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SUPPLEMENT

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THE

British Spiritual Telegraph,

A FEW WORDS ON THE CONTROVERSY BETWIXT THE REV. E. WHITE, AND WILLIAM HOWITT ESQ.

WE cannot think that the armour of Spiritualism is so loosely jointed, as that Mr. White is likely to get his lance through it, until he is furnished with a better weapon, and uses it to a better purpose. Mr. William Howitt might well retire from the field after unhorsing his opponent in his last brilliant charge, and determine to wait for the next more fresh and more skilled assailant. Nevertheless we owe a debt to Mr. White for introducing the subject to his congregation and we accord to him honesty of purpose, and think that he is not worse, but rather better in his belief than the majority of his brethren, for he has got over manfully that first stage which many find so difficult, namely, the truth of the alleged phenomena of Spiritualism, and he is only travelling a well-beaten road too when he finds himself at the next stage—the notion, in which all his arguments may be summed, that none but evil Spirits can in God's providence communicate with man. We are glad that Mr. White should now repudiate any charge of hypocrisy, deception and insincerity, against the earnest and good men and women who are searching this deep subject, and we are only sorry that he did not write as plainly at the outset. But indeed we distrust his power to form any opinion at all upon Spiritualism, until he knows more of it and approaches it in more humble guise: he appears to us to have been successful only in writing himself down as speaking authoritatively on a subject he knows little of, and in doing this to have in a great measure lost the love and fair balance of one who essays to teach his erring brethren.

We say this because evidently he thinks it no evil in retracting his charges against Spiritualists, to reiterate them against the Spirits, and without exception and without compunction, to speak of all those as devils who enter into communion with men. We are glad that we have no such belief, and dare make no such charge, but rather that we adopt

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and cling to the creed of the church as to the spirit communion with all of the just made perfect. Such communion we would foster, and would not willingly believe in face of the bible and of the deepest facts of all ages of the world, that communion to be good must be unknown to us, and that the moment it is known it becomes evil and is the produce of devils—or to put it in another form, that as men of all churches pray for the holy spirit to direct and guide them, when one knows he receives what he asks it is bad, and that it is only when he does not know his prayer is answered, that it is good.

We are not sure either that Mr. White is right in speaking so glibly as he does of evil spirits, as if they had innate power superior to and altogether apart from the providence of God, and that when they are allowed to approach near it may not be for some good reason and for some good purpose of reproof or chastisement. Dr. Hall, Bishop of Norwich, says "The Lord makes use of both evil and good angels to produce the same ends," and if by their coming they can only give us better and truer notions of the existence and power of God, even evil spirits may be of great service. As to the control in which they are held; we read in the word, "*And the Evil Spirit from the Lord was upon Saul.*" "Thus saith the Lord God, every man that setteth up idols in his heart, that putteth the stumbling block of his iniquity before his face, and cometh to the prophet, *I the Lord will answer him according to the multitude of his idols, and if the prophet be deceived when he hath spoken a thing I the Lord have deceived the prophet.*" The uncleanness therefore is first in ourselves. We may learn from this, that in order to attract good angels, we must first be good ourselves, that they may find a home within us. "Hear now my words: if there be a prophet among you, I the Lord will make myself known to him in a vision, and will speak unto him in a dream." "Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice—provoke him not, for he will not pardon your transgressions, for my name is in him."

The word angel, is a title of office, and not a name, and signifies that they are "Messengers" of God. And shall they bring no messages to us? Shall we close our hearts against them, and call them devils, and deny their holy office, after the glorious new dispensation of the gospel has given us not only the permission, but the injunction to enter into communion with them, and to try them—a permission necessarily denied under the old dispensation, to the low arts and magic into which the then Israel degraded it. The angelic host is composed only of those

who have once been mortal men—they are “our fellow-servants, and of our brethren the prophets”—and it is still as necessary, as it was in the days of Jacob, that angels should first ascend from earth, before they should descend from heaven. The most important and the highest offices of the Lord were performed during the forty days after his resurrection, and it was only after his first ascension that he sent the Holy Spirit in fulness to his people. “I go to prepare a place for you.” “I will not leave you comfortless, I will come to you.” “It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I depart I will send him unto you.”

Milton, who in his great soul did not see this, has done much to rivet in the Church the contrary idea that angels are a separate creation, but for this there is no warrant, and it has long been a great preventive to a true system of angelology.

There is also much room yet both amongst the sects and the philosophers, for truer ideas of the change wrought in us by the death of the outer body, which is caused simply by the departure from it of the Spiritual body, which, during our life here, fills it by impletion, and is the real man.

Man here is of three-fold composition: spirit, soul, and body, *Thes. V. 23.* and the want of the proper knowledge of the meaning of these words, has greatly troubled religion and philosophy. The body we need not to be told about, since we are already only too much enthralled by it; the soul (*psyche*) is the animal or time life of the body, as in the example “take no thought for your life,” the same word being used in the original in both places, while *pneuma*, the spirit, is the real man, and unlike the animal or soul-life, is that part which can never die, or be in abeyance. “Jesus yielded up the ghost,” (*pneuma*) The authorized translation, which has so many renderings for these words, without a consistent plan, must be chargeable with much of the error and ignorance which prevent so many from seeing what is so simple and beautiful a fact,—that the Spiritual body is already within us, and complete of itself—that by our lives we are fashioning its quality, and preparing it to take its place in the true spirit-world, and that it needs, and can from its very nature have, no further communion with its earth body, after it is once emancipated from it. It does not therefore float in the universe as a vapor, and in a shadowy state of unconsciousness hover about its former body, waiting indefinite years for a judgment, but at once it enters its own world, more substantial for being ridden of its material covering, and seeks there with unerring love its future home.

The experience of apparitions and dreams all points to this as the great truth. If it be not so, how come these visitations from the friends who have gone before, often giving information on temporal matters only known to them, and evidently wanting nothing either in power or intelligence to make them men complete. In what are they incomplete? Is it because our coarse material naturalism cannot see and handle them? Have they not power over the essences of things, have they not presence without locomotion, obeying the only law of sympathy? Is not the future present to them, and all matter under their control? Have they to go to the church-yards to borrow the bodies in which they appear to us? Rather they are complete, and we are incomplete, because we require in this lower state to have the sun-light shaded to our eyes, and its glories to our hearts. What is needed that we may see our visitants, but only that our spiritual eyes and spiritual senses may be opened to us. This is done to us nightly in dreams; and in others who are normally, or from favourable conditions for the time, made sensitive, and who are therefore called mediums, these spiritual senses are opened by day, and in the waking state. Why should we deny whole classes of facts that are of common occurrence, and all the spiritual phenomena which it is the business of this Journal to record? Better to accept them and see what is their significance. Man is a spirit while he is in the body, as truly as when he is out of it, but with less power, and other spirits can see and act upon his spirit, but only under the all-seeing eye and constant providence of God. In this way holy work is provided for all who have loved us here, and go before to help to prepare our hearts as houses in which God may dwell. We ask for light from Him, but are we fit to endure its brightness?—He sends us his messengers to give us as much as we can receive through them—Do we make them a home and receive them in our inner chamber, and still ask for brighter love?—a higher messenger will come to us, quickened by our earnest prayers, to speak to us as of old, from “between the Cherubim.” Are we troubled and tempted by evil spirits? See the fond endeavours of our guardians, which we recognize as conscience working in us, to ward off their attacks. If it be true in this world that we may be judged by the company we keep, how much more true would it be were we able to see and recognize the quality of our company in the world of Spirits.

Is there not in all this a plan which facts affirm, and revelation approves, nay which is drawn from its holy words. Here is scope for God's continual providence, and that too by acting as He always does,

through means, to accomplish His ends. Where is the instance of any direct immediate action of the Infinite Father? Is it not hurtful to think of such, for how should we bear His glory? The Israelites said to Moses, "Speak thou with us and we will hear, but let not God speak with us lest we die," and the face of Moses after only speaking with Him shone so that it must needs be veiled to hide the glory. Where are the priests and teachers of this day whose faces we cannot look upon for their too much shining? and yet some tell us, they have got the Word and want no more light. The word was given on the holy mount, and Moses brought it down upon the plain. It must needs be taken higher up again to see the infinite splendours which it contains. It too must be taken to the Mount of Transfiguration to have its Spiritual beauty disclosed to our wondering gaze, and our spiritual perceptions must be opened too, or we could see only the letter which killeth.

The truth is, that a new Spiritual light is now already shining from the gospel, and that all church made creeds which deny this, are too small to hold the true-hearted souls. "Show me the church pretending to the name of Christian, over whose portals you may boldly write "Spiritualism disavowed," and I will show you the dry bones which lay in the valley before Ezekiel prophesied." Other teachers are wanted than those who have allowed humanity to come to its present pass by denying Spiritualism in religion, and thus have lost the best affections of the greatest masses of mankind. Now indeed some of the clergy are awakening, but the mischief has been done, and souls which they should long ago have garnered up, are wandering as sheep that have no shepherd. To these, Spiritualism, which has the true elixir of life, comes as a nursing mother, and tells them of the continual providence of God, exercised through his ministering Spirits, the gone-before, and that the dear ones they have lost shall help to guide them as the highest office of an angel's love. No cold grave, no distant resurrection, but a living loving minister of God, to lead them in the way to the great Father of us all. It tells with all the force of experimental truth that the next life is an immediate continuation of this, and that the crisis or judgment is the condition to which we bring our spirits here. Did Spiritualism do no more than give us this, it would be the brightest light which the Lord has shed upon His gospel, and which the churches should try to see, but science and philosophy, false because divorced from God, have led men astray, and for want of Spiritualism in religion, have substituted nature for Providence, and a cold materialism for the warm throbbing love of a Heavenly Father.

Instead then of lamenting the belief of the writers in these pages, we would ask Mr. White in all charity, as he is an earnest man and minister, to try to comprehend the vastness and the scope of Spiritualism, and to help us to give it a true direction. It will not die out, as some suppose. Never in the world's history has it had so many believers, for never was it so much needed as now. The "revivals" in America, and now broken out through Wales, and rife at Aberdeen, are only phases of its power, to be renewed and break forth again, whether churches and sects like it or not. Let him help us then to lead the movement. He would find that we are travelling towards the same goal as he, but by another, and we think a better road, not dark, as his, but lighted by the brilliant burning of the truth. As we believe God's written word not less than His works, to be infinitely divine, there is ample reason for all to seek and pray for spiritual light upon their teachings. This light is Spiritualism in its highest phase. Looking back at the history of biblical criticism, we may see the advances which have been made even by the critical researches into the roots, and that not by the church proper, but rather by the Schoolmen. "The Philology of the critics, writes Matthew Henry, hath been of much more advantage to religion, and lent more light to sacred truth, than the Philosophy of the School Divines." Origen says, "the source of many evils lies in adhering to the carnal or external part of Scripture. Those who do so (he says) shall not attain to the kingdom of God." And he says, "the scriptures are of little use to those who understand them as they are written. Let us seek therefore after the Spirit, and substantial fruits of the Word, which are hidden mysteries." A flood of light has been thrown upon the bible, and brought to light the holiest truths before concealed under the covering of the letter, and this is still going on, and with Spiritual experiences and Spiritual perceptions, must proceed for ever, until the words are turned into the things of God, ever advancing, but never reaching His infinity. Truths hidden under the letter, because of the low state of man, are now open to our view, and the inner meaning of the "death" and "destruction" and "eternal perdition" which Mr. White now mistakes for everlasting misery and punishment, may refer to the sharp medicaments which alone can purge the unclean spirit and enable it to progress towards the health of love. How many books have now been written by ablest men showing that the words translated "Eternity," and "for ever," have no such meaning as is ascribed to them by the authorized but very incomplete version, and there are few points as to which this may be said more certainly than

as to that we are now inquiring into. The common ideas of the laity as to these words are known by the clergy and by all classics, to be erroneous—volumes have been written of interpretations and others as to the principles of interpretation—interpreters are interpreted, and so the churches go on, and must still go on, since that day when first their infallibility was put in question. If the bible were in its nature as any other book, this could not have been, for the full meaning would have appeared on its face, and no room would have been left for such a body as the clergy to exist, or for the heresy of to-day to be recognised as divine light to-morrow. The very search for truth in its pages bespeaks the possibility of illumination and of inspiration from the Lord through his angels, and of the humble spirit obtaining more light, and it accounts also for our being able at times to see the divine light in passages which we may have repeated all our previous lives, without seeing the further glory which a happy frame of mind for a moment makes possible to us. "Father I thank thee that thou hast hidden these things from the wise, and hast revealed them unto babes." Were God's omnipresence and omnipotence and thence His providence a living truth, it ought not to surprise any one that He should enlighten the minds of all according to their capacity of reception.

Why should not, in God's mercy, the ultimate tendency of all be upwards, and thus all things be restored? We believe the Spirits and the Word of God that it may be so. But if we are wrong, it is no discredit to Spiritualism, nor to Spirits either, of whom we do not predicate infallibility, as Mr. White supposes us to do. In this, as in all else, we try the Spirits and seek for light. Mr. White, were he to read our pages, would see that there is no point on which we more strongly insist, than that no one should blindly follow any guides either in or out of the body, and that if he do so, and carry their teachings into act, he will become particeps criminis if the act be bad. In stating this proposition broadly, Mr. Howitt has our full assent, and we again commend his opinion to our readers. If evil spirits come, and that too sometimes as angels of light, they can do us no harm, if we hold this golden rule, and we may even extract good from their visitations. The same trial of Spirits in the body happens to every one of us in our daily dealings with our fellow men, and we do not suffer because a friend tries to lead us wrong, if we do not give way to his seducing. And how hard is the position Mr. White takes up, that even good communications, and holy thoughts, are only a panoply of the Devil to lead us astray. How came he to know this so clearly? If evil spirits

are compelled to resort to light to lead our love to them, it would be well if Mr. White and other teachers would follow their example, and get a larger following.

Mr. White takes it almost as a personal offence that there is such a thing as Spiritualism, and says triumphantly, that "the Word of God will prosper without the aid of Spirit-rapping." These are difficult times to deal with, and "it is not surprising that God's Word is not easily understood, when men will not own His works, and consider spiritual gifts to be the machinations of the Evil one." But he must not be offended with us, for we did not make Spiritualism. We only recorded its phenomena, and if he finds he could have lived more comfortably if such phenomena had not been permitted or sent to us, we are sorry for him, but have no power to help him. Is it so clear too that the Word of God prospers without the aid of Spirit-rapping, and is there nothing in Spiritualism but Spirit-rapping? How is it then that there is such wide spread unbelief, such gross naturalism all prevailing amongst the nations—such want of unanimity amongst believers. Why is not Mr. White a churchman? Why is not a churchman a baptist? One of our Bishops has branded his Primate as full of heresies, and declared his "entire want of confidence" in both the Archbishops, and another has appealed "from St. Paul philosophising to St. Paul preaching," while another says, "It may be fairly questioned whether even sacred history is inspired." The Primate, in his memorable reply, when formally asked if certain doctrines were true or false, said, "You have the same means of discovering as I have, and I have no special authority to declare." All is in inextricable confusion, which can only be ended by greater light flowing into more open hearts. Rapping and making noises on a piece of furniture may seem very low, but we dare not call it either "common or unclean" in the face of the great truths we have known to come from it to some amongst us, and we are sorry to find it is not even low enough to reach many human hearts, but on the contrary, that it is too high for their materialism. Some of our friends still stand outside, telling us fairly that if they hear one plain knock which they can not attribute to imposture, they will give up their philosophy and their shadowy ideas of the future state to begin again in a new search after truth.

There is no force in what Mr. White says as to "the two sorts of angels ministry in the bible, one open and effulgent, the other veiled and secret." Indeed the second example of Mr. White shews its objectivity equally with the first, as it was disclosed at once in answer to the pray-

er "Lord open this young man's eyes." The same prayer has equal efficacy now, and we have still the same surroundings, as is proved by those whose "eyes are opened," and who are "in the spirit on the Lord's day." Still the same objective and ineffable glories are open to the view which are unutterable to man, though drunk into the deepest soul of the beholder. Modern Spiritualism is full of such, and what cannot be fully realized by naturalism of the great spiritual facts in the bible, receives the fullest confirmation of actual experience in these present days. The spiritual eyes and other senses are opened to receive these truths and give them to the world, and a search in this direction would do more to open the laws by which God has always operated his works on man, than either divines or philosophers do wot. As they are true of heart we entreat them to help the feeble hands which now for want of them, and in spite of them, are compelled to labour in this vineyard. But Pascal truly says "We must love divine things in order that we may know them," and as Neander says "God reveals himself in His Word as He does in His works. In both we see a self-revealed self-concealing God who makes Himself known only to those who earnestly seek Him. In both we find food for faith and occasions for unbelief.— In both we find contradictions whose higher harmony is hidden, except from him who gives up his whole mind in reverence; in both it is the law of revelation that the heart of man should be tested in receiving it, and that in the spiritual life as in the bodily, man must eat his bread in the sweat of his brow."

The only other point in Mr. White's remarks which we feel it necessary to touch upon is the one which he justly says is the main argument in Mr. Howitt's "final reply," but we should only weaken the striking force and application of that nervous exposition of one of the marvellous facts flowing from the transfiguration on the mount were we to enter into it again. It can be read by the light which flows from it in golden streams, as the new law which Christ then inaugurated. "The law and the prophets were until John", but from that holy mount, and from that holy scene a new law was then to take its rise. Mr. White disputes this interpretation and remarks, "first that it is very extraordinary, if Mr. Howitt's interpretation be the right one that the church has had to wait 1800 years for it. In my ignorance of such an example, I will venture to ask Mr. Howitt to give us any instance during the last eighteen centuries of a similar view of the object of the transfiguration." Now from the whole course of what we have said, it will be seen that, even if Mr. Howitt's view were so entirely new to the world, and that the church

had waited for it for eighteen centuries, it would not be the less but even the more acceptable to us, nay we should look only the more earnestly and hopefully for it. We do not profess to be so well read in the history of church dogmas as Mr. White and other divines, but we happen to be able to answer satisfactorily his earnest seeking after authority by referring him to at least one example, though we doubt not we could find him many more if he wishes. There is a beautiful essay on the transfiguration, published in 1788, by the great Dr. Porteus, then Bishop of London, who in complaining of the insufficient attention that had been paid to that great subject, comes to an interpretation of it precisely similar to that of Mr. Howitt. We believe the interpretation was from a spiritual source to Mr. Howitt in the first instance, and doubtless also to the Bishop, and we hold that in both cases it was equally good, although the source was probably unknown to the Bishop, and known to Mr. Howitt—the scientist not making any difference.

The Bishop, after disposing of the curiously ingenious theory invented by Grotius and seemingly adopted by Mr. White, that the bodies of Moses and Elias had been reserved from decay and were again lent to them for the express purpose of their appearing in them on the mount, says, "The other great purpose was I apprehend to signify in a figurative manner the cessation of the Jewish and the commencement of the Christian dispensation, for Moses and Elias must certainly be allowed to be the very natural and proper representatives of the prophets. It was for this reason that Jesus charged his disciples 'Tell the vision to no man till the Son of Man be risen again from the dead,' for it was one of those truths which the first converts were not able to bear. Great numbers of them firmly believed that the Mosaic dispensation was yet in full force, and this prejudice, as is well known, continued several years after our Lord's resurrection." He might have added that it would continue at least till 1859, and he concludes "Since it was one of the chief purposes of the Christian revelation to bring life and immortality to light no wonder that God should graciously condescend to confirm these great truths to us in so many ways, by words and by visions, by prophecies, by miracles, and by celestial visions."

Mr. White must be charitable to his fellow christians who look for the fulfillment of the words of God, and believe in the communion of saints, as well as of evil spirits, in the continual influx of inspiration from spiritual beings who are His ministers, in the continuance of prophecy, and in the other spiritual gifts which He has promised. We will not relinquish this belief, but rather entreat that his eyes may be

opened to see that revelation is vouchsafed to us in these latter days and that humanity and all God's works are rife with revelation for those who are spiritually minded and will hold their hearts as open vessels to receive the inner life. But if their vessels are already filled by their eating of the tree of knowledge, which is still as dangerous to man as it was in the days of Adam, and they are like him, only filled with natural and sensual things : they too will be turned out of the Spiritual Eden with its shining rivers, "for God speaketh once, yea twice, yet man perceiveth it not ; in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men and sealeth their instruction that he may withdraw man from his purpose and hide pride from man."

[In perusing the second paper by Mr. White we are more than ever convinced of the wisdom of Mr. Howitt closing his remarks with his second article. There is no use in answering twice over. Mr. White is dextrous of fence but he hardly meets the stated facts. He has raised a variety of arguments, but he eludes the main argument. Mr. Howitt complained that his former arguments were not answered, and Mr. White certainly has not answered those of his second. The two main points in this discussion have been the full and final restoration of man : and the abrogation of the law of Moses on the Mount of Transfiguration. In the first instance Mr. Howitt contends that as the fall included all mankind, so the promised restoration, to be complete, must also include all mankind, otherwise both God in his works, and man in his totality must have suffered an injury that is not wholly remedied. And in confirmation, he quoted the words of Paul that as in Adam *all* die, so in Christ must *all* be made alive. Mr. White, instead of a fair and logical reply to this, says he thinks the all being made alive, applies only to the *saints*, as if the saints only being made alive would be any compensation for the vast remainder of mankind outside any of the Churches, which would leave the injury to God's creation enormous and irremediable, and the devil to that extent triumphant over God : or, that if it applies to all humanity, he thinks it only applies to their resurrection, without reference to their future destiny in heaven or hell. But this is just no restoration at all to the bulk of mankind. A restoration to be as complete as the fall must include all. That which leaves millions, aye or even one man in hell, leaves the devil, so far, successful over God, who at first made all things perfect. We need not pursue this argument, every one must see that such a promised restoration would only be a delusion.

But to shew that such a restoration cannot take place as God has promised, Mr. White refers to Paul's words about fornicators and adulterers, not being admissible to the kingdom of heaven. Certainly not as fornicators or adulterers, but as repentant sinners, such men do daily, we all believe, enter the kingdom of heaven ; and in that progression which Mr. White so much doubted a short time ago, but now admits,

we believe all kinds of sinners will be ultimately reformed and restored. As to such terms as everlasting destruction and the like, if the major proposition stands fast, as to universal restoration as Paul contends, and as has been shown must be the case, all minor ones must take care of themselves. They who contend for "eternal torment" and eternal "destruction," and the like must be left to reconcile them with the major if they can: and if they cannot, had better give them up for the present. For our parts, from serious and long study of these phrases we are satisfied that they mean nothing like an eternity of duration, but derive that only from a spurious translation. Commentators, as has been shown, have written whole volumes proving that everlasting in the original means more correctly "age-lasting." An esteemed friend of ours, a contributor to this paper, possesses a bible translated wholly on this principle, which we think perfectly justified by the original, and also confirmed by the facts of scripture history. God said to Adam and Eve "in the day in which ye eat of the tree of knowledge, ye shall surely die." But they did not die in any human sense. The words had another meaning. Moses told the children of Israel that if they forsook God he would forsake them as a people, and "cast them off for ever." But he did not cast them off for ever, in the ordinary sense of those words. They again and again forsook him, and he cast them off, *for a time*, but recalled them again. He has not yet cast them off for ever. The great prophets foretell a final restoration for them, and Paul says it shall be "when the fulness of the Gentiles is come in." No such terms then can stand in face of the great fact that a restoration which is not as complete as the fall, can redeem the divine promise, or defeat the evil and moral disorder introduced into God's world by it.

The same want of direct grappling with the main argument is exercised in Mr. White's dealing with the abrogation of the law of Moses respecting the seeking to the dead. Mr. Howitt showed that Moses was dead and buried. That when Christ in his humanity went to meet Moses on the Mount of Transfiguration and took his disciples with him he broke that law, and taught his disciples to do the same; Mr. White therefore, endeavoured to clothe Moses in a body again, having some wild sort of notion that if again embraced he would no longer be a spirit of the dead! "There is a *presumption*", he says, "as he appeared in glory, like Elias, that he may have been raised from the dead." Now the question is not whether he appeared in glory or had been raised from the dead, but whether he was one of that class whom we call the "dead," the departed out of this world through the gate of death. All such are included in the category of "the dead," not, as Mr. Howitt properly observed that they were dead, that is, destitute of life, but that they had become inhabitants of the invisible world through the natural issue of death. This is the plain sense of the matter, and it could make no difference whatever whether Moses appeared in his old body or without it, for the being in or out of a body could not alter his status as a Spirit of the dead,—a Spirit inhabiting those invisible and mysterious regions which stimulate human curiosity, and have induced all nations to desire to

converse with them, and learn something from them of the world they inhabit, or of the future of this.

But there is not the slightest scriptural authority for Moses's body being preserved. There is a legend alluded to in Jude of the devil contending for it; but not a word of the body being reserved for this or any other occasion. It is a mere *fancy* of Mr. White's, and if he can, at pleasure, abandon plain scriptural facts for *fancies*, or *presumptions*, what should hinder his going over at once to Rome, for it is precisely on such *fancies* in opposition to the plain, substantial texts of scripture, that that church builds many of its dogmas. PROTESTANTISM can not allow itself such vagaries: it "can not teach for doctrines the traditions of men," much less mere empty *fancies*, unsupported even by tradition. In both these cases Mr. White leaves Mr. Howitt's arguments still unanswered. ED.]

RELIGIOUS REVIVALS.

The *rationale* of the subject of revivals has never perhaps received proper and sufficient consideration. The churches have been satisfied with regarding religious revivals as, in a general way, the results of Divine action, (in which they are mainly right,) but without considering in particular the laws and agencies by which the Divine action operates; while so-called philosophers have generally viewed them as a kind of spiritual epidemic—a sort of religious cholera, to be treated, if not with draughts and pills, at least with allopathic doses of science. The study of *siata* and *cockroaches* being with them an infallible specific for every kind of religious enthusiasm. Unfortunately however, our philosophers are not soul-physicians, and they always fail at a spiritual diagnosis. Man is a spiritual being, and it is this which perplexes them, because they cannot recognize the fact, but if he was only an intellectual *ourang outang*, they would know better how to deal with him, and could then measure out his soul, according to the most approved rules of their small science.

Notwithstanding that we live in the middle of the nineteenth century, we have still the weakness to regard these revivals as one of the modes of direct action of the spiritual, upon our mundane sphere, perhaps the only one at present, by which the heavenly hosts can act largely and powerfully upon and through the churches, showering down as it were spiritual fire upon their congregations of assembled worshippers, receiving and deepening religious impressions, and vivifying the forces latent in the soul.

These religious revivals are no new things, they are, and for centuries have been, of frequent recurrence, sometimes occurring simultaneously, or nearly so, in places widely separated, and having little or no direct communication with each other. One of these revivals has lately spread like a great wave over the greater part of the christian world, and has carried upon its crest thousands of men whom one would have thought least likely to be borne along by its influence; and the letter we publish below is a proof that its action has not been confined to populous centres, but that it has also extended itself to remote rural districts. Besides its prevalence through Wales, it has appeared in force at Aberdeen, and we hear has there ascended through all classes, and is still in full vigour.

We have been too much in the habit of regarding these and kindred phenomena as mere isolated facts, just as in the times of pre-geological science people would sometimes come across a fossil, or a shell, which they would regard simply as a curiosity, without conceiving that these belonged to an orderly series, which would one day be arranged and classified. We do not imagine that Spiritual