

# Spiritual Truth.

AN INDEPENDENT JOURNAL OF SPIRITUAL PROGRESS, PERCEPTION,  
RESEARCH, DISCUSSION, REFLECTION AND TESTIMONY.

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## A MESSAGE FROM HEAVEN.

Hail to you, friend! I come to give you a message which may cheer and help some of those in the lower walks of life, as from one who has trod their paths, and confronted and overcome their obstacles through Christ.

I come to tell you of a brighter sphere than this your earth, and of a scene I witnessed therein. Beautiful beyond compare and glorious into infinity, that majestic spectacle lingers before me yet as a sweetly compelling remembrance of the Life—I who have journeyed far, far onwards to the paths of the righteous, and experienced so infinitely more than that (the earth) sphere could provide.

Aye, it lingers. And now I come to try to pass on to you some measure of the blessing it brought to me. For it is a message of hope and enlightenment, uplifting and strengthening faith, and upholding the right, and it is my hope and prayer that some at least may accept it as such and may receive what it brings to them.

We stood upon the edge of a vast plain, with towns and villages and green fields stretched athwart and mighty rivers and little streams alike cutting their course across its face. Such a scene you of earth have never witnessed; the brilliancy of the colouring and the deep harmony spread throughout, the singing of the birds, the vibrating of the streams and the mighty mountains behind flinging back a glorious contrast to the hills, and then the vasty plain. And while we looked, the dew was fresh upon the grass, and the light came stealing across the plain, flinging its long shadows out, and lengthening our stretch of vision.

The dawn was breaking. And then upon the far distant purple mountain peaks stealing, came the roseate hue of such a dawn as we had never seen. Pinnacle upon pinnacle was lighted up, stretching away up into the distance into one blaze of glory. I looked upon the faces of my companions, and they were gazing fascinated and in great awe upon

this scene. More and more the light grew; it lit up the hills until we could discern the smallest object upon their range, and it spread across the plain, glinting from the towers and roofs of palaces and temples and converting the lakes into veriest liquid fire.

We saw the people upon the plain standing watching as we were watching, and not a few of them were praising God in prayer. The light still grew, and changed from pink to crimson, and as it did so, we knew what was afoot, and every knee was bowed before that Mighty Presence. And then, from the centre of this vasty field of glory there grew a form. We knew that Form, and in love and reverence we bowed before it, yielding our forms to the light of its glory, and our spirits before its power in devotion.

I looked forth upon the mountains, but they were gone, and in their place was a sea of such radiance that it stands beyond my comprehension even now, increasing, increasing, right away until—we dared not look beyond. We knew that we were in the presence of the Eternal God. And the Christ Form stood forth and gazed awhile upon the multitudes. And still as he gazed His flashing glory increased and grew until hardly did we dare to look upon Him, yet hardly could withdraw our gaze.

Then He stood forth and outstretched His arms in benediction, and gave us all His blessing. And around Him the radiance increased, and it became beyond the vision of the multitude, and they shuddered in exquisite pain and joy, and the Christ was gone. Yet not gone, for He was with us still. And then I felt myself being lifted higher, higher into the consciousness of His Presence until I had no other consciousness but that, which overgrew within me. And then I knew Him standing by me, and He placed His hand upon my shoulder, and raised me up, and folded me in His arms and gave to me of His unutterable love.

Oh, the joy of those moments! How they linger in my memory! And then He spoke to me, and told me of my past life, and the work I had done but too feebly, and the work which was mine to do, and He raised me from that sphere, which was the fifteenth, higher still, that I might work His works and do His deeds. He reminded my mind, which needed no reminder, of the blessed days past and gone when He had passed in Galilee, and how then He had in likewise manner placed His hand upon my vile and sinful self, and had raised me up and pointed out to me the good points of my past, and then had shown me my future, and had given me a new hope of life and a new birth in living. And thus I passed beyond.

To many in the multitudes there came a like experience, and to their fellows there seemed as if these same had become like to the Christ, though in lesser degree, giving out radiance; and becoming more ethereal every second, until they dis-

appeared in a blaze of dazzling glory. And all rejoiced.

Now the message I bring is this. To you there is breaking this dawn—coming, coming from over the mountains, casting shadows upon the depths of the canyons and illuminating those who stand within its rays.

The Dawn breaks! and soon, very soon, sooner than you dream, the Master will come. The long night is o'er, and the day is come once more, bringing with it a glorious dawn of light and colour as was never seen before.

Therefore, rejoice and look unto the day!  
When you in reverence homage pay  
To Him Who is to come.

ANISEL is here.

This message has come to me to pass on to the outside world from one in the Christ Sphere, who received it from beyond. In substance, of course, it is coarsened greatly, yet it conveys the Divine Message which it was intended to bring, and it goes forth with our prayers.

ANISEL.

(Given by Automatic Writing through the hand of C.W.P., a lad of eighteen years of age)

## HEALING.

"And all, whoever touched Him, were restored to health." MARK VI. 56.

A lady who has clairvoyant powers was suffering recently from the very common, but none the less unpleasant, ailment—a "stuffy cold." So bad was it that she could not sleep until, to her surprise, she saw before her four or five spirit friends—unknown to her. "Oh," she thought, "here are some of my husband's friends come to help me." They brought with them a large number of what looked like brightly coloured, small discs, and these they proceeded to use in curing the congestion in nose and head, and the result was a good night and improved health in the morning. Have any of the readers of this journal had any experience at all resembling this? If so, please write the Editor.

"At a recent sitting, whilst a spirit-doctor was treating patients, I was much impressed by the action of another spirit controlling another medium. During the whole of the treatment the second spirit sat rigid, with right arm outstretched toward the healing spirit, as if communicating power. I was forcibly reminded of the prayer of the early Church in that they prayed God to answer 'by stretching forth Thine hand to heal.' I cannot now doubt that this was a phenomenon familiar to them as indicating the unchanging methods of the Divine Healer. It was a very beautiful sight, and was made the more impressive by the intense silence that prevailed throughout."



## Christianity and Modern Spiritualism.

"GOD IS SPIRIT"—JESUS CHRIST.

—John iv. 24.  
"Many people are very worried that Spiritualism is something AGAINST Christianity. I tell you what it is; it is Early Christianity."

Sir A. Conan Doyle, M.D., LL.D.,  
East Ham Town Hall, 8-4-20.

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The Editor does not, of course, hold himself responsible for all the opinions expressed by contributors, especially on philosophical and theological questions.

## EDITORIAL NOTES.

Miss H. A. Dallas informs us that she has found a great deal of interest at meetings she has addressed during the past month, at Norwich, Cromer, Sheringham and Felixstowe, on the subject of "Psychical Research: Its Relation to Science, Religion and Life." In our opinion this interest is accounted for by the fact that people are at long last commencing to think upon themselves, and the wonder of their being; and because they know Miss Dallas to be an admirable exponent of each phase of the subject.

One point she made is important. She "was not there to advocate people trying to develop their psychic faculties unless they could give the proper time and care to such development."

And another—"God was forcing facts upon us regarding the spiritual, and if the Churches of God refused to note them, would it not be more tolerable for agnostics and materialists in the Day of Judgment than for Christians?"

Another widely read "Weekly"—"Reynold's" is interesting its readers in psychic phenomena and teaching, having for the last two weeks reported sittings at which we ourselves have been present, and has set a good example by rendering the sittings verbatim, although not able to include all that transpired.

We are not surprised that these sittings are creating a great deal of interest, for they are among the most wonderful we have ever attended, spirits following one another in quick and almost eager succession—as Mr. H. W. Engholm, of "Light," who was present at the last one, said, "reminding one of a telephone exchange." At a recent sitting amongst other entities who came were W. T. Stead, Dr. Harry Guinness, W. Stainton Moses, Dr. Ellis T. Powell, Northcliffe, William Ewart Gladstone, Sir William Crookes and John Wesley. The fifteen-minute address of the latter, upon the evils to both worlds of capital punishment, was a masterpiece of clear reasoning and was a powerful presentation of the subject.

We are not surprised to learn that people are writing from all parts of the country, desiring the privilege of attending these sittings. The mediums are private persons, not professionals, and both young.

The spirit-doctor attached to the above circle is being kept very busy, and is most prompt and considerate. We submit batches of letters from our readers, and he replies that he has already read the letters, attended the patients, is treating them, and waits for more. He often treats the



circle throughout, removing minor ailments such as headaches and biliousness instantaneously. Thus is the ministry of healing, initiated by Jesus, being continued to-day.

Amongst others, he has been working at or from three Vicarages, treating a Vicar's wife, a Vicar, and two friends of another Vicar, all by request, besides visiting the homes of many of our correspondents.

News has been received concerning David Livingstone. A pure blood negro recently appointed to help with a London circle, and who volunteered for rescue work in the hells along with David Livingstone, pressed him to return to the earth sphere to work, but Livingstone refused. The profound misery and need of those in the hells were such that his great heart yearned to stay with them to urge them on to higher and better things, so that our negro friend had to leave him, to whom he says he owes more than to any other spirit after Christ. The negro speaks English well, which he said David Livingstone has been teaching him for many years.

This negro also preached the gospel to us in terms far more Christlike than those of the clergyman who said he could never call even a repentant murderer his brother. That clergyman can learn something, and he will, from a negro.

Dr. Harry Guinness has returned to work in the earth sphere. We shall hear more of him later.

Sir William Crookes has also been appointed to assist in the development of phenomena, co-operating with Wm. Stainton Moses, both of whom stated recently to our representative that things were shortly going to happen which would astonish people.

John Wesley has also returned, and recently preached a beautiful sermon to a circle we were attending; and both Archdeacon Wilberforce and Archdeacon Colley have visited and spoken to the same circle.

That highly placed spirit "Arnel" has twice been to speak words of encouragement, urging to high ideal and consecration.

It is noteworthy that Mr. W. T. Stead could not keep away from that circle. This bespeaks high usefulness, and great promise for the future, for Stead must be wherever there is warfare to be accomplished along pacific lines. He recently listened to an impassioned denunciation of the methods of the present Government in the Near East dispute, given by William Ewart Gladstone.

These events relate not to forty or fifty years ago, but happened during the week commencing September 18, 1922, in the presence of eighteen persons on this side—all Christians. These spirits are not dead or asleep; they yet speak, and woe to those who refuse to heed their voice and counsel.

Rev. J. W. Griffith, of the L.M.S., preaching recently at St. Aubyn's Congregational Church, Upper Norwood, asked the very pertinent question, "did the deacons and congregation really believe in Jesus Christ?" not in the stories ABOUT Him, His birth, death and resurrection, but had they faith in the living Christ Himself, which was a different thing. True indeed!

On p. 26 our readers will find the first instalment of a series of papers by Mr. G. R. Dennis, on "Infinity in the Finite." We think they will provide food for thought and perhaps discussion.

## "HYMNS THAT HAVE HELPED."

By "ZEMIR."

It has long been known that the singing of hymns in Circles achieved effects other than those pertaining to the worship by the soul of its Lord. It is found that the singing of the hymn actually attracts crowds of spirits who know it, or appreciate the sentiments expressed.

I have also found that certain spirits with individuality manifest at the singing of a special hymn, which we may understand as a favourite of theirs: so much so that at our own home sitting we seem to know whom to expect after each hymn, and indeed have many times sung a particular hymn when we have wanted to speak with a particular spirit friend, knowing that even if he were not already there the hymn would attract and bring him, and he would be sure to make his presence known, either through the direct voice, or the medium in trance, or by the clairvoyants and clairaudients present, or sometimes he would write by controlling the hand of one sensitive in that direction.

I could give many instances, mentioning the hymns and the individuals who come following the singing, and, indeed, in which singing some of them at times audibly join—for this we have all heard numbers of times. Also we speedily learn what hymn a new or recently translated spirit favours, and sometimes he names the one he wishes us to sing, and he never forgets to respond to it. When the medium through whom he usually manifests happens to be absent from the sitting, then he will manifest through one of the other mediums, or in one or other of the ways I have mentioned.

I propose to make a collation of these hymns, with their attendant or responding spirits—as far as we can name the latter, for hundreds come at the same time who are unknown to us by name, and are not allowed by the controlling spirit to manifest, because not in some way related to the Circle—and I propose to publish the collection. It should interest the world; and if any of my readers can help me with instances known to them, for inclusion in the collection, I shall be very pleased to hear from such.

I now know as fact what I have, of course, believed in theory for many years, that never is a hymn sung on this wide earth but that a cluster of spirits gather round to listen, to hear what is sung, to note the spirit of the singer, and to approve or disapprove accordingly. It is illuminating to consider that this result accrues likewise at the public singing of our hymns in our Churches. Sometimes at the singing of a children's hymn by the children themselves, a host of spirit children have been seen dancing in time with the singing, as if manifesting their delight at it and its object. Doubtless the soberer spirits likewise attend in numbers; and it is conceivable that their mood varies with the mood and content of the hymn, or with the verve or ennui with which it may be sung, for we have ourselves noted how appropriately they enter into the mood and temper of the singing, and when we have noted how spiritedly they join in singing "Onward, Christian Soldiers," I have imagined what a sombre and ancient group must gather round some of the singing in our Churches.

Nevertheless, spirits are always there, whether the man in the pulpit is sympathetic or not, for they respond to the call and need of the worshipping soul in the pew, with comfort which is of the Holy Ghost; this we know from hearing in our home sittings and circles; and the knowledge is infinite consolation. We under-

stand more fully why the Apostle exhorted the Ephesian Christians to "Be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." And entering into this experience we know what Paul meant when writing to the Corinthian Church he said: "I will sing with the spirit, I will sing with the understanding also." For we now understand one of the effects of our singing upon the other world; and the understanding is a revelation to us all, such as the ordinary Christian does not dream of, for singing "with the spirit" ensures singing with the spirits on the other side; and singing thus, we are "speaking one to another"—the "one" on this side, the "another" on the other side of the veil, and together we are making melody in our heart unto the Lord, Heaven and earth uniting in the praise of our God and of His Christ—"And He shall reign for ever and ever, King of kings, and Lord of lords."—Hallelujah!

The converse is likewise true—the unsinging spirit draws about it a gloomy company, such as did not sing on earth. Do not forget that. Also reflect that the "ribald" singing of men on this side, likewise collects about it its appropriate group from the other side. All singing goes to its own place and finds its audience. No man lives unto himself; and, however lonely the singer in the desert or wild, he never lacks an audience and a company of helpers. No soul ever sings alone; it is an impossibility. The woman in the home, sings to cheer herself in her lonely work—we sometimes hear her melody—but it cannot be heard as a melody; it is a chorus, and what we often think to be a plain song, falteringly sung, is actually an oratorio, and the single human voice attuned to the spirit world, controls an illimitable orchestra on the other side, all contributing to the joy of earth and Heaven, singing and harping the praise of God.

Sing, sing, O daughter of Zion;  
Shout, shout, O Israel!

## THE WAY TO DO IT.

Think . . .	"SPIRITUAL TRUTH."
Talk . . .	"SPIRITUAL TRUTH."
Preach . . .	"SPIRITUAL TRUTH."
Believe . . .	"SPIRITUAL TRUTH."
Love . . .	"SPIRITUAL TRUTH."
Follow . . .	"SPIRITUAL TRUTH."
Practise . . .	"SPIRITUAL TRUTH."
Receive . . .	"SPIRITUAL TRUTH."
Give . . .	"SPIRITUAL TRUTH."
Advertise . . .	"SPIRITUAL TRUTH."
Recommend . . .	"SPIRITUAL TRUTH."
Strive for . . .	"SPIRITUAL TRUTH."
Feed upon . . .	"SPIRITUAL TRUTH."
Pray for . . .	"SPIRITUAL TRUTH."
Spread . . .	"SPIRITUAL TRUTH."
Contribute to . . .	"SPIRITUAL TRUTH."
Grow in . . .	"SPIRITUAL TRUTH."
Reflect . . .	"SPIRITUAL TRUTH."
Praise . . .	"SPIRITUAL TRUTH."
Be . . .	"SPIRITUAL TRUTH."

That is enough for the present. We feel sure you now see the wisdom exercised by our Spirit friends in the choice of a title for this paper. It seems to be all embracing. May it spread and flourish throughout the whole world; uplifting and enlightening and encouraging men and women everywhere to live nearer to the Divine Love, and Life, and Light, and Power.



## VIBRATIONS.

A friend tells us that he has twice called upon two newagents to obtain "Spiritual Truth," and has failed to obtain it.

He should have got there earlier. It is quickly sold out.

A similar message comes from another friend, except that he called at three shops.

He should keep on trying shop after shop until he has done it at the rate of three hundred shops per day. It would help us. There is nothing like advertisement, they say.

When our first issue was sold out "like winking" and we had hurriedly to reprint, it was rather awkward to get lunch. The easiest way out of the difficulty would be to place your orders with us to be sent by post. It is surely worth 2d. per week to be sure of getting the paper delivered on the spot, and thus saving that trudge round after copies. It would also enable us to get our lunch in comfort.

Another friend was "greatly disappointed" with our first issue. We sat down to write out some sort of order to cease publication at once; but he went on that there ought to have been at least sixteen pages. There was not enough, he said, it was so good. He would rather give 3d. and have "twice the quantity."

We thought that out; and decided that in due course, weather permitting, we would do as he suggested, but doubted whether it was fair to readers who could not afford 3d. weekly, if any.

We have therefore asked him to take "twice the quantity"—two copies per week for 3d., and give one away; for—

As the spirit friend said through Stainton Moses, "The union of these two—the philanthropist and the philosopher—makes the perfect man. Those who unite the two progress further."

Someone is looking out for that "gift" copy. Let it be a poor parson, please. He will thank you when he gets the other side and learns a little.

A good little lady was whereabouts much perplexed; being clairvoyant, and not knowing what it all was. Unbegrudging herself to a reader of "Spiritual Truth," she declared, "I am sure the world is coming to an end." It is, and clairvoyants who know are helping toward it, but there is a lot of "world" to end yet before our work is done.

That is the reason why our offices are not in Piccadilly. There are "conditions" to be avoided, atmospheres not to be breathed; others to be purified. The frivolous helps no man nearer life or God, or toward real happiness.

No, my friend! it is not wise to "practice" table-tilting unless you are a Christian. First things first, always, or you will afterward have leeway to make up under difficulty.

And it is not wise then unless you do it prayerfully.

"Many spirits would gladly converse but for the want of a suitable medium, and from their unwillingness to prolong their search for one they will not risk the waste of time." Spirit Vibration by the hand of Wm. Stainton Moses.

## BOOK REVIEWS.

\*"FACTS AND THE FUTURE LIFE" (Rev. G. Vale Owen). By a Vicar of the Church of England.

This book, by the Rev. G. Vale Owen, published a few days ago, has all the charm of simplicity, clearness and sincerity we have learnt to associate with the author. The facts he gives are full of interest. It is only when he touches, in the last chapter, on theology that we feel that there are one or two things he has not sufficiently taken into account.

First, there is the conservative element of human nature. It is a good element, though the enthusiast finds it tiresome and provoking. You find it not only in the people interested in theology, but also in those interested in science and art. Read the history of music, for instance, and you will find that every modern discovery has been opposed, and its discoverers denounced with much bitterness.

Again, theology is supposed to be unprogressive. History shows that it is not. Do even Roman Catholic priests preach such sermons as their predecessors preached a hundred years ago? Where among Non-conformists is the Calvinism of the eighteenth century and a greater part of the nineteenth? What an extraordinary change has taken place in the Church of England during the last eighty years! Some would say improvement, but that is not the point. The point is, that among all Christian people there has been a change.

Once more. Does Mr. Vale Owen allow sufficiently for the fact that the basis of our language is largely material? The primary meaning even of *πνεῦμα* is wind, air, breath. Hence language can only roughly symbolize spiritual things. When on p. 190 Mr. Vale Owen says: "the bolder sort among us are coming to see that such a Christ as this could not be contained in whole in the one earthly body of any individual man," he is surely thinking of spirit in the terms of matter. You cannot get a mountain into a matchbox. That is strictly true, because both terms are material. But when you take two terms, one material and the other spiritual, can you speak exactly in the same way? Mountains and matchboxes are spacial, so is man's body, but the spirit is not. What it is in its essence we do not know. We can say that it is not material; and that it has certain powers, the power of reasoning, for instance; but not much more. So of God. He is Spirit, Love, Light, Holy and so on; and each one interprets these attributes according to his ability. Some do it better than others, but none perfectly, not even the saints in glory. The material basis of language must always be a difficulty. It can only be overcome by our becoming ourselves more spiritual.

Has not the fault in the past been an undue emphasis upon the intellectual side of religion. Orthodoxy of belief is not unimportant, but orthodoxy of life and spirit is much more important. St. Paul excommunicated the inconstant Corinthian, but he did not excommunicate those who denied the resurrection. He reasoned with them. What a pity his example was not followed by the Church. Then there would have been no persecution.

The Creeds are often attacked, but it seems to me that they make for breadth of view, not narrowness. They do not tie the mind down, but rather, if one may use the expression, tie it up; that is to say, we must not believe less, but we may believe as much more as we like. Has the Holy Spirit relinquished His office? Does He no longer lead us into all truth? Is He not leading us now? It is not faith, but denial, that leads to narrowness. How much

\*"FACTS AND THE FUTURE LIFE," by the Rev. G. Vale Owen; Hutchinson & Co. (4/6 net.)

bigger a thing it is to believe that our Lord was "perfect God and perfect man" than to deny either. I should myself like to see the Athanasian Creed withdrawn from Public Worship, not because it is not true, but because it is so open to misconception. I believe it is true in the sense that no man, be he Christian, Jew, Mohammedan or Buddhist, can come to the Father except through our Lord Jesus Christ, and in no other way than via Bethlehem and Calvary. If not in this life, then in the next he will so come. If, as in the case of those who have never heard the Gospel, a man lives up to the light he has, and so finds God, he, without knowing it, has found Him through Christ, who is the Light that lighteth every man that cometh into the world.

Perhaps if Mr. Vale Owen will take into consideration more fully the conservative element of human nature, and the material basis of all language, he will see the need of patience with an ancient and world-wide institution like the Church, and will realize that words can only roughly symbolize spiritual truth.

## CORRESPONDENCE.

Miss H. A. Dallas writes: "I am in sincere sympathy with the aims of the Journal, and I shall be glad to help by occasionally contributing to its pages. The work it might do is very important and much needed."

K.B. (Southgate) and W.G.S. (Moor-town) are thanked for their communications, which will be filed for use as opportunity offers.

Other correspondents have been dealt with by letter.

Acting upon the kind suggestion of Miss H. A. Dallas, who promises to help as opportunity offers, we are arranging to give replies by post on personal questions relating to this great subject, on condition that the questions are clearly and tersely put, pertinent to the subject, and accompanied by 3d. in stamps to cover cost of postage. Such letters to be addressed to the Correspondence Editor.

We are grateful to Miss Dallas for the suggestion, and her willingness to assist in its operation.

"I have been inspired to become a constant reader of 'Spiritual Truth.'"

—A recent Correspondent.

Many thanks, good spirit-friends! Please inspire many thousands more!

Perhaps they will do so, if you send such a copy of this paper. Do it forthwith, and "try the spirits."

## THE LORD'S "SECOND" COMING.

"The Lord is at hand." Close by—always. He has never left us. If you have dwelt with Him (as you may have done) since His first coming to you, there will never need to be a second coming. "Lo, I am with you always," even unto the ages of the ages. That is the doctrine we hold concerning the Presence of the Lord; and the only one that magnifies Him. Have we forgotten the Lord's OMnipresence? He is the same yesterday, to-day and for ever—how CAN we LOOK FOR Him Who is ever with us according to promise? We need nothing more than this until we reach the Beyond and see what here we know, that He never leaves us or forsakes us. "Spiritual Truth" upholds THAT doctrine. Can you find a better?



## AUTOMATIC WRITING.

Subject matter is invited for this column.

The following is an extract from a very interesting collection of communications from C. H. Spurgeon, which came through the hand of Mrs. M. L. Underwood, of Albion Lodge, Ramsgate, and which she has just published.

"It is very kind of you to attend me as you are now doing. I am anxious at the start to make known my desire for what I may be able to say to be used for God's glory and the furtherance of His Kingdom upon earth. It is a solemn thing for one who has passed Beyond the Veil to stand forth and, unseen by men, preach to men the unsearchable riches of Christ, and it is a wonderful thing that this can be done by the aid of a mortal. I stand now on the shores of the Spirit Life and speak to the men and women of earth and say, 'Be ye also ready, for in such an hour as ye know not the Son of Man cometh.' I know how hard it is to convince men of eternal verities. They are so satisfied with things as they are. But the time comes in the mind of every creature that has lived on earth (four words evidently missing in the script, viz.: 'when he or she') has to stand face to face with the stern realities of Eternity. You can form no conception while you are upon earth what these realities are; but to the man or woman who passes away while still in a state of enmity towards God, or indifference to Him, His Word and His commands, the state of that soul is sad in the extreme. There is no burning hell such as I preached, but there is a state of punishment. There are many states of punishment, each according to the sin the individual has most nourished and practised on earth, in the earth life. I am allowed to speak to men in the way I am doing now to warn them while there is still time and opportunity to flee from 'the Wrath to Come.' I know there will be an outcry at such a warning being given, but it is needed all the same. The world to-day is at enmity with God. The things of God make for Peace and Concord! Where is the Peace that comes as the fruit of goodness and rightdoing? My plea to men and women is that they will think less of self and more of God. Thousands upon thousands are living as though there were no God at all. But there is, and He will not fail to recompense according to the life lived on earth. There is an earnest need for men and women to stop and think, and weigh the things of Eternity well in mind. There are heavens upon heavens for those who, by their lives upon earth, have fitted themselves to inhabit them; and there are abysses upon abyss where those who despised God and His Christ, or who spurned the thought of that (word omitted in the script, viz.: 'which') had to do with God spend an Eternity of remorse. For such there is hope. I did not preach this, but I now know there is. But, why suffer the pangs of remorse in the abysses of despair when, by accepting God as a Father and Friend and Christ His Son as a Saviour and Brother, men can become fitted while on earth for the life of fellowship and communion and loving service Beyond the Veil?"

Wesleyan-Methodists throughout the land will be delighted to hear that John Wesley has returned to work in the earth sphere. Recently he preached a beautiful sermon to a circle of Christian Spiritualists, who felt the old-time charm, and force, and logic, and strength of his wonderful utterance. "He, being 'dead,' yet speaketh." Thank God! That circle was a highly privileged one.

## SPIRIT COMMUNICATIONS.

[The descriptions given on this page weekly are printed as communicated from the "other side." The Editor refuses to "edit" such, so as to cause them to fit any one theological creed. Being given they must be read, heeded or rejected, on the reader's own personal responsibility. The Editor, by the act of publication, does not associate himself with the ideas expressed.]

### NORTHCLIFFE.

Please insert this if there is room, in the columns of your paper:—

#### TO THE WORLD.

To those who chaff and disbelieve, to those who waste their time in idle nonsense, to those who have that very unfortunate man-made addition to their character—prejudice—meant literally—those folk who know what is true without having ever seen, who know the right from the wrong when afar off, who do not need to seek, having already "got," who are certain of the exact position of their own selves in the spiritual darkness which is about the world, I would say a word.

First that they reverence all things, understanding them or not, for God created all things.

Secondly, that they remember that THEY are but a small item in the sum total of the universes, and that THEIR opinion does not amount for as much as they think it does.

Thirdly, that the world is in darkness, and that they are not the exceptions which stand out in broad daylight. They do not know all and see all, as they think, but marvellously little in comparison with their estimate.

Why do I say this? Because I have myself discovered it!

—NORTHCLIFFE.

## CONCERNING CLAIRVOYANTS.

During the eight or ten years I have been connected with this great movement, it has been borne in upon me that really ideal clairvoyants may easily be counted upon the fingers of one's hand. It amazes me that so many continue to give long, tedious details such as "nicely marked" eyebrows; "medium in breadth of shoulders"; and so on—remarks which would apply to ten out of a dozen people, and are quite utterly useless as a means of identification. Instead, if they picked out some uncommon or especially distinguishing feature, trick of expression or gesture, the form would immediately be recognized, power saved for other descriptions, and the medium gain more confidence and success in his or her efforts. May one hope that some, at least, will take the friendly hint of

"A CANDID FRIEND."

## HARVEST FESTIVAL AT WISBECH.

In this fruit and flower growing district full advantage is taken of the Harvest Festival Season, and the local Spiritualist Society (established three years ago) had a special Week-end Festival. Meetings were held on Saturday and Monday evenings, there being three well-attended Services on Sunday. Rev. George Ward, of Romford C.S. Church, was the special preacher, and gave appreciated addresses. Mr. Hugh Racey, J.P. (Emneth), President of the Society, presided on Sunday evening, when the large hall was packed. Good sale of "Spiritual Truth" and other Christian Spiritualist literature. The week-end was profitable in every way.

### "LIGHT."

There is no paper in the movement better edited, more reliable, more refined, or more representative of all that is best in relation to psychical science and the spiritualistic hypothesis than "Light." Its pages are always "clean"; it cultivates a high literary and scientific tone, and maintains a standard of combined dignity, caution, frankness and sanity. We are not surprised that its pages are welcomed and read with interest every week by many Clergymen and leading laymen. Whilst we seek to express the religious aspect of the movement in particular, we are pleased to be able to point to "Light" as being a high-toned and able exponent of the scientific and philosophic aspects of the subject.

"Light is shown for the righteous, and gladness for the upright in heart."

Read Ezekiel, chapter viii., when you have time; slowly, and word by word. It is a "séantific" record. You may read on further in perfect safety if so inclined.

You will find the same faculty in operation in the last chapter of the Book of Revelation—and all in between.

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