gal. iii. 13) is Christ being made a curse for us, or as Romans v. 8-9, "But God commendeth His love towards us, in that while we were yet sinners Christ died for us, much more then being now justified by His blood we shall be saved from wrath through Him." The next passage adduced by your correspondent in support of his views is Hebrews ix. 26:—"He appeared to put away sin by the sacrifice of Himself," and he explains this by saying that it was "self-sacrifice to put away sin." One can scarcely conceive of a distortion of plain Scriptural language more flagrant or unjustifiable than this. Surely the writer of that article cannot be ignorant of the whole design and scope of this epistle, viz:—to show how far superior the Christian dispensation is to the old Mosaic one, and to show how that Christ being himself the substance, prefigured and foreshadowed by the Jewish sacrifices and ceremonies, seeing he had appeared and offered up one sacrifice, even himself, no further sacrifice, no further shedding of blood, without which there is no remission of guilt, was needed; Christ himself, from the dignity of his person, the purity and spotlessness of his own nature, being sufficient for the sins of the whole world, so that the justice and the glory of God might be upheld, and at the same time his boundless love and mercy exhibited. And if in this text we are to understand the sacrifice of Christ simply as self-sacrifice, you must do so throughout the epistle, thus destroying its whole force and meaning, but it must be quite clear to any candid mind that such most certainly is not its meaning; it is not the usual Scriptural idea conveyed by the use of the word, and throughout the epistle, when speaking of Christ as a sacrifice, an atoning sacrifice is meant without a doubt (e. g. chap. vii. 27):—"Who needeth not daily, as those High Priests, to offer up sacrifices first for his own sins and then for the people's, for this he did once when he offered up himself." The atoning sacrifice is here referred to, and the whole sense of the passage forces us so to understand it of Jesus Christ. So Ephesians v. 2—"As Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God." For sacrifice (*thusian*) is used, which is the usual word to denote a proper sacrifice or an offering made to God by killing an animal and burning it on an altar, designed to make atonement for sin; it always implied the killing of an animal as an acknowledgment of the sinner that he deserved to die, as Leviticus i. 4—"It shall be accepted for him to make an atonement for his sin." Such is the plain meaning of other texts, as Hebrews x. 12; and then, what statements can possibly be plainer than those contained in 1 Peter i. 19, and ii. 24, as of necessity implying that the work of Christ was of a sacrificial nature; and if the "proof texts" are studied and explained by the context and by the whole teaching of Scripture, the truth that Christ's death was "a vicarious death," a sacrificial, propitiatory, expiatory death, most prominently comes out, and would be so understood by any person who took up the Bible without any qualification of learning or the like, but simply with nothing more than sanctified common sense.

My remarks have been more lengthy than I had intended, but the importance of the subject demands the closest possible attention, and allow me to add, Christ's atonement is said to be by *substitution*, for he suffered in our stead and he bears our sin; and it is by *satisfaction* for the broken law is vindicated, and all the purposes of punishment are answered with honour to the Law-giver, and eventual holiness and perfect regeneration to the Christian. Your correspondent rejects the doctrine because he says "it cannot be, reason condemns it, the moral sense repudiates it, the spiritual nature rebels against it." Who are we that we should attempt to set up our wisdom and our reason above God's revealed truth, and although there is nothing unreasonable in that truth, yet are we to reject a truth revealed most unmistakably throughout the Bible because we cannot fathom its mysteries? Certainly not; men do not act so with things which they are unable to fathom in the kingdom of nature, and who are we that we should presume to set at nought the wisdom of a loving God because our darkened understandings cannot reach it? Our views of God's character are not to be formed by what reason suggests, but by what God has revealed, and who, for one moment can deny that the Bible represents God as perfect in justice and holiness as in mercy

and love? and those who shut out the former and admit only the latter, worship a god of their own making and not the God of the Bible. Surely we need beware, lest we join ourselves to those, or suffer themselves to be turned away by any who may be what St. Peter describes, 2nd Epistle, ii. 1:—"who privily shall bring in damnable heresies, even denying the Lord that bought them." If we take away from revealed truth this doctrine of Christ's vicarious sacrifice, for it is in it beyond a doubt, the ground of our hopes of eternal happiness is gone, Christ, the Rock of Ages, is overthrown, the future is dark, the way of salvation altogether unintelligible, the whole Bible and Christianity a pure enigma; but we would say with the Apostle:—"Be not moved away from the hope of the Gospel." You know best, Mr Editor, whether the views your correspondent puts forth are, as he states, the teachings of modern Spiritualism, but be it so or not, our faith in Christ's atoning sacrifice is not shaken, and we must still continue to look and pray for the help and assistance of the Holy Spirit to guide us into all truth.—Yours respectfully,
V. BRITAS.

A FABLE.

Dedicated (without permission) to the Bishops of the English Church, Home and Colonial, and particularly to Dr Colenso, Lord Bishop of Natal, &c.

It happened once that a squirrel sat upon the spreading bough of a great tree, instructing her young one how to eat nuts. Now the young squirrel complained of the difficulty he found in swallowing the nuts whole, as he was directed, albeit the very smallest nuts were carefully selected for his food. But the old squirrel assured him that it was the thing thus to do; and that all good squirrels swallowed their nuts whole. It had indeed been asserted that certain good and great squirrels, in former times, had said it was proper to crack the nut, because the nourishment was in the kernel and not in the husk; but though this might appear to be a wise saying, no one believed it now. "Besides," said the instructress, "our teeth, as you see, are not fit to crack nuts, but are soft; which is a convincing proof that they were never intended for that purpose. There are some who have held to the tradition that nuts should be cracked, but they have only been laughed at for it. I have never seen it done, and, therefore, do not believe it to be possible."

These instructions were much pondered on by the young squirrel, till he said within himself, "There can be no harm in trying the experiment." And he did try again and again, but he could not crack the shells, for his teeth were as yet weak. His teeth, however, became stronger and stronger for the efforts, while those of the old squirrel still continued soft. Moreover he began to look around him on the great tree where he had been born, and he noticed that there were other squirrels who were fat and well liking, while his mother, despite all her close rules as to feeding, was thin and weak. So he spoke to the fat ones and asked what they ate! They told him—nuts! And he answered them, "I live on nuts too, but I find them tasteless, hard and indigestible." "That is because you swallow them whole," said they, "and do not even crack them. Can you imagine that the Good God would send us food that is not good and wholesome, and, moreover, pleasant to the taste, when eaten aright? Can it be harder to make it pleasant than to send it?" "If all this be true," said the inquirer, "why has the nut a coat at all, and such a hard one? And why does it still nourish, though swallowed whole?" And they answered him again, "Only by experience can you be convinced of the excellence of the kernel, and with that experience is linked the reason, too; the shell alone is indigestible." And then they showed him how to crack the nuts; and he tried, and tasted, and did eat! And that which was tasteless before, became a sweet repast, full of delight and richer in nourishment.—And he was happy.—
Observer.

A WRITER in the *Athenaeum* has looked into Mr Brevior's "Two Worlds," but to very little profit. He tries to be severe, but is neither clever nor witty. How he could put forth such ignorant rhodomontade in the place of criticism we cannot imagine. Mr Hopworth Dixon, the editor, can know little of Spiritualism, or he could never have allowed such a ridiculous and childish notice to disgrace the pages of his paper. If the *Athenaeum* is to maintain its high literary character while such contemptible productions as the notice of "The Two Worlds" find room in its pages, all we can say is that its readers like its editor are not particular to trifles. Any third class school-boy might be accredited with ability equal to the task assigned to the writer of the notice in question.

THE DAVENPORT GIRLS.

The *Evening Post* of a recent date says:—

"The Davenport Boys having done so well by their recent exhibitions, are to be followed by the Davenport Girls, two young ladies who it is claimed will do all that the Boys have done, and more too. They are tied with ropes by the 'spirits,' who play upon musical instruments, and while the girls are tied in a chair they are raised up and safely deposited on a table. The room is kept in profound darkness during the performances.

One of the mediums is a sister of the Davenports and the other is a western lady. At private *seances* recently given, their manifestations were very interesting, although the 'spirits' who answer to their call, to judge by their conversation, certainly do not belong to the 'circle of wisdom.' Their public performances will take place in a week or so at Cooper Institute, and must attract a large share of public attention."

An ear-witness of their performances at a private *séance* for representatives of the press, has given us a detailed account of the affair, from which we are led to conclude that their public exhibitions or auditoriums will prove more novel, interesting, and exciting than those of the brothers. One important addition is that of an audible voice with which conversations are held.

We are not sufficiently indoctrinated into the idea of the supremacy of woman to concede without proof any assumption of superiority because the mediums are of the other sex. But we do not hesitate to say that we are not only willing to be convinced, but shall be glad to know that the mediumship of the ladies above-mentioned is superior to that of the very successful Brothers.—*Herald of Progress.*

W. J. FOX.

We have sat under the ministrations of Mr Fox when our young mind was woefully perplexed with doubts and difficulties which seemed to us insurmountable. How often has his masterly eloquence fallen like manna upon our parched faith, giving it renewed life! When others in and out of the pulpit were to us dull, and full of empty sound, he was majestic, persuasive, and progressive. Those who had the high privilege of listening to Mr Fox will sympathise with us in our perplexity as we vainly essay to give a faithful idea of his preaching powers. He was the most artistic and perfect orator we knew. Not only were his words appropriate and his utterances delivered with elocutionary exactitude, but his voice was in itself music; profound thought, careful research, and wise deductions were seen in almost everything he said or wrote. Mr Fox has lately left the earth-life, full of age and honours. The good man's reward is in the success of his labours—and we venture to say success was in no meagre degree the reward of the "Norwich Weaver Boy." He has passed away—may the spirit-realms welcome him for his service here. We present an abstract from a course of lectures delivered by him on "Heaven and Hell."

The ideas entertained of heaven and hell are not distinct or fixed ideas in the human mind; but bear the marks of the numerous influences of different times, different countries, different modes and states of thought, and of different systems of philosophy, natural, mental, and moral; they are fluctuating ideas, which have not yet attained to anything like consistency; they are ideas which are continually being modified, and may be completely reversed after the lapse of a few generations. Man's first heaven was on earth; it existed in the past, and not in the future; it was the golden age of the Greeks, and the paradise of the Jews. Heaven was not then inhabited even by the deities. The Divinity walked on the earth, dwelt on the earth. He is described in Genesis, as walking in the garden in the cool of the day; and the Greek deities held their conclave on mount Olympus. The opinions entertained in after times have been modified by the states of thought and of social arrangement which existed at different periods. The heaven of our Scandinavian forefathers,—what was it but a continuation of their mode of life,—a state of barbarous warfare and ferocious conquest? The heaven of the Turks showed another and greatly different state of society from that which had preceded it; in it was to be realized all the pomp and splendour of the tournament. Each heaven, in succession, has had its prototype on earth. In the pastoral state of society, heaven consisted in flowing streams, shaded by the tree of life. Another state of society represented it as a feast, a banquet. The Jews had this notion when they placed the faithful in Abraham's bosom; they reclined nearest to the lord of the feast. Then heaven consisted of everything that could afford physical enjoyment. Afterwards heaven became intellectual; it was a place of growing knowledge, and comprehension and acquaintance with what constitutes the physical and moral sense. The heaven which Mahomet promised his followers, was a place where God would reward those who had bravely fought for his prophet. Heaven was next represented as a region purely spiritual. The heaven of modern theologians is placed in an elevated position above the earth. The inhabitants are represented as being conscious that those whom they tenderly loved on earth, were enduring the most excruciating torture, without such knowledge occasioning them any painful sensations; they could endure such contemplations with complacency, as they would not in the least tend to lessen the amount of their own selfish enjoyment. When the poet attempts a description of these regions, it is merely a reflection of the doctrines of the day, tinged by the individual colouring which genius never fails to impart to its productions.

This was evinced in the writings of Hesiod, Homer, Virgil, Dante, Milton, and Goethe. The hell of modern theology was the Hades of the Greeks—those obscure and gloomy regions whither all persons were sent by the stroke of death. Those who survived are represented as lamenting the loss of their friends; but they never dreaded this Hades, as the Christians of after ages have been made to dread it. It then became a place of retribution; a place where the wicked were separated from the good; a place of reward and punishment. Subsequent times represented it as the exclusive residence of the damned, where they were to be punished for their transgressions on earth, by the infliction of never-ceasing torture. The notions of modern divines upon the subjects of heaven and hell are at variance with the laws of matter and of mind. The resurrection of all human bodies, not only those which are now existing, but also of the millions which have passed away, is a physical impossibility; as the same matter has been used over and over again, in composing the various living bodies which have existed at different periods. The question of the resurrection of all human bodies, is not to be solved by texts but by figures. We need not apply any other revelation than that which the mathematician already possesses; the knowledge which he has is sufficient to solve the problem. The diameter of the earth is a known quantity; the superficial extent is a known quantity. Then measure the human frame; take the weight of the human frames which are now outside this globe; and not only of these, but of all the millions which have passed away; and the result of the calculation will show, that the quantity of matter of which this globe is composed is unequal to that which would be required to form the human beings which have been on it. The laws of the mind are interfered with in their description of eternal torments; for no human frame could endure such torments, without returning to the elements; its speedy dissolution would be the inevitable consequence. Thus it will be seen, that the notions of these subjects are constantly shifting, and evidence the different states of mind at different periods. Yet, although men might occasionally fall back into ignorance, slavery, and superstition, they conformed to the great law of progress; and if there be one development which, more than another, denotes the principle of progress, it is in that which relates to punishment. The stake and the rack have passed away, and every year witnesses some relaxations in our penal code; it is now admitted that the reformation of the criminal is the chief object of a government, and not the gratification of a savage vindictiveness. The whole history of punishment illustrates, most strongly, the advance of the human mind from barbarous and cruel notions. There is progression everywhere, except in theology, where no such change has taken place. That which human law arrives at, is denied by the divines, to the dispensations of Providence. Humanity claims the attribute of mercy; but the theologians refuse it to God. Amelioration has taken place in all diversities of human punishment; but divine punishment according to their descriptions, retains all its barbarity, malignity, and horror. Whatever else is subject to improvement, the road to hell remains untouched by the hand of reformation. We do not enquire of the statesmen of the fifteenth century, how offenders against the law should be punished; we do not set about reforming our gaols, by imitating the dungeons of feudalism; we do not search the statutes of Henry the Eighth, to proportion punishment to guilt; we do not seek in past ages for a solution of the principles of punishment. In everything but theology, reforming or abolishing, we press onwards in the affairs of human law; but we go back to barbarous times for a model of divine justice,—for our notions of divine punishment,—for our theory of the heaven and hell, which God is said to have prepared for humanity.

THE MEDIUMS.

AN ORIGINAL SPIRITUAL TALE.

BY J. H. POWELL.

CHAPTER XII.—(Continued.)

"I suppose, sir, as 'ow you wishes to die a 'orrible death of 'unger; the dinner 'as been waiting for you a long time, and I didn't like to break off your 'flections," said Mrs Bates, her cap frills trembling from the effect of hurry.

Mr Humphrey rose. "Why, Mrs Bates, what can be the time?"

"It 'as just gone four by the church, sir." She was bustling out of the study.

"Stay. Has Margaret returned?"

"Not yet, sir. I hope as 'ow the 'orrible young men about Lun'un will not in any way interfere with her," turning up her eyes and throwing back her frills. "Lun'un is a den of wickedness—a devil's den."

The bell rang.

"Perhaps that is her," exclaimed Mr Humphrey, as he marched into the dining-room.

Mrs Bates proceeded to the gate, and soon preceded to

her kitchen the Rev. Thomas Pearman. The rev. gentleman gave his usual accompaniment of squints as he did the amiable, and interspersed his emotions for Mrs Bates' person with stringent and pungent intonations about her soul. The good soul took it all kindly and even doatingly, for had she not the most exalted opinion of Mr Pearman's opinions as well as his person?

"The devil has been busy of late I fear, Mrs Bates, in this wicked house; I tremble for you. What temptations you are surrounded with! I long for the time when I shall be able to snatch you as a brand from the fire—the fire of carnalism and impiety. I have lately had many unhappy moments, and have strove in prayer for you and your wicked master, but the devil seems to have power still to keep you in subjection, serving those who serve him." Mr Pearman took her hand as he finished and gave her some squints, which betokened at least as much regard for her body as her soul.

"Do you think now, Mr Pearman, that I am to blame for what Mr 'umphrey does?" inquired the housekeeper gazing blushing in the minister's face. "Can I 'elp the 'orrible spirits coming?"

"Mrs Bates," said Mr Pearman, impressively, "I should ill perform my christian duty did I not unhesitatingly tell you that you are tacitly and faithfully serving Satan by serving those who serve him. If I would warn the fallen sinners who assemble at Zion Chapel, of the folly of their ways, how much more would I warn one that I love?" He gave a trio of squints full of affection, and went on. "My dear Mrs Bates, you are on the brink of the bottomless pit; I have a fearful sense of the brimstone as I speak." In addition to sundry other squints, the rev. gentleman distorted his nostrils to give vehemence to his figure of speech, and held breath a few seconds as he impressed a kiss on her cheek.

Mrs Bates ejaculated alarm at his words, but could not exactly understand how he could entertain such a strong opinion and yet bring his lips to her cheek.

"Mrs Bates, dear Mrs Bates, we are all of us poor, weak, erring worms. I cannot plead freedom from the common sins of Adam, yet although I display my special fondness for you, I cannot at the same time nurture hopes for your eternal interest without warning you that you must quit this devil's den."

Mrs Bates' cap frills seemed frantic. "What! leave Mr 'umphrey! leave master! run away from the old 'ouse, an' not be here when the pet girls come from school!"

The minister's face reddened, and he squinted with rapidity.

"I have said it, Mrs Bates; it is a solemn duty performed. The scriptures say we are to come out from among the ungodly—to avoid the ways of the wicked, and to be on our guard against the devil, who is going about like a roaring lion, seeking whom he may devour."

Mrs Bates let fall a few tears. She was puzzled. How could she repel the direct logic of her worshipped minister? She could not, her head was at fault, not her heart. In an instant the years of service devoted to Mr Humphrey with all their most pleasing incidents, came fresh upon her memory. She thought too of the motherless children, Emily and Ada, and felt strong—

"Mr Pearman, the idea of deserting Mr 'umphrey and his pet, darling, motherless girls is too 'orrible. You may think me wicked, an' a servant of the devil, but I cannot and *will not* do it," and her tears flowed fast in evidence of her strong affections.

It was a sad moment for the good housekeeper, who had hitherto yielded most readily to the wishes of Mr Pearman, but it was a glorious one. She conquered a temptation that was indeed devilish, although her idol minister was the tempter.

The Rev. Thomas Pearman was desirous of changing his state of bachelorhood to one of marriage; but he had no conceptions of doing so without first discovering the amount of ready cash his partner would bring into the compact. He had long treasured a secret idea that Mrs Bates was possessed of a good round sum, but he did not exactly know for certain. It is very true she had been a length of time in the service of Mr Humphrey; and from the fact that she had only herself—her husband having many years ago died, leaving no issue—there was every probability that such was

the case. The rev. lover was not contented, however, with probabilities in so important a matter. He therefore determined to put the question point blank, but deemed it advisable first to test his influence over her. Finding that his scheme for emancipating her from the thralldom of Satan was of no avail, he wisely resolved to change his tactics. After a full half-hour's silence, when the housekeeper's tears had subsided, Mr Pearman, looking into her eyes, and presenting her with some tender squints, began—

"It is, my dear Mrs Bates, given unto all true Christians to pass through tribulation and suffering, in order that the gross and devilish nature that is in them may be crucified. You, I have now proof, are one of those Christians. Had you decided, on my first suggestion, to leave your good master in the hands of Satan, it would have been wrong—very wrong. I value much your Christian feelings, and shall feel more happy, knowing that you have only Christ in your heart. No; stay yet a little while longer with him, in order that you may be the humble instrument chosen by the Almighty to snatch him from the hands of the wicked and hellish spirits."

Mrs Bates' sad feelings vanished momentarily, and she thought the rev. gentleman a mighty preacher and a most holy man.

Mr Pearman, looking and squinting affectionately again into her eyes, said, with quite an air of utter carelessness,

"You have been many years in this house, have you not?"

"Yes; a good number."

"Not much expense. You are not a woman to worship the vanities of dress, and to waste the good gifts of God."

"No; thank God. I am content with plain dress, an' 'ave no wish to make myself a 'orrible fright with all sorts o' fripperies an' fineries."

Mr Pearman squinted satisfaction. "Suppose, Mrs Bates, you make deposits."

"Lawks, Mr Pearman, what's them things?"

"I mean you don't keep your sovereigns in your pocket, because the bank gives interest."

Mrs Bates had no notion that so good a man as Mr Pearman could have any sordid view in the matter, so, with the utmost confidence, she replied.

"You see, being a lone widow, an' 'aving no one to care for but myself, an' not wishing, when I get old, to be a 'orrible burden to anyone, I places my earnings in the savings' bank."

"Which, I suppose, are considerable," said Mr Pearman, suddenly, with a leer.

"Well, as for that, I suppose, owing to the kindness of Mr 'umphrey in making me presents, I am altogether able to lay my two 'ands on two 'undred pounds."

"My dear Mrs Bates, how I long to snatch you to myself!" exclaimed the minister. "You are in danger, I fear, in this devil's den. Let me prevail upon you, for the sake of your immortal soul, to excuse yourself to Mr Humphrey. We will get married. Then I shall be ever near to watch over you. You know not the snaros and temptations in your way. Do, dear Mrs Bates, think of these things."

"Why, dearie me, Mr Pearman, did you not, a little while ago, say that I was an instrument chosen by the Almighty to snatch master from the 'ands of the wicked, 'orrible spirits?"

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(To be continued in our next.)

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