

# SPIRIT DRAWINGS:

A Personal Narrative.

BY

W. M. WILKINSON.

*SECOND EDITION.*



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PREFACE  
TO THE SECOND EDITION.



This little book having been for several years out of print, I have been asked by many friends to publish another edition of it, and it is in deference to their wishes, rather to any desire of my own, that I have consented. During the last seven years, the subject of which it treats has become less strange, than when I first sent it out before the public. I was then, I believe, the first person who had dared to print my name in connexion with these phenomena in England, and loud and strong was the abuse with which I was assailed for simply stating what I had observed in my own household. Let it be known by all those who have put forward facts a little in advance of the time, that I have been no worse for it, and that all the outcry has only ended in largely increasing the number of observers and believers, and I was pleased to find that my example, instead of deterring others from

publishing books on the subject, was almost immediately followed by several much more important persons than I can ever hope to be. I cannot give a better proof of how little any one need care for such criticisms, than by my readiness again to incur them, having proved by experience that they have no consequences that need be feared. The whole subject, however, of spiritual laws and influences has made a vast progress since that time, and therefore there are many more now who are able to appreciate such facts as I describe, than formerly. If, as I see every cause to believe, there should during the next seven years, be as great an advance as in the last, it may have then even become respectable to accept the facts and their teachings, and but little courage will be needed to accept a commission in this new Army of Martyrs, who for a little longer have to carry on the war against the prejudices of the many. Another generation will by that time be in full activity, and a fourteen years crop of objectors will have themselves entered the great Spirit World, and to their own great wonderment, they will suddenly have become believers, by the only means which could bring conviction to them. In the meantime the young who are open to perceive truth, will have begun to enlarge their minds, and to act upon their fellows. Stones which former builders have rejected, will then acquire a value, and their true place will be found in building a new temple of the Soul.

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# SPIRIT DRAWINGS.

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## INTRODUCTION.

"I did not say it was possible; I only said it was true."

IN presenting a short account of what has happened within my family, my only object is to give an extended knowledge of the occurrence of mental phenomena which until the last few years have been generally considered as entirely new, though, as to their absolute novelty, some remarks will further on be offered for consideration.

My narrative will be confined as nearly as possible to a simple statement of what occurred, and as nearly as possible in the order of its occurrence; and I purpose afterwards to treat of some questions which, as it seemed to us, arose naturally out of the facts narrated. To us who know them as facts, they are pregnant with meaning, and any one who admits them must necessarily be led to many conclusions, which before he did not see. But here, in this first place, I may as well say that what to us and to

many others is well known as a fact, will, I doubt not, be received with incredulity by some most orthodox and well-meaning persons ; and even those who may be unable to disbelieve it, may unhesitatingly think it an evil work, and pronounce their judgment of condemnation upon it.

For the benefit of the public, therefore, and to aid them in withholding their judgment, it may be instructive and interesting to let them see how easily any one of themselves might, without blame or seeking on their part, have been brought under this same condemnation ; and what a too ready mode incredulity offers, for getting rid of any fact that may be found inconvenient to deal with, otherwise than by disputing its happening.

There are many ways of putting forward this "incredulity," as it is termed, but if it be shown that to be incredulous of what has actually a place in the region of facts, is one of the highest flights of credulity—which, without evidence, asserts that that which has happened has not happened—I shall hope, by adjuring disbelievers to the use of their natural senses, and that they will concede the possibility of similar natural faculties to others, to reduce the number of those who might otherwise have enlisted themselves under the banner of incredulity.

Incredulity of a fact, I take it, is that widespread weakness of the human mind, which is observed in men who have perfected their opinions, and have no room

for learning anything more. A new fact to them, is just one above the number that is convenient or necessary for them, and had they the power of creating, or of preventing creation, the inconvenient fact should not have existed. Indeed, if admitted into their completed system, "the little stranger" would destroy it altogether, by acting as a chemical solvent of the fabric!

But this is not the mode of the searcher after truth; and in determining the important question, which it is intended to submit for consideration, I would rather forget much that I have been taught, or find it all unsound, than I would reject one single circumstance, which I know and recognize as a truth. In all the questions that can by possibility be mooted, whether philosophical or otherwise, that theory is alone admissible which will explain all the attendant phenomena and observed facts, and which is, moreover, consistent with the nature of man, and the world of matter and of mind with which he is connected.

How true it is that "there are more things in heaven and earth than are dreamt of in our *philosophies*," and yet how seldom is this great truth remembered at the right time! Although natural facts, being based, as they are, upon, and the products of divine laws, never change, how long it is before they are recognized, and adapted into our little self-formed systems; and with what throes and agonies has their acknowledgment invariably been attended? How much easier to say, "Impossible!" and to reject the fact, than to have to

reconstruct a new theory which shall embrace it, and in which it can find its home ! Disbelieve, therefore, after inquiry, if you see cause, but do not begin with disbelief.

Let us see to it, that we turn not from the light of modern revealments from whatever direction they may come—from new facts and phenomena, however startling at first sight, lest unhappily we gather not the harvest of our own day and time, and in the winter perchance be forced to “beg and have nothing.”

Perhaps, too, the inquirer may find that the “new facts” are not really so very new after all, except in their degree, and in the extent and frequency of their manifestation ; that they have merely in these later days been overlaid and kept down by science, and by the minds of the “learned” being resolutely turned in another direction ; that faith has been dead, and that gifts always open to man’s reception have been wilfully rejected by him ; that in the history of the race, and extending through all its ages, may be found recorded facts that it becomes his duty to collect and compare, and which may then strengthen and wonderfully corroborate the manifestations of the present day, and of all the future days of the world.

“There is a spirit in man, and the inspiration of the Almighty giveth him understanding.” The all-important question, which I wish to present for consideration, is as to the working of this spirit, and its mode of existence and quality, whilst here in its enthrallment, and after it shall have put off the body, and whence it



obtains and how it sustains its life; and probably these new facts about which I write, and which the Lord has permitted to be shown to us, may give some light to direct us in the investigation, and acknowledgment, of the eternal laws of His love and wisdom, ever flowing into and re-creating the mind of man. "Why dost thou wonder oh! man, at the height of the Stars, or the depth of Sea. Enter into thine own soul and wonder there."

Before proceeding to my narrative of the phenomena I have observed, it may be enough to say in this place, that the result of my inquiries and researches, has left me no alternative but the belief, that they have resulted from the working or upheaving of the great spirit-world, and from an acting of spirit-power and intelligence, apparently exterior, upon the spirit and intelligence which is within. It is by virtue only of the spirit in man that his body exists and has its form, and by which "he lives, and moves, and has his being." It is only by virtue of his spirit, and not of his body, that man is man. True, without his body he could not appear upon the earth; but his appearance here in the material body is but for a little time, and has no extent with reference to the eternity, which has no future, but is always the present, and for which his spirit is fashioned to exist.

The connection of ideas which has led to the conclusion of this working of the spirit-power, shall, in due course, be presented to the reader, that he too

may form his judgment "with knowledge." All I can ask is, that he will not form his final opinion, until he has fairly weighed the whole, and can give a judgment founded upon reason. As to the facts themselves, they will exist without reference to opinions upon them; the only problem is, how to account for their existence; and if it be once admitted that in making one little flower, or even a straight line, the body is made use of without the direction of the reasoning faculty, then a field of ideas spreads out before us, broader than has yet found a place in the world, and which, when tilled and cultivated, will yield fruits both for philosophy and religion, such as are not to be conceived. It will prove to be the one thing needful to give a proper direction to the opening influences of the age, and will bind in one grand whole the heavens and the earth as both the work of God, acting and reacting the one upon the other.

The attempt to show this from so apparently small a fact, as the involuntary motion of the hand, may be a bold one for any person, but for me, with my limited knowledge and capacity, it is a flight which I should not dream of, did I not feel impelled to open to others, in the best way I am able, the knowledge of what to us has been the source of consolation, and even of bright joy, under circumstances which, sooner or later, must happen to all, and which, when they do happen, are coloured by the general belief in the darkest instead of the most beautiful colours.

If these phenomena are really what they seem, their tendency and import will have no mean result, for they will have the effect of placing reason and will sometimes in the second place instead of in the first, where they have for long ages been enthroned, to the practical denial in man's life of the source and sustainer of his being, as even did Solomon, who in his old age began to worship idols. Nor need we fear the result of this acknowledgment of perpetual influx into our souls; for the novelty will not be in the fact of such influx, which has always existed as the life-giving principle in man, and the source of many of his thoughts, but only in its acknowledgment. It need not deprive man of his free will and his liberty, and to the extent that it is allowed to do so it at once becomes a danger; but rather it shows a still higher necessity for the perpetual use of man's will and reason, to enable him to sit in judgment upon what is projected through his mind,—if it be good, that he may hold it fast; if it be bad, that he may reject it. Is this not the very process which every man now, more or less unconsciously, performs in every action of his life, by instinct, as it seems to him, or by the operation of what he calls his conscience? Can it be bad, then, for man, in place of this instinct, to attribute many of his thoughts to spirit-influx, and to know that he is here to judge of the nature and tendency of this great influx, and to see, by the light of his reason, that it shall lead him "both to will and to do that which is right." Thus only can man be led to

acknowledge with his lips, and to believe in his heart, and to live in his life, that in every act, thought, and love, all life, and good, and truth, are from the Lord : to feel that he is himself, to know he is the Lord's, and thus to acquire a self-hood of a new order out of the divine wisdom.

## CHAPTER II.

## A PERSONAL NARRATIVE.

"And the angel that talked with me came away again, and waked me, as a man that is waked out of his sleep."

IN August 1856, a heavy and sudden affliction came upon us, in the removal of a dear boy—our second son—into the spiritual world. He had passed about eleven years in this world of ours, and was taken from us in the midst of the rudest health, to commence his spirit-life under the loving care of his Heavenly Father.

Some weeks afterwards his brother, then about twelve years old, went on a short visit to Reading, and whilst there, amused himself, as boys of his age are used to do. One morning he had a piece of paper before him, and a pencil in his hand, with which he was about to draw some child's picture; when gradually he found his hand filling with some feeling before unknown to him, and then it began to move involuntarily upon the paper, and to form letters, words, and sentences. The feeling he described as of a pleasing kind, entirely new to him, and as if some power was

within him, apart from his own mind and making use of his hand. The handwriting was different to his own, and the subject-matter of the writing was unknown to him till he read it with curiosity as it was being written.

On frequent occasions, whilst on this visit, his hand was similarly moved in writing; and afterwards he went to stay with some other friends in Buckinghamshire, with whom he did not make a trial of this new power; but on his return home, after some weeks' absence, we, for about two months, watched, with deep emotion, the movement of his hand in writing; for sometimes, when he wished to write, his hand moved in drawing small flowers, such as exist not here; and sometimes, when he expected to draw a flower, the hand moved into writing. The movement was, in general, most rapid, and unlike his own mode of writing or drawing; and he had no idea of what was being produced, until it was in process of being done. Often, in the middle of writing a sentence, a flower or diagram would be drawn, and then suddenly the hand would go off in writing again.

I have not mentioned the nature, or subject-matter of the words thus written; nor is it in this place necessary to do so, further than this, that they purported to be chiefly communications from his brother, our dear departed child, and were all of a religious character, speaking of his own happy state, and of the means by which similar happiness is alone to be at-

tained, by those who remained here to fight out their longer battle of life.

The effect of these writings upon us was a deep thankfulness, and a happy calm as to the state of our dear boy; and, whatever may be their origin, we have derived the greatest comfort from them, and the assistance not so much of faith, as of the certainty of knowledge of his happiness in the great spirit-world.

So far, then, we do not seem to have done anything of ourselves to call down an adverse judgment from the reader. The first manifesting of this power, or faculty, whatever it may be, was not sought by us, nor by our son; and it would not, I believe in my heart, have been either wise or good to have rejected it without trial, as a fact which should have no abiding place in its chosen home. There is the old fable which tells us to be cautious of turning strangers out of our house, "lest we should be rejecting angels unawares;" and there are many such strangers, I trow, now wandering about the world asking for admittance into our hearts and best affections. They "stand at the door, and knock;" perhaps some day, by the Lord's mercy, we may let them in.

Well, then, we made a home for this welcome stranger, and, with fond affection, my wife tried for many weeks, with pencil in hand, if any movement could be made through her, in writing; but no "imagination" nor effort of the mind, produced a movement, nor made

her fancy that her hand moved when it did not. For weeks it was resolutely fixed; but, at last, on the 8th of January, 1857, a slow and tremulous motion of the pencil commenced, and ended in the initial letters of our dear boy's name—"E. T. W."—not in her natural handwriting, nor at all resembling it. Then some straight lines were made, and the day's work was done. The next day a somewhat similar movement of the hand was made, and on the day following a small and simple, but, to us, unknown, flower was drawn, instead of the writing she expected; and the following day another flower, very small, but pleasing; then, on half a sheet of letter-paper, a large flower was drawn, with tendrils and other parts of it, to form which the hand extended beyond the paper on to the table, and made it necessary to paste an additional sheet of paper at the side, and afterwards two additional sheets were found necessary, to allow room for the completion of the flower. This was the first flower form which was finished. It belongs to no known order, though it is of a beautiful and complex shape, and looks as if it might well have existence in nature, and be no small addition to the floral world.

There was no "imagination" nor fancy in the production of it; for, had there been, the original idea of the mind would have been followed by adapting the size of the paper, in the first instance, to the size of the flower that was to be drawn upon it. The mind was, during the whole process of drawing, in an en-



tirely inactive state; and the only condition in which the movement would continue, was by keeping the imagination, and all ideas on the subject of the picture, dormant.

The influence, whatever it may be, which moved the hand, and produced these new forms in this new way, was always afterwards, for several years, obtainable, and obtained, under the only condition of quiescence of the mind, and it produced no noticeable change, either in the mind or the body, or any state of excitement, but rather a calm and pleasing feeling, which lasted all the time the hand was being moved, and for long afterwards.

The movement, particularly in drawing the first outlines, both of that and subsequent pictures, was by long and rapid sweeps upon the paper, to form the stems and other parts of the flowers, and these were nearly always correct in the first instance, requiring no alteration of use of the india-rubber. Decided lines, beautiful forms, and combinations never before thought of, were thus produced in rapid succession.

A large series of these drawings has been produced by devoting about an hour a day to the use and practice of this wonderful faculty. Several of these drawings are of large size—two feet by eighteen inches—but the majority about eighteen inches by twelve. It would be impossible, without seeing them, to form an idea of their nature and variety, so entirely new are they, and their newness is shown in so many striking points. I

may, however, give a few instances, as well as I am able without the use of engravings, to show the wonderful fact, that although no idea existed in the mind of the drawer, as to the tendency or effect of the lines of the pencil, in producing the original sketch, yet intelligence of the deepest and most exact kind, embracing in its calculations, all the effects which could only appear when the last shading of the picture should be put in, is shown in nearly every drawing.

In some of them, we were quite unable to see how apparent solecisms in the early sketch of the picture could be reconciled; for instance, how a small flower, apparently finished and complete, could be reconciled with a thick stem, and large leaves and buds, out of all proportion with it. But the only difficulty was with us; though we could not see, nor even wildly guess, how the flower could be enlarged, yet the next day, when the pencil was applied, it moved, at once, to enlarge it rapidly, in so simple and beautiful a way that now the only wonder to us and to others is, how we should not have seen it as the only possible way; although, in doing this, it entirely changed the nature and bearing of the first smaller flower, by making it the central portion only of one of a different order and significance.

The flower I have just spoken of was on a half-sheet of common cartridge-paper, and having thus commenced with that size, both my wife and I determined that it would be better to keep to it for the sake of uniformity,

as we intended to have the pictures framed. The only change she made in preparing for the next sketch was to obtain some drawing-paper, which happened to be of a much larger size than the cartridge-paper, and I measured and carefully marked on it with a ruler and pencil, a strong line of the same size as the former picture, beyond which line she was not to go. Her hand was moved immediately in sketching another flower, and after a few moments travelled not only beyond the lines I had drawn, but covering the whole paper, and even going beyond the paper itself on to the table-cloth, and coming back to the paper on the opposite side, and in this way representing a flower which, on two of its sides, was too large for the paper.

Imagination, or the forming of an image in the mind, by no means can account for such a fact as this, which in its very nature is opposed to what are known as the phenomena of the imaginative faculty.

Another effect, astonishing to us, as to most who have seen it, was the production of a large circle, described with great accuracy by the hand, without the aid of compasses, and which was next filled up with a series of geometrical figures, each of the four divisions of the circle being correlative with its opposite. It was then a complicated and wonderful circle of geometrical figures, and appeared complete in itself; for, whatever it might mean, least of all was it thought that it was to form part of a flower—when, lo! the hand was again moved, and, by a series of rapid movements,

described round it the petals of a flower, and next added the stem and a series of leaves. Strange! that a lady, for the first time in her life, should, unknowingly, draw a complicated geometrical series, and then make it the centre of a flower,—a combination surely as novel as the influence by which it was produced.

Another of these earlier pictures was commenced by quite a new movement of the pencil, which was rapidly carried in a large circle round the paper, and at each of two sides of the circle making another smaller circle, but all by one movement, and in a continuous line. By these means, after many hundred evolutions, a shading and narrowing of each of the circles was produced, till they were gradually brought to centres. The whole appeared to have no form or meaning, and for a day or two none of those who saw it, could see any means by which it could be proceeded with, so as to give it any meaning or consistence. When compelled to this state of ignorant helplessness, the hand was moved in forming, in the centre of the large circle, an eye of beautiful significance, round which the other parts appear as an orbit; and all is then seen as a setting for the eye.

A curious circumstance in connection with this drawing was this. My son left home in the morning partaking of the family wondering, as to how the centre would be filled up; and when he returned in the evening, he told his mother that he knew what had

been placed in the centre. His hand had written on his slate, an answer to a mental question, "It is an Eye."

Several other pictures of flowers, principally of pendent bell-forms, were, like all the others, at first completely sketched before the shading was commenced. Now, it will be seen that the whole idea of the picture is necessarily contained in these first lines of the sketching, although the meaning and necessity for each line is of course not apparent till it is worked out, and the whole is shaded and finished. Some of these bell-pictures show a curious and exact knowledge of the law of the elasticity of the spring, as acted upon by the weight of the pendent bell; and in one picture this appears with the additional disturbance of one bell, which is in the act of forcibly pushing down another, so as to throw it out of the line it would otherwise have formed; and yet, in making the sketch, she had no idea of its meaning, nor how it was to be subsequently carried out in the shading.

These circumstances are mentioned to prove that some intelligent agent or influence was engaged in the work, entirely apart and distinct from the ordinary operations of the mind of the person engaged in producing the drawing; for not only was drawing a new science to her, but she was not acquainted with botany, nor with the laws of art, with which however, in the opinion of artists who have seen them, the pictures are replete. New ideas as to form, and new and striking effects of transparency, not before known

in pencil-drawing, are produced ; and in several of the pictures, according to the testimony of competent professional judges, there is a beauty and a harmony of arrangements, which bespeak art, and a knowledge of the principles of composition.

Another drawing, which was expected, like the others, to result in a flower, proved, when further advanced, to represent a house with fountains before it, and over the door a cross with rays proceeding from it. The same beautiful symbol is at the top of the house, and under the cross the words, also written by the same influence, "Lord open to us" At one side of this house, something resembling a ladder, or stage of progression, is drawn ; and, still acting under the same influence, the hand has, from time to time, at intervals of about a fortnight, made on each of the upward bars of the ladder the form of a small cross.

It was also told by this influence, that the house represented the state of our dear son in the spiritual world, and that the ladder related to his progress in Divine knowledge and love ; and that, when the topmost stage of it was reached, it would be a sign to us that he had entered upon a higher state, which would be represented by his inhabiting a more beautiful house ; one of the "many mansions" of the progressing soul. Another symbol, shown on one side of this drawing, is a lamp, which is said to serve as an external conscience, and in which, according to its want of brightness, he sees, and is reminded of all the

unregenerate portions of his life ; thus that this lamp, by its increasing brightness, shows his regeneration and progression, as the steps in the ladder also show the same, but in another form.

Immediately, on the last cross being thus put on the topmost stage, the next drawing was that of another house, and which, from its symbols, flowers, trees, and fountain, shows, evidently, a higher and holier state—shows that the soul has progressed in Divine love, and was fitted to take its place amongst creations and correspondences of higher import ; and thus, that its loves and consequently its surroundings, should be portrayed together.

The power of involuntary writing had, by this time, shown itself in my hand.

I had, for many weeks, at intervals, taken pencil in hand, and held it, for several minutes at a time, with no result, excepting the firmest conviction that it was of no use to try again, for it was impossible for my hand to move ; and my conviction was borne out by repeated failures. It never moved a jot, and, though I gave not up the trial, I held the pencil without hope. At last, one evening at my house, in the presence of several gentlemen, I again held it, and, after waiting less than five minutes, it began to move, at first slowly, but presently with increasing speed, till, in less than a quarter of an hour, it moved with such velocity as I had never seen in a hand and arm before or since. It literally ran away in spiral forms ; and I

can compare it to nothing else than the fly wheel of an engine when it has "run away." This lasted until a gentleman present touched my arm, when suddenly it fell, like an infant's as it goes to sleep, and the pencil dropped out of my hand. I had, however, acquired the power, and afterwards, the same evening, my hand gently drew some geometrical and some flower forms. The consequences of the violent motion of the muscles of the arm were so apparent, that I could not, for several days, lift it without pain.

The producing of drawings soon ceased in my case, and, in a day or two, my hand, after going through a series of up-and-down strokes, moved into writing, and words and sentences were written, which I can only say were not only entirely involuntary on my part, but I did not know, in many instances, how a word, already begun, would finish; and several times "what I would, that I could not" write. No stronger proof could possibly be acquired for myself, than that some intelligence, other than mine, as it had ever before been exercised, was at work in producing words which passed not through the ordinary channels of the brain.

In this way, through my hand, it was told us that I should soon be able to write some explanation of the drawings of my wife, she not being able to write, but only to draw; and of many of her pictures I have thus written what are called descriptions of them; but unless the two are seen and read together, side by



side, it will be impossible to convey much idea to the reader's mind of how much or how little they fit together.

It will, perhaps, relieve many good persons who have read thus far, to assure them that never has anything proceeded from these drawings, nor from their descriptions, but what should be to us an incentive to a better and a holier life ; and though I do not expect—nor, indeed, do I wish—that all should agree with us in the way in which we regard these phenomena, I am most anxious they should believe, that for us, at least, they have not been bad, and that there are, at all events, some who may see light, and have their steps guided by such writings and drawings from another state ; as that there are some who can live on what is poison to others, and that what is darkness to some is light to others. I can claim nothing of the writing, which may be thought good, as my own ; but I may take only, as my share in their performance, all their imperfections and shortcomings.

This second house of our dear boy is said to be “built not with hands,” but with his Heavenly Father's love. I cannot help it if many good people should start at the idea of spiritual beings living in what appear as houses. All I can do, in truth, is to put forward such things as have been given to us. Their bearing on the great problem of the future life is under no law of mine, nor of any man. Man does not make laws, but serves them, or ought to do so, as he can discover

them. For me, I see no incongruity in these spirit-habitations, nor why a spirit should not need, and have its spiritual house, as much as when in the body it needed a natural one. And are we not told that "in my Father's kingdom are many mansions," and of "houses not made with hands;" also of "garments that wax not old?" We are told, too, of spirit-beings "clothed in shining raiment," and of armies that are "clothed in fine linen, white and clean."

And Milton beautifully says—

"What if earth

Be but the shadow of Heaven, and things therein,  
Each to the other like, more than on earth is thought."

Another drawing is of a church surrounded with flower forms. On the pinnacle is the cross, with rays of light proceeding from it. On the door are the words, in white letters, "Oh, Lord, open thou our hearts to behold Thy wondrous works;" and underneath is written, "Matthew iv., 6, 7."

This is the writing which was given as to this drawing:—

"THE TEMPLE OF TRUTH.

"This is a true temple of the Lord, for He is truth, and all His works are true and holy. This is the temple of the soul, when it loves Him in His truths, and calls upon His holy name. 'Oh, Lord, open Thou our hearts to behold Thy wondrous works.' How

shall our sight behold His wondrous works?—how shall the temple of truth be builded in us, so that each stone shall praise Him, and our souls may live?

“The Lord Himself is the temple, and He is the pinnacle, and, from thence, is ever guiding and protecting us from evil. It is from here that He is ever saying to the sinful false man, ‘Thou shalt not tempt the Lord thy God;’ and from the battlements He stands with us fighting for the temple of His truth. So giveth He His angels charge concerning us, and, under His loving light, they bear us up till the temple is builded up within us. The people which sat in darkness now see great light, and their hearts are opened to behold Thy wondrous works.—The glorious temple of a soul which is filled with Thy love, and of which each stone is Thy eternal truth.”

Another drawing is of a plant, from the stem of which grow two different sorts of flowers and leaves,—a phenomenon, at the time, new to us, but, at all events, as to the leaves, by no means new in nature, as we have since learned. Some varieties of the acacia have this property; and there are probably many other examples of it, for there is no known instance of a solitary example of eternal laws. In the Revelation we are told of the “tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations.”

The following description of this drawing was given:—

“THE TWO FLOWERS.

“Oh, tell me what they mean! Why should flowers so different in shape grow on the same tree? It is a tree of knowledges, which, you know, are various; and as they grow in one mind in their infinite variety and degrees, so you may see that trees of a high order may bear more than one flower, more than one fruit too.

“How shall I tell you of the heavenly beauty of this flower, which radiates its life and essence of love as it throws its aura round it? Whence does it get its light and beauty? From the Lord, its maker, and through His love, which rejoices in perfection, and in the joy of living beauty. Flowers are the offspring of His love, and they show the forms which divine love does take, to make itself beautiful even to the least instructed minds. But to those in higher states, who can see the divine qualities which shadow themselves beneath these forms, how beautiful are not the holy thoughts to which they give birth in their angelic minds, for they can see, not only the outward sign, but the inward life, and thus are lifted up from the creature to the Creator—from the love, to the Lord himself, from which it came. Why should not this love be able so to animate its creatures, as that two or an infinity of flowers, various and yet the same

in their living essence, may not grow and sport in inmost joy, towards the Lord, the great Jehovah God?"

The following are descriptions of other flowers.—

"THE FLOWER OF HUMILITY."

"Why cannot I write of its beauty? Why does not its lovely form inspire my mind with ideas of its correspondences? 'Tis for want of knowledge of what it would say to me; 'tis because my state is not equal to know or to describe its meaning. Perhaps further on I may be able to say something of it—to see some part of its beauty and loving essence.

"Trust in the Lord, ye men, His creatures, and the offspring of His love. It is from Him alone that all your knowledge flows. Did He not make all things by His one eternal law of love, and give us to know what our hearts could receive? It is one thing to create, and that is His; it is ours only to perceive with labour and imperfection, the small part of His works which can be revealed to us because of our want of love.

"Oh, may our love to Him increase! Then will our sight be opened to know Him more, and love Him in fulness and in truth!

"This is not a flower of earth—it is not a flower of mortality; nor can it be understood by us while we are circled by our coil of flesh. It draws not its life

from the earth, nor from an earthly sphere, but from the love of our Heavenly King, who gives it to exist in highest states because it is the flower of high angelic beings. It is seen by them in everchanging beauty, and it typifies their love to the Lord.

"Each of those beautiful stamens is a prayer of inmost heart striving to approach the Lord in praise and thanksgiving, and showing the pure emanations of a humble spirit. How happy is he who can do likewise, and, with open heart and eyes suffused, can say—

"‘Oh come, let us worship and bow down, and kneel before the Lord our Maker!’"

"THE FLOWER OF LOVE.

"It is not to be kept by you, but in remembrance; and if it is sent to —, it is not less yours, nor have you less of the joy which it will shed, on all who can receive its meaning. I call it my love, but it is the Lord's, and it is such as he permits one of his happy children to appear to create. All His creations spring from His love, which shows its power and its fulness in forms more beautiful, according as the eye and heart of those who see them are pure and holy towards Him. And so in those who love him, a power as from themselves, but, oh! always from Him is given to embody their inmost love in forms which correspond to their state.

"My love for you, dear father and mother, and for all

of our dear friends, is not dead, but ever more living, bright, and full; and pray and live so that we may all meet again to love our Lord and Saviour in never-dying joy. This flower is the emblem of my love, and shows the sportive joy it feels, in being the instrument, by my death and by my life, to bring you all nearer to the Lord of Heaven, and the Prince of Peace.

"Do you see that happy tendril as it twines and plays in highest love, ever seeking to cling to Him? and see you the flower under it, in its calm delight, feeling the love, and feeding on it as it flows down from on high?

"That flower represents me; and see how it has drawn the other flowers towards it, as I would draw you all, dear ones, to me and to the love of God

"It is when this is done in fullest faith that other flowers do spring as the outburst of that love, more beautiful, more intimate, and more endowed.

"See how one good is the parent of many, and all from God the giver. He is not wearied in giving, and His creation but creates again.

"The Master is come, and calleth for thee; and He ever calls us to Him that He may create new hearts within us. This is the great creation to which all others serve. This is His inmost love, and maketh flowers to spring.

"Oh, praise the Lord, oh! my soul! While I live I will praise the Lord!

"E. T.W."

## "THE FLOWER OF JOY."

"Joy towards whom? And why should the soul be joyful and show its joy in such a form as this? True, it is beautiful, and all beauty is but the substantial form of happiness and joy which are produced by love; but the bells more than other forms represent this outward flowing of the soul proceeding from this inmost love. It is the end of which the love is the beginning, but should not be pursued as an end, or it would be dried up at its source, and the poor soul would mourn that it had withdrawn itself from the loving father, the great Jehovah.

"You have had many bell-like forms, and they came when you felt this joy, and because you felt it; because you had shown your trust in our father's love; and do they not chime, and peal, and ring sweet songs of peace and joy to you?

"Do they not speak to you with the voice of harmony, with the sweet breathings of the heavenly spheres, that bring music out of all they touch? They are born of love, and show their joy in sweetest sounds.

"Now, see our Father's care and love for us, and which is shown you here. Why is this happy bell of joy surrounded with its leaves, and girt in on all its sides? It is to show us how much our joys require the protecting care of Him who gave them to us. It is to show us that when we feel most happy we stand in need of Him only the more, to protect us from our-



selves, that we turn not from our Father when he gives us joy, and invert His blessings by attributing them to ourselves. Dear father and dear mother, think of this, and tell it when you show this flower, and say that it is from the happy boy you tended with your love, and who left you only that he might be nearer to you, and help you on your upward way.

"The Lord's light will shine upon your hearts, and open them in love, if you will strive to do His will, and the joy shall be yours for ever, and heavenly music shall be ever ringing to cheer you on in holy life.

"Pray that it may be so with you, and with all, that so there may be one fold and one Shepherd.

"Has not the Lord said—

"'My sheep shall never perish, neither shall any man pluck them out of my hand.'

"Trust in Him.

"E. T. W."

"THE FLOWER OF FAITH AND LOVE.

"Faith must come before love can enter into us, and both must be joined in one to make each other perfect. The flowers that are created upon this tree are intended to be the shadowing of this faith and love, and to show you how they produce their fruit, whence they come, and whither they will bear you.

"The leaves are first produced, and they typify the reception of truth in the mind as it first flows in, and begins to be acknowledged as from the Lord, the one

God, Jesus Christ, the Redeemer, the Saviour, the Holy Father, the Great Jehovah.

"Then the flowers of faith do spring—then the tendril with its spiral joy comes from the flowers and sports its upward way, showing its aspirations towards Him. These flowers then come more numerous and free, as faith increases in us, and man begins to be born again; a new birth of spiritual life opens our souls. This holy faith then fills us to the overflow, and pours over in praise and love—praise which springs from our o'erfull hearts, as an incense and sweet music, to satisfy our ecstasy, and to seek the Lord as its only home: and love flows in in fullness, where before t'was running over, and our hearts were full.

"These lyre-formed flowers are the sweet music of our praise when our faith is full, and they show that we acknowledge its Divine origin, as out of ourselves, and that love is its great delight and offspring.

"The love developes and shows itself in fruits, which again contain seeds of other and far higher loves, and the divine circle is complete. The Cross—the Cross—the Cross—the beginning and the end, shows itself in glory, and is pointed out by Him who speaketh from the heavens, that we forget Him not as the loving Father of our joys, and the Prince of the peace that will follow from such love.

"And this is His commandment, that we should believe in the name of His Son Jesus Christ, and love one another. Beloved, let us love one another, for

love is of God, and every one that loveth is born of God, and knoweth God.

"And so this flower of faith and love would teach us this and much more if I could tell it you. Your eyes must learn to open, your heart must bathe itself in love, and you must leave your body far behind, before you can receive even the lowest of the Lord's truths as they are here. But be not disheartened; lose not your faith—hold fast to that, and love will come and light will enter in.

"'The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take of the water of life freely.'

"E. T. W."

After the drawing of the two flowers, nearly all those following it have shown even a greater variety of different flowers and leaves proceeding from the same stem.

One in particular contains a beautiful emblem. It is a laminated fruit, on which, when it was finished, our dear boy's initial letters were written, "E.T.W.," with this peculiarity, that in each of the letters a cross was made.

This fruit, we were told, represents his inner state; it is the fruition of his life, and corresponds to what we understand by the conscience, or the book of life, in which is registered the past of man. Each of these laminae, or leaves, lifts up and shows, as the opening

of the conscience, his state of love, his truth, and the qualities of his inmost life.

Dear friends, is not each of us now engaged in forming such a fruit? How will it taste when we have to feed upon it? And what will be found under its folds when we lift them up?

The "resuscitation of thoughts which, in some shape or other, have previously occupied the mind," and which all of us have sometimes so strangely felt, is, perhaps, but the natural prelude to what will be our experience when we have entered upon the life of spirit, the inalienable and irrepressible recollection of the deeds and feelings played forth in the flesh. This is shown in the "lamp," before described, and again the same idea is reproduced in the shape of this laminated fruit. Coleridge, on the same subject, suggests that "the books which are opened at the last day, are men's own perfect memories of what they have thought and done during life." In relation to this quickening of the memory at death, it is known that persons nearly drowned have seen, in one moment, the whole of their past life pass before them in mental panorama.

Soon after the drawings of the flowers above described, a new development showed itself in the nature of the drawings. The flower forms ceased, after a time, and churches, temples, and buildings were then drawn, and after being sketched, my wife was impressed to commence to paint them, and which she did, even at first,

with some success, being told in writing what colours to use, and feeling the brush sensibly moved through her hand. It would be at once seen that, for the first time of holding a paint-brush, the result is a wonderful proof of the existence of some power not ordinarily seen amongst beginners.

In all the drawings from the commencement to this time, covering a period of seven years there is markedly a progression and development, so that the whole of them are wanted to tell the story they would convey to us.

After a short interval the flower forms recommenced, and have since been mingled with landscapes, and strange symbolic drawings, and they have always since that time been painted. Constantly, in painting, the hand has been moved to the proper colour, and, in laying it on, the brush has been gently lifted from, or pressed upon the paper, so as to make the most delicate shading, without any assistance from the will, which indeed must be kept quite quiescent, in order to preserve the power. These drawings now form, together, a long series, and certainly a most remarkable one, for the novelty and evident symbolism which are their most striking characteristics. Of the great number of persons who have seen them during their progress, within the last seven years, there have been very few who have not expressed surprise and pleasure at the entire newness of the forms, and the wonderful play of fancy which they evince. They are distinct from other drawings

of an ordinary kind, and form a class of themselves. Many friends who have, during that time, been themselves the possessors of this faculty, greater or less in degree, have also produced series of drawings, different, indeed, in many points, but all partaking of the undefinable spirit or symbolic character, and which enables one, after a little experience, to recognize them at once as coming from the same source. Such there are now, many of both, in England, and in Ireland, America, France, Germany, and Australia, and still, in whatever part of the world they appear, they have all the same unmistakable characteristics.

What was, at first, to us so striking and, apparently, so unique a phenomenon, has, during our seven years apprenticeship as students, been found to be not only not uncommon at this day, but we have found traces of it in other ages, long past by, as well as in those nearer our time. Some instances of these will be shortly alluded to in a subsequent page.

Having heard that as well the hands might be moved in playing music as in drawing, one evening my wife sat down to the instrument, and, placing her hands upon the keys, they immediately moved in improvising music—a power before unknown to her, as to most of us. The only condition again was to let the hands go free in faith, just as in the drawing and the writing, without the influence of the fear that destroys all power—the fear to fail. “Onward and upward” must the spirit fly, or “downward and backward” it will fall.

Ever since that evening the power comes at will, and

has not had, like the drawings, any intervals of cessation, and though I know little of music, I am told that what is given is good, and that it is a pity that it should be lost; and so it would be, if it were not always there at will, in its ever melodious strains, fresh from the springs of harmony in never-ceasing flow; no fatigue however long she plays, for there is no effort of the mind, and its beauty is for her as well as others, its newness.

One day whilst she was thus playing and I was sitting listening to the music, she asked if she was spiritually guided by our dear boy. I got a piece of paper, and my hand moved in the words which follow. I could not omit telling of these phenomena without secreting what is not mine. If they are strange, the strangeness is not mine, but must be accounted for, as all strange or new facts—by calm inquiry, or, better still, by heartfelt love and childlike reception.

“MUSIC.

“I am giving mamma the music she is playing. It is a hymn of praise to God for His mercy and His enduring, never ceasing love and care. Joy comes from Him and from his praise, and shows itself in sweetest music.

“All His works are musical in their divinest harmony and join in the universal concert which is the condition of their creation and the expression of their love, returning in its circle from whence it came.

"I love to hear this music—more grand, more sweet, and more penetrating as I learn more to know his works, and to see the infinite qualities they contain, but all in rhythm and divine perfection.

"Why is not all musical on earth? It is that man is discord, and throws His sweetest works out of their created harmonies? Love and peace shall put them all in tune, and make Him all in all, and that is music.

"E. T. W."

It has been frequently also written in this way, that our dear boy is instructed in Divine truths by his guardian angel, and that he, in his turn, was employed in instructing, or to himself appeared to instruct, other little ones not so far advanced as himself—that this was indeed his use for his own progression; for he was himself obliged, though willingly, to learn of his guardian angel, in order that he might teach, and thus that his teaching was in like manner guided for the instruction of his pupils. Here, he was always fond of flowers; and all the series of flowers and fruits which have been drawn, it was told us, were from his perceptions of flower-forms about him in his new and happy home.

I asked mentally if his guardian angel was still with him. At once my hand wrote:—

"Yes, I am always with him; and he is improving much in knowledge and in happiness. He is as happy as it is possible for him to be, and he loves the Holy Word, and spends his thoughts upon it, and on learn-



ing and comparing its divine correspondences. He is most fond of these in flowers, and says it is Divine botany, and that all flowers now arrange themselves for him according to their heavenly qualities. He teaches this to his dear little pupils, and learns himself through his teaching; and we are all so happy, but in different modes. His little ones are happy in their opening minds, and that they are taught with so much care and love. He is happy in their teaching, and to see the progress of their knowledge of heavenly things—that he is allowed to influence them for good, through the Lord, and that he himself learns so much whilst he is teaching them. And I am happy in my use to them, as to any of our Father's children, as the only and the highest use I can perform. It is in this way that the Lord suffers little children to come to Him, and that He entreats they may not be forbidden. They are not forbidden here; but on earth they want a Father's care, and often find it not. Prepare your children to be the loved ones of their Heavenly Father, that they may come without stain or spot. I love you all and all mankind."

I have now said enough to give some idea of the tendency of what has been drawn, and of what has been written, and what means the music that is played. There is much more that might be told, but perhaps there is already more than will be believed or received in a kindly heart. I will close, by stating that the same power, both of drawing and of writing, was shown

some months afterwards in two others of our children, one of nine, and the other of seven years old, and that they have both drawn curious and beautiful forms, suited to their years, of a holy symbolic kind. It had not the least apparent physical or psychical effect upon them. After lasting for a year or two it gradually ceased.

What is very remarkable in this power, has been its intermittence. For two or three years it was continuous, and then suddenly, and without any apparent reason, it entirely ceased for perhaps a month or two. During this interval, notwithstanding frequent trials and strong expectation, the hand refused to move, and nothing could be done. Then it as suddenly was renewed, and went off at once in full strength as before. The hand would then trace out the drawing rapidly and boldly without a mistake or misgiving, and so on for several months, or perhaps a year, when it again ceased. On two or three occasions it has in this way ceased for several months at a time. Once, after being suspended for nine months, my wife said that she did not think she should ever be able again to do any drawings. The very next morning, on putting her hand to the paper, it moved in the usual vigorous way, and a beautiful drawing was produced.

I have not for several years felt inclined to use any power of writing.

These intervals of the absence of the faculty have been so striking, as clearly to demonstrate the existence

of a power entirely out of herself, and they shew the insufficiency of the common idea that the drawings are the result of imagination. In fact, such a notion could not be entertained by any one acquainted with the facts, which clearly point to some interior influx, which, under certain conditions unknown to us, has the power of manifesting itself in this external way.

To show that the power or faculty is not confined to a particular family, to a particular belief, or to a higher or lower state of the mind, but that, like all laws, it is general in its application, it is useful to tell that many persons we know have here developed this faculty, both of drawing and writing—their hands have been moved, generally at first in spiral forms; and of the first seventeen who sat down with a pencil, the hands of fifteen were moved in less than five minutes. These consisted of old, and young, and middle-aged; of male and female, married and unmarried, of physicians, barristers, students, Englishmen, and foreigners—a mixture of classes and conditions quite sufficient to give an average of those who can be so quickly acted upon. But I think it more probable that the faculty of mediumship, in some form or other, is universal.

Several have in a few minutes become able to improvise in music; others I know who write involuntarily in verse, and some who have the power of speaking by impression, in the same way as others write, and with an enlightenment not less wonderful than absorbing for its beauty.

## CHAPTER III.

## A CHAPTER OF DOUBTS.

"And there arose a great cry ; and the Scribes that were of the Pharisees' part arose, and strove, saying, ' We find no evil in this man ; but if a spirit or an angel hath spoken to him, let us not fight against God.' "

HAVING heard of some similar remarkable phenomena which had occurred in families within the last few years, and which were alleged to be the operations of a spirit-power, we were prepared to consider the origin of those which had come to us as from the same source, and they did not on that account present a difficulty to our minds ; but had there been the greatest doubt, their appearance was so sudden, and touched so tender a chord, that we were melted in wonder as each successive development appeared, and it never occurred to us to doubt. It was, to us, too beautiful a thought not to be a true one. Although, when it was thus once received by us, and welcomed as "an angel in the house," we had still everything to learn, yet to many of our friends it was too new and solitary a phenomenon to be received at all, and it created only

doubt and perplexity in their minds. It was thus with many, easier to reject it altogether, than long to be in doubt and "perplexed in the extreme;" but how to reject what was so solemnly asserted to be true, by one whom they had been accustomed to believe on other subjects? It could not well be that it was wilfully untrue; and so the ever-ready human heart—we are told it is deceitful above all things, even to the deceiving of itself—invented a middle term for getting out of the difficulty. It was the assumption that the phenomena were nothing but the produce of the imaginative faculty—that we believed them to be true, and to be produced involuntarily, but that nevertheless they were simply the creation of the imagination.

But this theory does not cohere with the apparent frequency of the faculty of involuntary movement of the hand, for surely so large a proportion of persons could not be suddenly deceived on such a point; and it is necessary to make use first of the ordinary means and senses that are given to us, and to ask the person through whom the drawing, or writing, or speaking, or music, is produced, if the subject of it were in the mind or not, or were imagined or not imagined, at the time of the effect being produced; and if the answer be in the negative, there would appear to be an end of the theory. The ordinary modes by which the imagination eliminates itself through the bodily organs, are surely by this time pretty well known to every one of us. Poets, artists, and those who draw most highly on the

imagination or ideal faculty, can tell us of the labour bestowed in the process, and of the knowledge so laboriously acquired, the correspondences and combination of the objects of which, as to their spirit-life, are what we call poetry—"That divine habitude of the soul which lifts the veil from before the hidden beauty of the world."

But find me a poet whose ordinary mode of writing his appreciations of the divine, was not only not with labour and with difficulty, nor with a mind pregnant with the images to which he was giving birth, but without ever having a perceived idea in his mind of what he was writing about.

Where is the artist who sits down to his paper without an idea or an image of the picture he is to draw, who measures and plans not with his mind and with his eye the combinations of his forms, and their fitness to the general design? Finally, who sits down thinking he will draw a flower, and whose hand flows off in writing?

Where is the imagination here? If it be imagination, where has it been recognized before? What are the instances of it? Does not imagination busy itself with presenting what it sees to man's intellect, that he may judge of it by knowledge or by his rational faculty, and that thus he may portray new combinations or effects in landscapes or forms, with which the eye has been familiar? The results, therefore, of the ordinary mode are all the products of the spirit-image

and the judgment upon that image,—of both the cerebellum, which is the seat of the will or the affections of man, and of the cerebrum, where dwells his intellect, his judging power. But here are effects produced, direct, as it were, from the cerebellum, or will, or at all events not knowingly to him through the cerebrum, or conscious power.

Is this state so entirely new to us? Oh, no. One-third of the life of each of us is passed in this wonderful state of detachment from the judging power. In sleep, the mind, as to impressions, is awake; it is only the body which sleeps, but judgment has gone to sleep with it. The spirit walks about, and has a new power of vision, other and superior; for it is not subject to the laws of matter, it sees straight through them. It can even fly by mere volition, and without surprise converse with the dear ones in the spirit-land. Angels guard it, now that it has lost for the time the judgment of the intellect; and its dreams, as we call them, have often more of inner truth than we can find in waking hours.

But here are seen new systems of flowers, not only unknown here, but obviously with some prophetic meaning or import beyond the natural. Not even the most imaginative person has ever done anything so new, so "imaginative." But in whose complex mind was the imagination? It is not, after all, so difficult a problem for persons engaged in writing, drawing, speaking, or playing, to say whether or not they are drawing

upon their imagination for their results, and whether the movement of the hand is impelled, in the ordinary way, by the double action of the mind. In fact, we may say that a person who is so utterly imbecile, after fifty years' experience, as not to know whether he moves his own hand himself, or whether it is moved by another power, apart from his ordinary operations, it has not been our fortune to meet with. Not to know, whether or not he was aware in his intellect or knowing power, previously to his hand moving, of the direction it would take, would bespeak an entire absence of reason, and of the natural senses and faculties. Yet such is the utter imbecility imputed to us by those who try to explain by "imagination" a fact which they cannot otherwise dispose of. So sudden an accession of imbecility in the persons who exercise this faculty as to a plain physical fact, would be indeed a more strange phenomenon, than even the strange fact, which could be only thus accounted for. Of course these imaginers believe that they could not have been similarly deceived had the case been theirs, in so simple and ordinary a use of their senses; and this is not an uncomfortable view to go home with. It is no mark, however, of a man's intelligence to be able to confirm or reject whatever he pleases, but rather to be able to discern that to be true which is true, and that to be false which is false, is the mark and character of intelligence. And what is this imagination that furnishes so ready a solution for an otherwise troublesome phenomenon? "Barely



to assign a phenomenon to the imagination, is to get no nearer its cause; it is to evade the question rather than to resolve it. The imagination, as referred to in this way, is just one of those useful entrenchments behind which perplexity is apt to shelter itself, and nothing more." But here is a newly observed power. To produce the works of imagination without imagination of one's own; that is our puzzle; and we have to find out, by a better method of reasoning, what is its genesis, and, if proved, what is its sequence

In this dealing with the word "imagination," however, I am purposely treating of it according to the common materialistic meaning which is given to it; but viewed in its higher, and therefore its truer meaning, it belongs less to the material than to the spiritual world, and is indeed the acknowledged working of the spirit-influx in our souls. Its consideration, in this sense we will hereafter more fully speak of.

Upwards of two thousand persons have been attracted to see these drawings, and they have, of course, each of them according to their ideas, expressed their opinions upon them, and upon their origin; and this number embraces the clergy of different persuasions, artists, authors, medical men, lawyers, the "learned," and the ladies—in fact, the essential educated middle class, now carrying on the world's work. Thus, we have had the advantage of hearing from all of them their opinions, and of observing the effect produced upon a number of minds; and in this way we have already

become acquainted with the mode in which such phenomena and their sequences present themselves to the mind of what may be fairly taken as a fair average of the world of to-day.

It would be bewildering to go through all I have heard; but we have observed that our visitors have of themselves politely arranged themselves under a few banners—and some of these banners have been somewhat riddled, but I hope not unkindly, in the warfare which has ensued. In almost all of them there has been apparent one beautiful sign—namely, an inward yearning after more spirit-knowledge and spirit-life; and an expression has generally been given, of the pleasure which they have derived, from the tendency of these spirit-teachings. Not a few have said that all they saw and heard was beautiful, and they only wished they could believe it to be true; thus not recognizing the great spiritual truth, that all which is really beautiful must of necessity be true; for the beautiful can only find its home in the Divine harmonies of the Creator's love. From what we have thus heard from our visiting objectors, we have certainly not been led to conclude against this spirit-power, but the rather to see the necessity for some more full expression and acknowledgment of it, which should be able of itself to fill our souls, and to bind all hearts in one—for some pervading spirit-power, which should act in and form a part of daily life, and give a new force and direction to the soul. So much

has now been done for scientific life, and its developments have of late been so striking, so absorbing of our minds—its power has shown itself so vast for the material and social improvement of the world—that a species of idolatry of science has been the result. Natural laws, which are but the working of the Divine, and the symbols of spirit-life, have received the worship of the votaries of "Science," and the world has thus come to worship the image in the place of its Maker. The spirit has been quenched, and most so, of necessity, in those who have become enamoured and idolatrous in their pursuit of these natural laws. Natural laws may lead, by continuous degrees, to the high points which we see them now attaining; but there are degrees which are not "continuous," but "discrete," and different in their essence. Thus, natural developments, in continuous degrees, can never lead to spiritual developments, which require and have a new starting-point, and differ in their very essence from natural laws. Where the natural ends, and must, from its very nature, end, the spiritual begins, and is the soul or the life which animates the other, as its body; and where the spiritual ends, the celestial begins. The difference between continuous and discrete degrees is shown beautifully in Ezekiel. Thus, the gradual increasing of the waters shows the continuous degrees; but "the river that could not be passed over" marks the discrete degree:—

"And when the man that had the line in his hand

went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterwards he measured a thousand, and it was a river that I could not pass over, for the waters were risen; waters to swim in; a river that could not be passed over." This "river that could not be passed over" is the discrete degree of spirit-life, which can never be reached from the mere natural degree of continuous increase.

In this view I have thought, when arguing with those who could not accept a "spirit acting" in these drawings, although it is, for the reasons given, abundantly evident to ourselves, and their very difficulty of belief in what is so beautiful a theory—nay, let me call it so beautiful a fact—was in itself a proof of the necessity which exists for such manifestations. For surely, eighteen hundred and sixty-four years after the Christian era, it is not too soon to prepare for the general recognition of spirit-laws, as supporting the natural—not in the sense of destroying the natural, but of recognising their harmony, and their life-deriving origin and essence. How was the case with the learned, and with the Jews in our Lord's time? The contests of each kind of mind, and of the different forms of scepticism, are clearly set

forth in the narrative of the blind man restored to sight. The blind man saw more and truer than they all; for he simply announced a fact which he knew to be true; and it was his reception of this, as a truth, which enabled him so quickly to perceive that other truth of greater import. "Dost thou believe on the Son of God? And he said, Lord, I believe, and he worshipped Him."

The divine narrative is here for our instruction as to the danger of denying facts because they are new to us:—

"The neighbours, therefore, and they which before had seen him, that he was blind, said: Is not this he that sat and begged? Some said this is he, others said he is like him, but he said, I am he. Therefore said they unto him: How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed my eyes, and said unto me, Go to the pool of Siloam, and wash. And I went and washed, and I received my sight. They brought to the Pharisees him that aforetime was blind. Then again the Pharisees also asked him how he had received his sight? He said unto them, He put clay upon my eyes, and I washed and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? and there was a division among them. They said unto the blind man again, What sayest thou of him that he

has opened thy eyes? He said, he is a prophet. But the Jews did not believe concerning him that he had been blind, and received his sight, until they called the parents; and they asked them, saying: Is this your son who ye say was born blind? How, then, doth he now see? His parents answered them, and said, We know that this is our son, and that he was born blind. Then again called they the man that was blind, and said unto him, Give God the praise. We know that this man is a sinner. He answered and said, Whether he be a sinner, I know not. One thing I know: that whereas I was blind, now I see. Then said they to him again, What did he to thee? How opened he thine eyes? He answered them, I have told you already, and ye did not hear. Wherefore would ye hear it again? Will ye also be his disciples?"

To proceed with our experience of our many friends' opinions. Several, after satisfying themselves of the truth of what has been narrated, as to the mode in which these drawings were externally produced—and these were amongst the most "learned" of our visitors—have admitted the external fact, and then attribute it to our having discovered a new natural faculty or power of the mind—in a material view of it, a sort of sixth sense; thus, as fancy, or imagination, or any other known quality of the mind must be considered as old, and to have been used and known since the creation of the race, so this unconscious drawing, writing, and speak-

ing, shew a new faculty or power of the mind, and, say they, it is not what you believe it to be. It is not spiritual, and has no germ in it of what may be called an outgrowth of the spiritual in man. It is only the reflex action of the mind. That is their argument.

But, then, whence come, and how to account for the wonderful, unthought-of new forms themselves? Where does the mind get the forms from, if they are its own work? The eyes have never seen such, the mind has never conceived of such before. Whence, then, are they supplied to it? And what is the precise meaning of this reflex action of the mind?

"Quench not the spirit." Why should we carry on this war against our members, and be ever consigning them back to their lowest naturalism? Why put down so pertinaciously all that is of the divine in man, the workings of the spirit that is within him, and which, if its birth were watched and nursed with that mother-love and smiling joy which we all have once had for our portion, when we too first came as strangers here, would in its growth repay each smile of welcome with a smiling truth? We all have heard of the alchemists who for long ages were wearing out their hearts in searching for the philosopher's stone, that with it they might turn dirt into gold—that is the true alchemy; but here are philosophers who have found a stone which has the inverse property—of turning gold into dirt. Touch the gold of the spirit with the natural mind, and how it will shrink and

vanish from the sight, and make the "philosopher" believe himself a conjuror; and so he is, but one the world could do well without. And is it, then, less wonderful, *a priori*, that in this age of the world a new mental material faculty should be discovered, readily attainable in less than five minutes by a very considerable average of persons, than that this new faculty should be only a new proof of the never dying spirit working within us; of the old, nay the eternal laws of spirit-power, instances of which have never been wanting in any age of the world, but have been ever, and the most so when most wanted, peering, not dimly, above the horizon of our natural sight? Have we never heard before of prophets, of seers of visions, and of dreamers of dreams; of the oracles of Greece, of divining, of trance, of ecstasy, of spiritual appearances, of ghosts, of spirits and of angels? Is not all the revelation of God given, and has it not always been so, according to spirit-laws, supported by what at the time were called miracles, and spoken of as mysteries, more properly translated "secrets" to those who could not yet receive them? "I have many things to tell you, but ye cannot bear them now." And who are the stewards of these secrets? Even those who will receive them, not as learned men, but as the little children whose "angels do always behold the face of my Father which is in heaven." Not the learned, the Gnostics, or knowers; not the Scribes, nor the Pharisees, nor the Sadducees, "who deny that there



is any resurrection of the dead," but the poor fishermen, who have "toiled all night, and caught nothing," and yet, with true spirit of faith, large at least "as a grain of mustard seed," can say, "Nevertheless, at thy word I will let down the net." "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

It is a curious question, and one well worthy of an answer from every one of us, what would be our reception of the Lord and of his Apostles, if they were now again to appear personally amongst us? Paul, it is thought, has trod this English soil. What if another Paul should come and tell us that a light from heaven had shone about him, and he had heard a voice saying, "Saul, Saul, why persecutest thou me?" how would the divine truths of the Apostles and disciples of our Lord strike upon our hearts? Should we believe in their miracles; in their gifts of healing, casting out of devils, gifts of tongues, and in all those other divine gifts of the Spirit, which were at once the evidence and the fruit of faith. How would "miracle" and "vision," and "take no thought for the morrow," and "blessed are the peacemakers," and "if ye have faith as a grain of mustard-seed," be received in our streets to-day? Why was a sign not given to the Pharisees when they asked one? Because, from their want of faith, they could not have received it. Again, "I have many things to say unto you, but you cannot bear them now."

Oh, take heed that we ask not in our hearts the unbeliever's question, "Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Judah and Simon?"

I hope then that the attributing of these new facts to the discovery of a new faculty, may be put away from us as being more unlikely than the supposition that they have a spirit-origin.

Our objector was of a new class—in fact, he was a unit and not a class; but, to do him full justice, he was so sure he was right in his opinion, that he would not even come to see the drawings, and, therefore, his being able to form an opinion at all, is a surprising evidence of spirit-power on his part. By what else, indeed, could he form a conclusion, and particularly a medical one, without getting up his facts, and seeing his patient? He is a most learned man, and to him mesmerism is mainly indebted for the now all but universal acknowledgment of it as a truth; but, on being told of these drawings, and of their wonderful forms, he at once pronounced them to be the work of a mad person, and alleged that he could see plenty of such productions at Bedlam. I thought it was quite possible that this might have some truth in it, and so I was at the pains to inquire at the Colney Hatch Asylum, where there are always over one thousand patients, and I found that such, or any drawings but of ordinary natural forms, were entirely unknown there; and so I wrote to my friend that as a fact I found

he could not see such drawings in a madhouse, and that, as an eminent psychologist, he would find it curious to see such forms produced by a person who was out of a madhouse, and with no immediate likelihood of having to go into one. The answer was another refusal, and a second and modified opinion that although there might not be absolute madness, as yet, no one than he knew better the effects of "intense cerebral excitement." This lower form of disease fortunately, however, was no more a fact than the "madness;" and so I told him in another letter, and that, so far from there being any cerebral excitement, as a condition or accompaniment in producing the drawings, the hand would not move at all unless the mind was apparently entirely dormant. Again I said, "Come and see;" but he would not; and in the third letter he lowered his medical opinion of the "case" to one of a "highly-wrought imagination." Equally opposed to the simple truth, as the other two opinions. I am happy to say, however, that after seven years this learned man was induced to entirely change his opinions, and that, having last autumn had the opportunity of observing the facts, he is now a believer in what he for so long thought impossible.

But even were these phenomena the productions of madness, they would equally demand inquiry, and that a meaning should be assigned to them—for whence does madness draw its inspiration and its spirit-life?—whence does it get its wondrous forms and images, and how and where are its concoctions brewed?

Wordsworth applies to idiots the bible words "their life is hid with Christ in God;" and the ancients regarded the insane with a kind of divine awe, and considered them as under the peculiar protection of the Gods.

Next I wrote a short letter to the "Morning Post," describing the mode in which the hand was moved, and, in general terms, some of the forms produced. In another morning paper, which copied the letter, we were next day assailed in violent terms; and as we had last been charged with madness, so now we were charged with badness, fraud, imposition, and witchcraft; and Sir J. Pakington and Lord John Russell were piously invoked, to invent some new mode of educating the middle classes, to preserve them from such horrors.

I afterwards found that the article was written by a Roman Catholic, who, I thought, might have been a little more charitable in favour of the wonders of the spirit of which his church has made so much use in obtaining power over its votaries.

The editor of the paper afterwards saw the drawings, and I heard from him afterwards that he ranged himself under the colours of the second regiment, who deny the spiritual origin, but invent in its place a new faculty for the mind.

Another class believed what they saw and heard, but could not think it right to "dive into these secrets," or mysteries of the Divine. What they saw was beautiful, but too wonderful for them; and they

liked better to pursue the older and the beaten path—that path underneath which the spirit has been trodden out of life, and life has left religion, and which blindly ignores the Divine command, “Seek and ye shall find; knock, and it shall be opened to you.” The old and beaten way, perchance, has lasted long enough, and may have had its day; for there are signs in the times now of the yearning for something that will bring us nearer and nearer still to the great Father of us all. One of the many pertinent questions discussed at the “Great Evangelical Conference,” held at Berlin, has some bearing on this:—“To what is the observer impelled on perceiving that, in spite of the return of theology to the standard of Church profession, so little spiritual life evidences itself in the population?” Has the old way, in fact, showed its power of binding all our hearts in one, and of combining the physical laws and the moral laws into one religion for mankind? Have creeds, in particular, been found to answer well; and are all persons, now at last in 1864, agreed that thirty-nine is the exact arithmetical quantity of belief necessary to regenerate the world? But here is a new power God-given to man, from which may be deduced a creed with but one article—“Love to the Lord, and to the neighbour.”

This highest love for Him will come, when we see more fully how He has loved us, and see Him in each and all His works—not only in His Divine re-

demption of mankind, and in all His moral laws, but in all the operations of what man has, by philosophy and learning, taught himself to appropriate as his own—the developments of science and of physics in the mind. Science and physics have, unfortunately, become man-born, and fill up the business of natural life, leaving little time or inclination for what is called the purely moral. Voltaire, in the last century, thought and taught that the world could have done as well without as with the moral laws, and that the developments of science were the grand moving power for man. Voltaireism, in this its crude repulsive form, has had its day, and literature has so far recovered from its influence, that we hoped not again to see it rear its head, and neither again dare it to show itself without some more decent covering. But the idea, it seems, may not so soon die out. It is one to which poor human nature is too prone; for, by the infinite providence of God, man is allowed such entire free-will in the choice he makes of what shall be himself, that he thereby appears to act entirely of and from himself, and forgets the Origin and Sustainer of his life, and comes at last to think that when once created he is himself a demi-god; and thus he is led to worship his own mind and not its Maker. Thus man, when in this low form of self-idolatry, thinks it his highest use to dive into the secrets and mysteries of natural laws as he calls them—for so and by such a name he shuts off these laws from the divine, moral, and spiritual laws

—and creates a barrier, which the world must see to it that they now break down. Natural laws are supported only by God's spirit-laws, and are meant for us to decipher, as their types and correspondences. Have we yet arrived at the secrets of the Word—the Divine Word—the Word which was made flesh—the Word by which all things were made? Do we yet know what it would say to us in its creative spirit, and in its divine creative power; and are we to give up seeking into its secrets before our souls are full? Is there to be no such thing as progression in the knowledge of the divine, and are we to expect to know all at once? Nay, do we know all already? Perhaps the spirit which flows into man, by the Lord's mercy, may, if we quench it not, better help us in this progression, than the "old beaten path."

Journeyers on this "beaten path" bring out their books such as "the History of Civilization in England," and the development theories said by the booksellers to be the books of the season; but if I read them aright, I hope they be not the best bibles out this year. It is Voltaireism in the best fashion of to-day, and their object, too, is to prove to us that soul-destroying faith, that morals have done nothing for us in 2,000 years, but that material developments are the great humanizers of mankind; that no new moral truth has been vouchsafed to the world through all these long ages, and that now at last we are no better for being wiser. In other words, that as God cannot launch humanity, so now man

must try his hand, and make man a social being, since he may not be related to the divine.

Is it not time to look to it, when such as these are the books of the season, and such as this the philosophy of our day, and to pray for the quick coming of the ever-blooming spring?

But after all, these opinions are not very new. They were brought out many seasons ago, and as they dispense with Christianity, they are fitly found to have existed before the New Testament was written or its divine drama had begun; though, mark! even in the heathen days, there were minds at work to preserve man from the idolatrous degradation of this our "modern civilization." Aristotle tells us with reproach that before his day the Spartans and others had what he calls a certain political habit, by which they thought virtue was to be valued and practised on account of the natural advantages which attend it: "For which reason," he adds, "they are indeed good men, but have not the supreme, consummate virtue of loving all things worthy, decent, and laudable, purely as such, and for their own sake, nor of practising virtue from no other motive but the sole love of her own innate beauty."

When our most learned men are thus "quenching the spirit" and the life, and making man his own saviour, well may it be said there is no progress in morals, and that religion must abdicate in favour of science. Not only could there be nothing new in



morals, but, by the universal law, it must be either "upward and onward, or backward and downward;" and so we see our learned men are labouring to take from us even that which we had. True light is not from man's intellect, but from the ever-working power of the Lord in his affections, which thus first perceive what is spiritually true, and afterwards carry it to the intellect, that it in its turn may sit in judgment upon it, and pronounce if it be good.

How unjust a judge does the intellect become, if, whilst professing to judge, it appropriates, nay steals, and unblushingly blazons on its shield as its own, the truth it had no power of itself to see!

What! take all, and give back nothing, to the divine in man! Be not surprised, then, if the divine no longer feeds it with its spirit-light, and keeps from it the pinions which would make it soar on high.

Others again of our visitors could not think that spirit could show itself in such meagre forms; flowers are not high enough for their ideas of spirit-life. Who ever thought of flowers or houses in the spirit-world? A new Bible at the least should be written off to begin with. In these descriptive writings too, the language is poor, and they are not, therefore, worthy of their alleged origin; and much better might be written without the aid of the spirit, and their subject-matter contradicts the preconceived and orthodox ideas of the spirit-land. All is "spirit" there, is the idea of these; and spirit means breath, breath means air, air

is ether, ether is essence, and it can have no form; to which I add, that what has no form cannot be even conceived of as having life, and, therefore, this would prove that spirit lives not, whereas the divine in us is ever breathing the words that it lives for ever, and that on the contrary it is the body only which is resolved again into its earthy elements, because its living principle leaves it to its own devices and belongings

Perhaps the commonest mistake is made on this point, that because information, or inspiration, or influx comes from a spiritual source, it must always be true and of the highest truth. So we have often heard it said: Is that all? Is it worthy of the spiritual world to tell us so little? But the very principle of the spiritual world is that like this, it contains beings of all kinds and degrees of good and bad, and inspiration from one is as easy as from another, according to our state and degree. This cannot but be observed even in the Bible, which contains the highest inspiration, but frequently mixed up with what in the outer letter is of far inferior quality and application. In fact, of the old testament, much that was of the extremest value at the time, is now not only obsolete, but is expressly abrogated by the higher law of love inaugurated by Christ, who "came not to destroy, but to fulfil." In the highest sense, it is a fulfilling of that law of truth and progress, which gives to each what is best for it at the time, and, indeed, what is the only possible. If,

therefore, our inspiration is low, it is because we are low and imperfect mediums for what is better. This great question of inspiration is one which needs almost more than any other to be now examined and understood. For want of it, such controversies as that well raised by Bishop Colenso, according to his knowledge, are constantly likely to shock the religious susceptibilities of the orthodox, as they are called, whereas, it is their easy and ignorant belief which drives such as the Bishop into the inquiry which shocks them. The Bible, however, when rightly understood, will withstand many such assaults as his, and be only the better for a truer appreciation of them according to real laws of prophecy or inspiration.

Everything must have a beginning and a progression, but there are truths in it in all its stages. The beautiful hymn, singing of the spirit-world, "There is a land of pure delight," tells us, in true poet's language:—

"There everlasting springs abide,  
And never withering flowers."

Are not dreams oftentimes "meagre," too? and yet they exist, and we spend a third of our life amongst them. Dreams rank amongst the true phenomena of spiritual life, and sometimes they contain revelations of import to us—perhaps in ancient days more often so than now, but not than they may again do, when man surrenders his intellect willingly to his

Maker, and accepts His breathings as his most cherished life. Then, it may not be necessary that the body should always sleep that the soul may "dream;" that "our old men may see visions, and our young men may dream dreams." "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 man and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man."

Bishop Newton says of dreams, "It is very evident that the soul is in a great measure independent of the body, even while she is within the body—since the deepest sleep which possesseth the one cannot affect the other; whilst the avenues of the body are closed, the soul is still endued with sense and perception. They must necessarily be two distinct and different substances, whose nature and properties are so very different, that, while the one shall sink under the burden and fatigue of the day, the other shall still be fresh and active as the flame; while the one shall be dead to the world, the other shall be ranging the universe."

"There the child is on its mother's breast,  
That long in the grave hath lain;  
For in dreamland all the loved and lost,  
Are given us again."

Oftimes too is given us in dreams what we have

not lost, nor sought for, but what comes of the Lord's great mercy as his gift to man—that inward light which shines on our path and is a light to our feet. This has recently been beautifully shown to me in the radiant smiles of a dear, dying woman, when I sat by her bed, and asked her if she had any sweet dreams as she slept away her few hours of freedom from the agony of her body. I had scarcely touched the chord, when her face lighted up, and her eyes filled with tears at the full thought. "Oh yes, when I first began to be ill, long months ago, I began to have the sweetest dreams. Angel forms held scrolls before my eyes, on which were sentences which seemed to burn with inner light. I had no need to read it, for I saw the whole at once, and my mind has ever since been repeating to itself these images, and I have known it always since, as I was slumbering here."

So all dreams even, we see are not meagre, but if we do not receive the lower part of them, how shall we attain to or believe in their higher spiritual phenomena? Ought I to have told this poor comforted, and now-departed soul, that what she had seen was all a delusion? Oh no; and if I had, would she have believed me? And what better had I to give her in their place, for they were the shadows of the very things she was so soon to see.

For my part I do not know, and therefore I cannot say, what is meagre or poor in any of the laws of God; for in every, even the smallest, is the vital force by the

consistence of which, and by Divine geometric laws of increase and addition, the very spheres themselves are made. I am, therefore, content to wait for higher and greater excellences, and to be ever thankful for these small beginnings—trusting to that never-failing law of love which gives us always what we are able to bear. If these early developments are low in their degree to what we may hope for, are not we low too? Nay, shall there be found one in ten who will read thus far, for whom they are not more than he can bear?—not on account of their lowness, but because their light shines from a land that he wots not of. Beginnings always seem low; but they contain the future tree, as the “low” acorn contains the oak. The growth of a thousand years is in that little seed.

I have now, as faithfully as I could, produced the arguments of objectors; but there were some—and, thanks to God, not a few—who raised no objections, but saw at once a power which was not from man; who were content to shape their creed by facts, and to accept at once what they felt was true. These fresh truths have rewarded their love, and by the light of the new, the old is seen in a brightness which it once had not. Not only does it open out a bright present, and an ardently desired future for spirit-life, in place of the cold grave in which what they loved was lying, but to all the beautiful creations of the Lord a new beauty has been added—the never-failing, ever-increas-

ing beauty of their relation to Him, the creator and sustainer of all His works. These no longer look on flowers, or any natural object, with the dull cold eye of naturalism, but they see in them some part of the inner meaning of their forms; not in the forbidden way of the clay saying to the potter, "Why hast thou made me thus?" but by the enjoined method of divine philosophy—"Search and ye shall find: knock, and it shall be opened to you."

This finally answers another question that has been asked—"What is the good to be found in what you call the spirit-power?" There is good in everything that God has made. "By their fruits ye shall know them." If it be smally apparent at first, the more room for faith in the Lord, and the more occasion to keep our own "wisdom" in the background, that this better, deeper wisdom may have space and freedom. "Because I said unto thee I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. Verily, verily, I say unto you, hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of Man."

## CHAPTER IV.

## WHAT HAS LED TO THESE DOUBTS.

"Then saith he to Thomas, 'Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.' And Thomas answered and said unto him, 'My Lord and my God.'"

It is not a pleasant thing for the mind earnest after light, to be constantly in doubt every time a new fact shows itself above the great horizon, and to find its self-formed system always getting too small for it; but so it has always been with philosophies, which in all ages have deemed themselves complete in their littleness; and the philosophers, generally, from their favourite methods of denying the spirit, and questioning even the impressions of the senses, have, in so far as they believed their own philosophies, had less knowledge than the vulgar, who, by virtue of their ignorance, have been able to keep ever nearest to the truth.

It would not be so with a true philosophy, which should have more insight into the divine, and should be able to release the mind from the weight of accep-



ticism and of the materialistic forms of thought. The "isms" are all of them earthborn, and belong not to the broad philosophy which shall yet one day make God known in all His works.

Among the great masters of philosophy in the olden days there were some who were nearer to the true than many who have come after them, but of late years the learned world has been decidedly going backwards, and has eliminated a grand system for itself, which consists simply in denying the existence of anything but matter. The names it is known by, scepticism or materialism, are the truest thing about it, and best shows its degrading origin and tendency. A hundred years ago "scepticism" had not attained that predominance which it has since exercised on modern philosophy, nor had the German transcendentalism, under the pretext of answering scepticism, admitted its conclusions by only changing their form from the sceptical to the dogmatic; but this has since occurred, and the breath of the movement has not been unfelt even in England.

I quote from the work of a modern writer:—"It has been argued by Bishop Berkeley in his ingenious dialogues that what we term 'the world' is, after all, but our own 'sensations;' and that, given the totality of these sensations, we have no need of an outward universe. His logic was accepted as irresistible by 'thinkers' in all countries, and at all events, no counter-statement, having the neatness, portability,

and plausible character of the bishop's scheme was made at the time, nor has been made up to this hour. If the principle of the 'dialogues' were true, the Irish metaphysician had demolished the validity of the external universe, and in so doing had achieved a triumph for scepticism, which implied clearly enough those other victories that it was afterwards to gain in the hands of David Hume and his successors.

"The Scotch metaphysician took up the matter where the bishop left it, and, as it is supposed by learned philosophers, proved that the law of cause and effect was but a prejudice, useful enough in common life, but not valid in philosophical argument. It was, therefore, the glory of this 'thinker' that he had repealed, or rather disproved, all real cohesion in man and nature, and made of the universe an incoherent nulliverse, a whirl of fleeting sequences, and a delirious 'chase of Pan.'

"At this stage our own countrymen, Reid and others, very properly rejected his whole theory, centre, antecedents, consequents, and all, as a useless and fruitless thing—one of the entities over the number requisite for mankind; and they betook themselves to common sense, as an asylum from monstrous ratiocinations, and a heavy check to absurd principles and conclusions. But not so the continental philosophers. On the contrary, Germany produced a mind, in the person of Immanuel Kant, that thought it worth while to accept this progeny of scepticism, thus self-condemned by its

fruits, and to give it grave consideration, a positive form, and a life-long education and development. It grew up into 'transcendentalism,' a system worthy of its seed, and directly perpetuating the powers and qualities of its parent 'scepticism.'

"The point of transcendentalism was this, that whereas the arguments against the possibility of seeing the external world are unanswerable, let our world be freely conceded to consist of our own sensations, valid for us, though not for itself; time and space being 'forms of sense' true of man though not of objects; cause and effect are 'forms of thought.' In a word, the upshot of transcendentalism was to regard all sensation, knowledge, and thought, as subjective only, and to make the individual believe all the manifestations of God, nature, and humanity, which are made to his mind, as so many presentations of his own being, a very idolatry of man. •

"It will be seen that, on those principles, transcendentalism ignores all those reasonings which are based on the truths of outward nature, and that it shows a long list of subjects, of which the investigation is declared 'impossible,' and thus to limit the human faculties was its glory, to accumulate impossibilities its science.

"These three forms of philosophy—the idealism of Berkeley, the scepticism of Hume, and the transcendentalism of Kant—have so corrupted thought, even in England, that scarcely any subject or problem can

appeal to learned and thinking men with its direct, natural, and inherent force; and the consequence is, that all scientific vision of the deeper parts of nature is set down either as a dream, or denied as a delusion.

"To one who is deeply committed to this unhappy metaphysic, it is in vain to cite experience. To whatever sphere this experience professes to belong, it is said to be the mere child of the mental faculties. If God manifests himself, He is but 'an idea of the pure reason;' if the spiritual world is represented, it is but 'the conception of the understanding;' if nature lies outspread before the eye, both it and the eye itself are but 'sensations.' Thus, man is made out to be not finite, but infinite; he is a life in himself, and not a recipient of life."

This phase of modern philosophy was not inaptly described in an anecdote told by Lord Portman in moving the address to her Majesty, in answer to her royal speech at the opening of a former ante-Christmas session:—"People," he said, "are too apt to do that which a wise man once did, when he saw another sharpening his axe upon a grindstone. He desired to know how the axe was sharpened, and for that purpose wished to break the grindstone, that he might see what was inside. Upon that the man who was sharpening the axe said, 'The causes are on the surface; pray don't break the grindstone.' The fact was, we were in the habit of looking too deeply for causes, and in most instances would succeed much better if we examined more the surface of things."

Well does the author of "The History of Civilization in England,"\* say of metaphysics, that he dismisses them altogether from his consideration as a moving power towards civilization, and that he can trace no operation whatever of a beneficial kind which they have had in the history of the world. Always and under all circumstances dead, they have led to no truth and no development; and have, as much as it were possible, from their gross absurdity, that they could be received at all into the mind, covered with thick clouds of darkness even the subjects of sense which they profess to explain and account for. They were too deep in their foolishness for any but the "learned," whom, however, they made into blind leaders of the blind; and the great world of sense, which is the highway on which the spirit has to travel, through its series and degrees, towards the divine, has been by

\* It is very interesting to know that just before Mr. Buckle and a clerical friend went on his last journey, which ended at Damascus, by his there entering the spirit state, he was astounded by witnessing those spiritual phenomena of which he had till then consistently denied the possibility, and against which possibility the whole of his two great volumes are a running protest. So completely was he taken aback by this great discovery, the full force of which he recognized at once, as destroying the scope and bearing of the philosophy of his life, that he lay awake for the two following nights pondering the consequences. He and three friends determined on his return to England to investigate the subject fully, and this wise resolve was only prevented by his lamented departure into that world himself, where he will have had full reason and opportunity for making his investigation.

these philosophers, as they are called, shut out from the soul.

The mind is not like other substances, of any certain size, so that its knowledges can be circumscribed by space. It has a power and a force of development within it, by reason of its origin, large enough to grasp all the objects of creation within its ken. It is the only vessel amongst God's creation, of which it can be said, that the more it receives the more room it has, for it can never be filled, and this it is in which it partakes of the divine essence of the Creator. The more love, the more truth, it receives, the more it longs and yearns, and has place for more; and were it not so, it would be finited down to the level of the beasts that perish. In this it is that consists its development and progression for eternity, and thus it is possible that in even its highest celestial state it may have before it an eternity of progression without ever reaching beyond its own continuous sphere.

A new meaning has gradually been coined by "philosophy" for the word "matter," and which, as the antithesis of spirit, it was never meant to bear. Matter, which is so "material" for philosophers, has come to be considered as the only "real" thing, and spirit, antithetically, as the only "unreal" thing. Matter in itself, and in all its continuous series and degrees, is a reality, and there it must be content to end, because it cannot by any process of attenuation be converted into spirit. "Immateriality," or immatter,

however, may not be nothing. It may be spirit, and spirit, too, may have its world, its series and degrees, no less than those we willingly concede to matter—and perhaps much more. If dead matter begins in the lowest forms, and ends in magnetic and electric forces; if living matter begins in the lowest forms of vegetable life, and ends in man's body made in the image of his God, may not the spirit also retain its form, and have its world of objects and uses, and more bright, and real, and substantial, too, than the things of "matter?" From what we know of matter, does it after all seem so "real," so lasting, so abiding in its forms? Is it eternal, like the spirit? Does this body last for ever? And is it so impossible, then, to conceive of a spirit-body, which shall have more beauty, and the more enduring elements of a never-ending youth? May not a state exist of which it may be truly said, "the more angels the more room," as one of the conditions of its being? Is this impossible because it could not be predicted as one of the qualities of matter? Spirit, indeed, I affirm is the only real substance.

"Why is it ye are so fearful? How is it ye have no faith?"

Our Lord's whole ministry and life was to show the power of the spirit over the things of this world, and His divine words shine here with a beacon light to warn us against the teachings of this narrow, dried-up, philosophy of ours. After His few miraculous

words which "dried up the barren fig-tree," so that no man should eat fruit of it thereafter for ever," he accounted for His power over it, and showed to his disciples the way in which they, and all His children might acquire a similar power over "matter." His divine words, "ringing with the music of the spheres," were these:—"Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith."

Matter, therefore, He here, in express words, declares to be obedient to the superior law of the spirit, and the same great law may be traced throughout the sacred writings. It is the law by which the miracles were shown and rendered possible; and being under an everlasting law, the miracles were no disturbance of the divine laws, but only their proof and their development. Matter is ever fluid when touched by the hand of its great master-spirit, in the way enjoined by the divine command.

Why, then, should we limit the creative power of God's love to man, and in spite of all the evidences of a spirit-world, and of His holy word, be driven to the poor conclusion that this world's things are the only "real" and enduring?

But here this poor naked form of philosophy is not alone. Our theological teachers, imbued necessarily



with the metaphysical learning of the schools, take it by the hand, and clothe it with garments of the darkest hue, instead of dispelling it at once by the blessed light of revelation. But how indeed should the theology of the day be more advanced than its philosophy? Inhabiting necessarily the same minds, they will ever be found twin-sisters of the age; and as life is absent or present with the one, so of necessity with the other too.

Theology, therefore, has in some main beliefs, and more in these later days, degraded the Christian even below the savage tribes, and made the consolations of that Gospel which brought life and immortality to man, incomparably inferior in reality and distinctness to the poor Indian's belief in "the Great Spirit and the happy-hunting-fields."

Amongst these beliefs, or rather, when they are tested, these unbeliefs, there is none which has had a worse effect than the Church teaching, as to death and the resurrection of the body. Here it is certainly true that two thousand years and the intervention of the Christian dispensation have not increased our knowledge at this day, but contrariwise. Let us go back to the time of Socrates, that great good man—the child-like searcher for truth, which he felt to be divine—who, be it remembered, without the light of the word and revelation, rayed out bright truths, as a sun amongst the Gentiles, and who knew more of the workings of the soul, and of Him who made it, than is now taught in many churches.

Speaking of the soul in that wonderful prison-discourse which he left as his last-day's legacy to divine philosophy, he says:—

“There is much ground for hope, that he who shall arrive at that place where I am going, will there, if anywhere, obtain possession of that on account of which we have chiefly studied and laboured during the time of our past life. Therefore, this journey now appointed to me, may be undertaken with good hope, by any other man who thinks that his mind is prepared by the needful purification. Purification is the separating to the utmost the soul from the body, and accustoming it on all hands to be collected and condensed within itself, and to abide, as far as possible, both in this present and in the next state of existence, alone and by itself, set free from the body as from bonds.

And again:—“Would there not be much unreasonableness in this, that they should not willingly go thither, where there was good hope of obtaining on their arrival that which during life they desired—wisdom? When the objects of human affection, wives and children, had died, many have been found willing freely to descend to the shades, led by this very hope of there seeing and enjoying the society of those whom they loved. And shall any one who in reality loves wisdom, and who strongly entertains this very hope, be grieved by the approach of death?”

• Again:—“Consider whether temperance, and justice, and fortitude, and wisdom itself, be not a certain puri-

fication. And, therefore, those men who instituted the mysteries for us seem to be by no means of slight authority, but, in fact, of old, to intimate that whoever descends to Hades uninitiated and unpurified shall lie in the mire; but that he who arrives there purified and initiated shall dwell with the gods."

"The soul is most like that which is divine and immortal, indissoluble, and ever continuing in the same state, consistently with itself; the body all the contrary. The soul, then, the invisible, that which departs to another place of such kind, excellent and pure, and invisible—to Hades, in truth—to the good and wise Deity, whither, if the Deity wills it, my own soul must presently go. Can that soul, being such, and endowed with such native qualities, be, immediately on its departure from the body, dissipated and perish, as many persons assert? Far from it, my dear Cebes and Simmias; nay, it is much rather thus, if it depart in a state of purity, drawing after it nothing of the body—that it departs to that which is like itself, the invisible, the divine, the immortal, the wise, at which arriving it becomes blest, being redeemed from error, and folly, and fears, and fierce passions, and all other human ills."

Of the "uninitiated" soul he says:—"But, my friend, we must consider this to be gross, and heavy, and earthly, and visible, weighed down and drawn back into the visible region, through a dread of the invisible, and of Hades, wandering, as it is said, around monu-

ments and sepulchres, around which have been seen certain darksome apparitions of souls, which still retain a portion of the visible nature, and on account of which they are seen."

Again, he says, "Each soul wears out many bodies." "The soul is a species of harmony;" at the time of death "it sings like the dying swan—is prophetic, and foreknows the good which awaits it in Hades." And, what is perhaps more wonderful than all, we find that the necessity of a divine revelation is frequently alluded to by him. He tells his disciples that they may relinquish the hope for the future of reforming men's morals, unless the Deity should be pleased to send some superior instructor.

This greatest of the true philosophers, notwithstanding that he was a "Gentile," afterwards gives us in some sort the key of his mind—how he hindered God the least in giving him light; and how he arrived at these greatest and heaven-born truths. He tells us that he used only the argument of "the better," and was prepared, with his great child's soul, to follow wherever "the better," or the truer, should lead him. He says of this argument of "the better," "And if he should be able to render this apparent to me, (that it was better), I was prepared no longer to require any other species of cause." Thus, he saw in his soul, that in our understanding of God's works, what was better was truer, and what was best was truest. Herein, and not elsewhere, is divine philosophy. Herein is progression,

and the seed of that true knowledge which alone can give light to the world.

Let us cast our eyes back over these shining words of his, and say, if they do not give us a higher, a better, and so a truer light as to the existence of the soul, its workings, and its destiny of love, than we now hear amongst the teachings of the Churches. Whenever the soul is mentioned, and its lot in "Hades," the Church can tell you nothing that so nearly touches you as these divine breathings of the great Gentile philosopher. Some words spoken in an undertone about the grave, the day of judgment, and the resurrection of the body, are all that you can hear; and if you press the question, to see if this can really be all that churches can tell you, you are told it is a mystery—that you must not pry into this great spirit-world, into which, nevertheless, we are all hastening, and for which we know that all our thoughts and deeds here are but the preparation.

"That a people claiming to be enlightened Christians should not hold a single fixed and positive opinion on the nature of the soul, to say nothing of an established doctrine, is truly astonishing, and no little reproachful. One would think that though no one else cared to do it, those, at least, whose entire solicitude is presumed to have reference to the soul, would never rest till they had enabled themselves to propound something intelligible, intelligent, and satisfactory. So far from it, the pulpit is mute, and its companion

philosophy is barren." The starting-point for this will be the acknowledgment that man's soul is his spiritual body; and the tendency of the true doctrine must be to raise it from the grave into "realms where it can live."

The consequence of the want of this has been that, between the dearths of religion and philosophy, man has fallen away from the great teachings of Socrates, and has not taken up those of the Christian dispensation. And thus, in losing the future of the soul he has lost its present too.

Now, were it not that "there is a spirit in man, and that the Lord giveth it understanding," and that the working of this spirit is above the narrowings of philosophies and authorities, it would go hard with us but that the soul should be condemned again to inhabit this poor, frail, worn-out body, in obedience to the teachings of the day. But in the mercy of the Lord, He has done better things for us than this; He has made us to feel, in our inmost hearts, and in despite of philosophy, that in consigning to the grave the dear loved form—alas! that already it has shown its earthly origin—we deal not with that which gave the form its life. The spirit that beamed through those windows of the soul, his radiant eyes, we feel, we know, is not a tenant for the grave, and wants no more communion, and can hold no fellowship, with the poor cast-off garment it has left. Like the soul which has been thus emancipated from the body, and its spirit-

sight opened to behold essential forms, and to know essential spirit-truths of love and light, our better part, in contemplation and in thought, is drawn upwards too, and we strive to reach that heavenly state so beautifully described as "the communion of saints" Do we not all, on those occasions, "as it were," and indeed, in truth, by inspiration know, that our darling lies not in the grave? How should the bright spirit be led by its happy angels to such a place as that? Does the chrysalis, when it makes its spirit-change, see the grave? What but the shell does it leave behind it for decay, whilst it has risen into winged life?

"How shall we bury you?" said Crito to Socrates. "Just as you please," said Socrates, "if you can catch me." Socrates knew better than that he should die—he saw through death. The man cannot be buried. The man is only where his conscious being is, and as that cannot be put in the grave, the man is not there. We should teach our children from the earliest that there are no men and women really in the grave, and truly they better receive and understand this great truth than many of their elders. How impossible to make a child believe that its mother, or father, or brother, is in the grave! And how foolish the efforts sometimes made to force it to believe the degrading falsehood! Leave it to its heaven-born thoughts—to its ministering angels, and let its angel behold the face of its Father which is in heaven. The embryo passes without fear into a larger world, which is meant to be

kinder to it than the mother's womb. And so the man is to be born again, with as little pain of sense and thought, into the next expansion of the spirit.

To believe that the departed is "in heaven," is necessarily to believe in the spiritual body, also in its immediate resurrection, and, in what is of no less importance, in its immediate judgment. We do not find our instincts falsified—the voice of nature does not utter false prophecies to us; its voice is the call, the invitation of the Creator addressed to His creatures. These, then, are the instincts of the soul, superior to false teachings and philosophies, for they belong to "the better."

But are these instincts not enough for us? Then call to witness again the dreamland, the visions, the ghosts, the strange sounds and voices, second-sight, and the reappearances here of those who have entered into the teeming spirit-life. The knowledge of these, and the belief in these, have never in any age been absent from the world. "We find evidence of this in the most ancient records extant of the history, traditions, and institutions of the primitive races of mankind. We see it in the inspired Hebrew writings, and it is illustrated in the Hindoo sacred books—books confessedly of high antiquity, and believed by some scholars to be the most ancient known records of the human race. The whole contents of the Vedas are regarded as direct revelations of inspired seers. The relics or traces of the Babylonish captivity of the Jews



which have been recently discovered by Mr. Layard in his examination of the ruins of Babylon consist almost entirely of Hebrew inscriptions relating the intercourse between the natural and the spiritual world, and amongst them are the names of many of the spirits; injunctions to them to depart, and various modes of protection against bad influences; and directions how many of the evils flowing from the association of bad spirits with man may be averted." "The ghost" of a man is only his soul or spiritual body, and in order that it may be seen, it only requires that it should be looked at with adequate organs of sight, namely, the eyes of a spiritual body like itself. We have such eyes, every one of us; but for the most part, by our deep drinking of naturalism, they are buried too deep in flesh and blood; and thus it is only when specially opened by the Almighty for purposes of his providence that it is possible for a ghost or spiritual body to be seen, and yet the sight is not very seldom. Much as our material eyes enable us to see, they prevent our seeing inconceivably more. Throughout the Holy Word, throughout the poetry and the histories of the world, are instances of the opening of this spiritual vision. And yet, though all men in their hearts at this day believe in what they call the supernatural, yet with their mouths they deny it; and they fear it more than they love it.

"Millions of spiritual creatures walk the earth  
Unseen, both when we wake and when we sleep."

"We were discussing the reality of ghosts and apparitions, and my friend argued with honest stoutness that they were flimsy illusions, and had no claim on the attention of strong-minded people; but being as candid as he was strong, he presently added, 'I don't know how it is, but when I talk of such things I feel a cold stream down my back.'"

And so our friend's back knew more than his head, how much of life and truth there was in his ghost! There are to be seen "flies in amber," fossil truths imbedded in the primitive rocks of language, on this and all other subjects, which show the life that once was in words—the spirit that made the words to breathe, and caused them to be formed. Look at the Hebrew, the Greek, and the Latin, and you will find that the "soul," "spirit," and "ghost," are but one word—in the literal meaning "air," or "breath." In the same languages an animal is a "breather;" breath is life, and so the soul, the spirit, and the ghost are one, and they live and breathe not less, but much more than the body. "God breathed into man's nostrils the breath of life, and he became a living soul." Well may the back feel the "cold stream," when the heart of philosophy refuses its warm stream to the beauty of the breathing life of the spirit-body.

Amongst all the new things that these wonderful drawings and writings have brought to us, not the least strange, nor the least striking, has been the circumstance, that of the great number of persons who

have come to see them, and who have fought against all spirit developments as the mere imaginations of a diseased mind, there is hardly one who has not finished by narrating to us some private family experiences even more wonderful in degree than those we had to show. These have been told in under-tones, and with the gravest face, and have generally ended by the speech, "Of course we don't believe in them." Alas! poor human nature, that you thus should strive to halt between two opinions, and not manfully avow your soul's belief! You dare not, and you do not, disbelieve. Do away, then, once and for all, with your struggles by admitting intellectually what you feel to be true, and cease to consider the superordinary as being either the suspension or contradiction of natural external laws, but rather as the manifestation, according to law, of spiritual eternal laws. Realities are of different kinds, and this is a truth which the sceptics do not dream of. This world with all its objects is real; and tell us not that the spirit-world with all its objects is not real too. Spiritual things are real to the spiritual sight, and generally these manifestations of the spirit-world have come when there were circumstances that made our spirits responsive to them. They are the speaking of spirit to spirit—the uttering of speech to speech—the direct influx of the spirit-world; and let us thank God for them.

In an article some years ago, in "Tait's Magazine," there is mention made of this subject under the

title of "The Lost Faculty, or Sixth Sense," which the writer says existed in the early ages of the world, and consisted in the power of perceiving by the "mind's eye" spiritual beings with the same ordinary faculty with which the corporeal eye perceives material substances. "This mental vision we believe to have been an ordinary endowment of humanity in its original state of innocence, and that, had man continued in that condition, it would still have been enjoyed; but that by the fall, and the consequent corruption of our nature, it was lost, or held in abeyance as a common attribute of our nature, being, however, occasionally and temporarily restored, or imparted to individuals for special purposes. Numerous instances of this are recorded in the Holy Scriptures, and we believe that in every such instance, as well as in those in which apparitions have been seen in modern times, it has been through the medium of this sixth or mental faculty. Adam and Eve, before the fall, held personal and familiar intercourse fearlessly with their Maker; but no sooner were they become transgressors than they 'hid themselves from his presence among the trees.' How different an aspect would this world have presented, had man continued in a state of innocence! Permitted to hold intercourse with his Maker, and those exalted beings who inhabit the realms of light, but who are allowed to range this world; beholding and adoring the infinite perfections of the Deity, and comprehending the vastness and grandeur of His works, earth would have presented a

prototype of heaven ; time would have been but the vestibule of eternity ; and his translation from one to the other would have been but a change in the degree, not in the perfection of his bliss."

The article proceeds to give a wonderful collection of instances of spirit-appearances, dreams, visions, and second-sight ; and which last faculty, he says, is beyond a doubt the result of mental vision, and the possession of it by certain persons so well authenticated that it cannot be denied ; and he asks, " Who will have the temerity to affirm, in the face of all the positive and negative evidence to the contrary, that it is either impossible or improbable that the spiritual beings of another world can return to this earth, and be permitted on special occasions to become visible to the mental perceptions of the still living ?"

Nevertheless I observe that in a subsequent number the editor complains of the mass of letters he had received, most of them exhibiting the very temerity the writer thus thought impossible ; and one long letter is inserted, apparently from a medical man, in which he attributes all the " appearances " to " indigestion," the wonderful creations of " an overloaded stomach," and no doubt to be cured by a dose of medicine.

If the writer of the article were surprised or hurt at this reception of his very well-digested lucubrations, I am sorry for him ; but for my part when I first put all this forth it was with a full foreknowledge of the reception it would meet. I knew that not one out of ten who

read it, but would think it was the result of either madness or badness more dire than is the lot of most to be the victim of, and that I should have to suffer petty martyrdom at the hands of my friends. Nor was I left long in doubt as to my fate. I was violently attacked by the leading reviews and papers, and held up to public scorn as little better than a madman and a fool, whilst some charged the whole as imposture and deceit. I have not found, however, from my seven years, during which these wonderful phenomena have been calmly proceeding under my careful observation, that I have had to withdraw or to modify the opinions I expressed. Neither have I found that the adverse opinions have done me any injury, or made me less anxious to proclaim what I know to be a truth, and it does not deprive me of the duty I feel of opening a way for the few, through the Lord's good providence, to view spiritual things as a more objective reality than they have yet done, and to show them how they may gather of the heavenly manna, of which it was said, and in words that burn, what could be said of none other thing, except it be of the spiritual life itself—"He that gathered little had no lack, and he that gathered much had none over."

The writer in the magazine in his concluding observations, states his difficulties in accounting for the mode, not the fact, of these appearances. He says:—The instrumentality, indeed, by which spirit is rendered visible, is involved in mystery. Hitherto

no data of sufficient authenticity have been obtained to render certain the agency and the medium by which the intercourse between the material and the spiritual is rendered personal and definite. Yet there must be such agency and such media, independent of miraculous interposition, as we have before observed—in other words, these phenomena may be referable to natural causes of which, at present, we are in ignorance.”

I propose to try, with the aid of better heads than mine, to furnish these data, and to show the nature and mode of this intercourse between the two worlds, through the medium of the soul and the body. All I would again ask is, that the result may be judged according to the Socratic mode—according to the argument of “the better.” If a “better” can be found, then this will be supplanted by it; but this may live for its longer or shorter day; and as I believe it to be true, and to be the only explanation of the mode in which the drawings of spirit-forms, and the other manifestations of spirit-power known to me, can have been produced, I wish it God speed.

## CHAPTER V.

## THE TWO WORLDS.

"The Spirit breatheth where it willeth, and thou hearest the sound thereof, but knowest not whence it cometh, and whither it goeth : so is every one who is born of the Spirit."

THE way in which the two worlds run together may be explained and illustrated by looking for ourselves, without the aid of anything but common sense, into the organism of that highest form which God has given to man, and which is the ultimated perfection to which all nature ministers, both in its composition and for its nurture and sustenance.

The outward perfect form of man we are familiar with. It, at least, is not supernatural nor superordinary ; indeed it is so very ordinary to us, that we do not, as we ought, accustom ourselves to think of its wondrous beauty, its harmonies, and divine perfection. "God created man in his own image. In the image of God created He him, male and female created He them." But this body contains many images within it of "the human form divine." A beautiful description of this is given in a recent work, from which I



make use of much of the following :—If the osseous or bony structure of the human frame be separated from the other parts of the body, and held out to view by itself alone, it will present to the eye the rude image of a man. It is in the human form, not indeed complete and full, but correct as far as it goes. It forms a skeleton which is distinctly human, and no single bone of it is exactly such as could enter into the structure of any other created being. The first and obvious idea which the sight of it suggests to the mind is that of a MAN.

The bones, too, have inner skeletons within them, for they are composed of animal matter and earthy matter, either of which may be resolved by chemical appliances, leaving the other standing, and yet the form of the bones remain entire, and thus shows, in the last resort, "the earthy" in our inmost bone.

Again, if we take the system of tissues which is next above that—namely, the muscular system, which immediately clothes the bony framework—and if we separate that in like manner from the rest of the body holding it up to view, we shall see a form yet more fully human than the other, and one which more nearly resembles the perfect body of a man. Still it will be exceedingly defective, and wholly wanting in that rounded fulness which characterizes the living human form.

If, again, we take either of the two parts of the great vascular system of the body,—that is, the arterial

or the venous system,—and treat it in a similar manner, a similar result will follow, and a human form will be exhibited, which, though still defective, will approach nearer to completeness.

But if, instead of any of the others, we select the brain and nervous system, as the subject of our experiment, a form will be presented far more perfect than either of the others; and if every ramification, and reticulation, and fibre of the nerves, be faithfully preserved, the human image will be complete. The eye, on beholding it, would be deceived; and so perfect would be the representation of all the parts, that until further examination were made, we should suppose that an entire man was standing before us.

Thus, we find that our bodily system consists of a series of human forms, woven together and interlaced through each other, and one form supporting and assisting another. If we contemplate the combination of these different forms in another aspect, we discover that there is a certain successive order in the mode of their arrangement, and in the degree in which they are capable of manifesting the human form.

The most gross, solid, or earthy parts, are capable of manifesting it least; whilst, as we ascend into the more refined, the softer and the fleshy parts, we perceive that they gradually approach it more nearly; and when we come to the most complex, the most highly organized, and the most thoroughly vitalized of all the parts, we find that they are the most complete of all in the human form.

The soul or spirit of man acts the most directly, or immediately, upon the brain and its appendages, that, is upon the nervous system; through this it acts upon the vascular and muscular systems, and through these again upon the osseous system, or bony skeleton. Thus the order of influx, by which the soul operates upon and moves the body, is from above downwards; from things more pure to things less pure; from tissues which are more highly organized, to those which are less highly organized; from parts which are less gross to those which are more gross; from structures which are less solid, to those which are more solid; and from systems which are more perfectly in the human form, continuously downward, into systems that are less perfectly so.

In examining the body, therefore, the further we recede from the soul, the further do we recede from the human form; while the higher we ascend towards the soul, the more nearly do we approach to a perfect human form. The cause or reason of this must, we hope, be sufficiently obvious to the reflective mind. It is because the soul itself, or inmost spirit-life of man, is in the human form.

Nor can this ascending analogy stop with the merely outward constitution. The body of the spirit, which is next above the brain and nervous system, is still more perfectly human in all its forms and functions, than the whole material body itself can be, with all its combinations and with all its parts. As the nervous sys-

tem itself, with all the grosser parts of the body taken out from it, still presents the same human form entire, so the spirit, with all the gross things of the material body taken out from it, still presents the same divine form entire. "Though it fill the whole body, yet it taketh up no room in the body; and if the body decrease, if any member be cut off or wither, the soul is not diminished, but only ceaseth to be in that member it was before, and that without any hurt or blemish to itself." It is this indwelling spiritual body which accretes upon itself the material form, and gives consistency to the external one, and as each successive system of parts in the natural body requires one next below it, nearest to itself in organization and form, into which it may flow and operate, so the more exquisite spiritual body requires something next to it, but in a new ascending series, most nearly resembling itself. It is because this indwelling spirit-body is so perfectly in the human form, that it requires so perfectly organized a nervous system, as its first receptacle in the natural body, for it to flow into, to act upon, and to operate through."

Thus the soul is not a simple substance, a mere abstract thinking principle, but a complicated organization, and it too, by never-failing analogy, is doubtless, like the body in the natural world, only the outward expression in its own spirit-world, of many more interior human forms, by the more essential of which it is supported, and acts as a true spirit-man. Like the body, too, it has its multitude of parts, its variety of

organs; every mental affection is the indication of a change taking place in the substances which compose it; every thought we think, every act of the will, and each secret intent of the heart, is instantly recorded upon its immortal tissues, and, till their effect is obliterated by succeeding impressions, forms an integral part of its being. Thus each man is every moment pronouncing in spirit-life his own judgment, by forming his spirit for good or evil; and were it possible for us to see his spirit, a glance would tell us its nature and its quality. No specious words would serve us then, or will serve us when our spirits shall be seen.

In this world, and where man has the free gift of liberty to choose his course, to adopt the inspirations of the Lord through his ministering and guardian angels, or to attract, by his more innate love for evil, the spirits who minister unto sin, a wonderful provision is in mercy made, that man's interior state should not so easily be discovered. For, here a man may not be always evil or always good; he has the power by grace to resist temptations, and to overcome and change his evil nature, and it would not be well that his form or his face should picture forth to the world the struggles of his heart. And therefore it is that the only muscles in his body which do not show their direct motions, are those of the face, which gives expression to the mind. These facial muscles are each covered by another layer of muscles, which work in a cross direction, and

prevent the motions of the real acting muscles from being seen. It is not for man's happiness if he take advantage of this bountiful, beautiful provision, to make his face an acting lie, or if he make his gift of speech "only a means of concealing his thoughts" in his communings with his fellow-men.

The spirit then is in a human form, as we have seen by the analogy between it and the body; but to prove this to us, as no new idea, we find it among the ancients, and it is found in revelations also of the most direct kind in Holy Writ. Both the Old and the New Word are pregnant with the great fact. Plato believed the spirit to be an "essential airy vapour," but still in a human form, in order to maintain itself in which he invented a skin or covering for it, of a more material kind—a wind-bag, truly, though still of the form divine, flatulent, but not full. Very different are the appearances of the angels mentioned in the Bible, for there it is told us that they were seen and known as men, and had the human voice and other human attributes; and it must be at once conceded, that if they have one human attribute, they must have all. Thus Samuel appeared to Saul, at the bidding of the witch of Endor, as "a man." Job, Abraham, Lot, Jacob, Elisha, Ezekiel, the women at the sepulchre of our Lord, the disciples on the Mount of Transfiguration, and at the time of the Lord's ascension, saw, heard, and conversed with angels and the spirits of departed men in the human form. So angels appeared to the shepherds in

the plain as men, and announced to them the birth of our Saviour. Manoah spoke of the angel who appeared to him and to his wife, announcing prophetically the birth of Samson, as "a man." And the angel who showed all the wonders of the holy revelation to John was "a man:"—"And I John saw these things and heard them, and when I had heard and seen, I fell down to worship before the feet of the angel, which showed me these things; then said he unto me, 'See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.'"

Again, "and the measure of the holy city was according to the measure of a man, that is of the angel." In fact, in almost every case, when the appearance of angels is recorded in Scripture, they are called men. Thus the three angels who appeared to Abraham are called three men. So likewise the angels who appeared to Lot, and to Manoah and his wife, are all called men. The angel Gabriel is called by Daniel "the man Gabriel." And the "two angels in white," seen in the sepulchre after the Lord's resurrection, are called also, "two men in shining garments." The meaning of the word translated "angel," is simply that of a messenger or agent, and is thus a name or title of office, and not of nature; for in the Scriptures it is used indifferently to signify not only angels, so understood, but also both good and bad men, and even it is applied to the atmospheric elements, when employed to accomplish the Di-

vine purpose. The Hebrew word "Malak," which literally means "messenger," was, by the first translators of the Bible into Greek, rendered by the word "Angelos," which has the same signification in Greek that "Malak" has in Hebrew. The subsequent Latin translators adopted the Greek word into their own language, and from the Latin the word "angel" has been introduced into the English and other modern languages. Wherever the word "Malak" or "Angelos" appeared from the context, or was supposed, to designate an inhabitant of the spiritual world, the translators of our English Bible have used the word "angel;" but when the "messenger" was evidently human, they have then really translated the word, and plainly called him "a messenger." Thus, in the original of the prophet Malachi, the phrase occurs, "Behold I will send my Malak,—angel—and he shall prepare the way before me." But as this is referred in the New Testament to John the Baptist, who prepared the way for Jesus, our translators have used the words "my messenger." Had the words everywhere been so translated, much obscurity would have been avoided, and much misconception have been prevented.

Thus is proved, not only that spirits are in the human form, but that they once were men upon the earth, who, having passed out of their material bodies, have risen up in their spiritual bodies, and are now living in the spirit-world; also that the proper scriptural name for them when they appear to man, is



rather that of "messengers" than "angels." But if there were any difficulty in believing that spirits and angels are in the human form, there will be no one who will doubt as to the divine origin of their life, nor that it is from God alone, the Creator, the Preserver, the Redeemer, of our souls; nay, even more, although the great truth is sometimes forgotten by philosophy, that God, every moment of our lives, is the perpetual creator of all life, renewing it from instant to instant, and again perpetually renewing it to eternity. Truly it is "He that hath made us, and not we ourselves;" and we were not "made" complete in our mother's womb, with only the elements of growth and life within us, but it is necessary that the life must be renewed and sustained by the constant influx of His creative love, for the soul is not life in itself, but is only a recipient of life from God. The great evil of the current philosophy has been to overlook and ignore this divine origin of our life, and to treat of the influx of life as from the man's soul into the rational faculties, forgetting to inquire how the life enters into and vivifies the soul, and how it is momentarily sustained within us.

Our minds also are recipients of light, varying in degree according to the nature of our hearts; and whether we will receive light and love from God or not depends upon our free-will, and upon the inner love of the heart and the judgment of the head. Some love "darkness rather than light," and of such it is

said, "how great is that darkness!" The light once given to us remains to eternity, though it requires to be created again in us every instant, and it is for us to use our light, and show forth our love, that this life may have its heavenward direction. Light and love from the Lord are one and always the same, radiating in brightness, and in heavenly warmth—unspeakable, unapproachable. None of His creatures here may hope to receive of them but in a small degree, because of the imperfection of our natural bodies; and, in order that we may be able to receive them in the degree that is possible to each of us, they come to us, not in their effulgence, but mediately through the spiritual world—that is, they are adapted to our power of receiving them by being presented to us through our ministering-spirits and guardian-angels, or messengers, appointed to this holy office. By them, or rather through them, we are fed with the heavenly manna, according to what we can receive of it, and according as we are willing or not to eat of this "our daily bread;" but all is from the Lord, and to Him only be the prayer and the praise. And yet I must not be misunderstood as saying that man is able to do good, or to cling to good, of himself, or from any tendencies to good in his own nature, for the Lord says, "without me ye can do nothing." Man, therefore, constantly derives from the Lord the power, if he will take it, to abstain from evil and do good. "Behold I stand at the door and knock: if any man hear my voice and open the door, I will

come in to him, and will sup with him and he with me ;" plainly intimating His proximity to man, and the constant gift of His saving grace, and at the same time as plainly man's free-will to admit or reject the Lord ; and thus the blessed consequence of "opening the door," and of such admission of heavenly influence, and of man's conjunction with the source of all good, is represented by the Lord's supping with him.

This opening of the door is an act of faith and love, which, when they dwell in man, are shown in his life, and admit of no disputation as to the separation of faith from works. "Show me thy faith without thy works, and I will show thee my faith by my works."

In this, then, consists our free-will, and our judgment—the power of rejecting these holy offices, or of receiving them. If we receive them in a willing, loving heart, and have a house for them swept and garnished, they come in and dwell with us, and are ever ready at our summons to influence and strengthen us in good ; nay, with the house in disorder, the Lord, through his angels, does ever stand at the door and knock, seeking to come in, and to expel the dark spirits that an evil love has called to dwell there. Even in this world it is true of every man that he may be known by the company he keeps, and this because he has all the world to choose from, and of his own strong love links himself in close companionship only with minds similar to his own. Shall it not, therefore, be so with his spirit-life—that intimate and more highly

endowed life in which his spirit exists, and draws its inspiration from the spirit-world? We have tried to show how the spirit is the real man himself, and how it only acts representatively through the body in order to operate upon the things of this world; but whilst the spirit thus shows itself in act here, it is also living at the same time in its own spirit-world, and deriving by influx and companionship there the ideas with which it furnishes the body. Thus man is the perpetual link between the two worlds—as to his body, he is in the natural-world; as to his spirit, he is in the spirit-world; and he sits between the two upon the throne of free-will and liberty to make his determinate choice whether he will be allied with angels or with devils.

On this subject the Rev. H. Melville, in one of his recently published sermons on "Angels as Remembrancers," says:—"When we speak of spiritual influence we are far from wishing to confine the expression to the influence of the Holy Ghost, as though no other spiritual agency were brought to bear upon man: we desire to extend it to created though invisible beings—to angels, whether evil or good—believing, on the authority of Scripture, that there are such beings, and that they continually act on us by a secret but most efficient power." There is a petition in the Lord's Prayer—"Thy will be done on earth as it is in heaven;" and it must be specially by angels that God's will is done in heaven; and if we are

directed to take the manner or degree in which angels do God's will as measuring that by which we should desire its being done by men, surely it can be neither beyond our power to know anything of angels, nor unimportant that we should study to be wise up to what is written regarding them in the Bible.

It is, perhaps, new to most to see such a theorem proposed in print in homely words, and it will be viewed in many ways by many minds; but it is not so entirely new in its leading features as may at first be thought, and there are here again points in language, in poetry, in painting, and in sculpture, and in everyday conversation too, which show such an idea to exist, though dimly, in the mind. See the "Hades," the "Elysium," and the "Shades," of the ancients, and the beautiful ideas of Socrates which I have quoted. The ancient mythology too is full of the idea. The several deities who presided over the affairs of men, each attending to his own peculiar province, and being thus the types each of a class of objects in the mind, and who were separately invoked on every occasion, are adapted instances of this same idea.

It has been said that the gods of Greece occupy the same place in the Greek mythology as the Romish saints in the system of Romanism, and there is more truth in the assertion than may at first appear, for there is reason to believe that its gods, in great part at least, were but the apotheosised spirits of great and brave men, founders of states and cities, heroes and

men who had lived in the golden age. Herodotus tells us that this was the belief of the Greeks themselves. Cicero contends, "that even the superior order of gods, or gods of the greater nations, were originally natives of this lower world, as could be proved from the writers of Greece, and that their sepulchres were shown openly in that country, and the traditions concerning them were preserved in the mysteries." Homer describes his heroes as "inspired by valour," and he makes Penelope say that her ingenious scheme was "breathed into her by a god." In another passage, he says, that "To one, God gives dancing, to another music, to another a prudent mind, to another valour." Seneca says, "Without God there is no great man. It is he that inspires us with great ideas, and exalted designs. A God inhabits every virtuous man, and without God there is no virtue." This inspiration or breathing into us of good gifts is spoken of by Goethe, who says, "No remarkable discovery, no great thought, which bears fruit and has results, is in the power of any one; such things are elevated above all earthly control. Man must consider them as unexpected gifts from above, as pure children of God." Newton said, "That to his patience he owed everything, more than to any extraordinary sagacity. I keep the subject constantly before me, and wait till the first dawns open slowly by little and little into a full and clear light." An exact description of the mode of influx into a soul willing to receive it. "An apple

plucked from the tree was the death and ruin of our race. An apple falling from the tree told the story of the stars." Shakspeare has, "Angels and ministers of grace, defend us," and other and very numerous instances of the same grand truth. Dickens says, "It would almost seem as if our better thoughts and sympathies were charms in virtue of which the soul is enabled to hold some mysterious intercourse with the spirits of those whom we dearly loved in this life. Alas ! how often and how long may those patient angels hover over us, watching for the spell which is so seldom uttered and so soon forgotten !"

Of the present Emperor of the French it was lately said in the *Times*, "He has a deep and mysterious impression of his family genius and guide ; availing himself of the impulse it gives him, but checking its impetus and extravagance." Have we not too "floating notions which course through the brain ;" "an idea flashes into the mind ;" "a light comes into the mind ;" "poets are born not made ;" and all the great works which are attributed as the gifts of "genius ?"

These are all but the involuntary homage paid by the mind to the great fact of spirit-intercourse, and the only variety in the above instances is that some of them refer immediately to God as the giver, and others to angels and spirits as the media of the intercourse, but still as from Him, the only Giver. They are but the ministers, to give us just so much as we can receive, so that those "who have little may have no lack, and those who have much, have none over."

Evil spirits, too, are not unknown to us. There is frequent mention in the New Testament of their being "cast out" in a miraculous manner; but Luke gives us remarkable words, which show how unwillingly they leave a mind by which they have been once attracted and allowed to enter in, and the battles and temptations to be resisted, but too often unsuccessfully, to prevent their re-entry.

"When the unclean spirit is gone out of a man, he walketh through dry places seeking rest; and finding none, he saith, 'I will return to my house whence I came out,' and when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits, more wicked than himself, and they enter in and dwell there."

Our law, in framing indictments for felonies, speaks of the culprit as "not having the fear of God before his eyes, but being moved by the instigation of the devil." In conversation we say a person is "seduced" into evil ways; and there is even the human creation of a personal devil, who is the seducer or tempter, as if the collective evil of men and depraved spirits were not sufficiently a devil of itself. I remember many years ago being sent to see an educated person, who had two or three days before attempted suicide by cutting his throat, and in which he had very nearly succeeded. On my asking him what could have induced him to do it, he told me that he was impelled by a voice which he heard distinctly saying, "cut your



throat," and that he could not resist; that after cutting it with a penknife, and fainting with loss of blood, he came a little to himself, and again he heard the voice, saying, "Cut it again;" that he obeyed, and knew nothing more till he found himself attended by the officers of the prison. The man was to all appearance perfectly sane, and never afterwards showed any signs of insanity.

In monumental sculpture, which is meant to embody our holiest, truest feelings, how often do we not see the form of the departed, with uplifted arms, rising to meet the angels, descending in their love to welcome a new inhabitant and companion of the spirit-land! Painting, both old and new, is also beautifully full of the same great truth, and with pictured seraphic forms it consoles us for the absence of the departed one, absent from the body, present with the Lord, and received by blessed angels to be conducted home. One of Thackeray's works was monthly illustrated on the cover by a drawing of a man between two spirit female forms, one alluring him by blandishments on one side, and to whom he is too fondly leaning, whilst the other, observing the attraction, is standing somewhat mournfully, endeavouring to win him to her better love.

This is a reproduction of the same idea known to the ancients as the "choice of Hercules,"—the strong man subjected to temptation in the form of a woman, and supported under it by the messenger from above.

Nothing in this world is produced, or presented to view, or experienced, but by means of spiritual agency in the hands of the Almighty. "This is merely a world of effects, the causes of which are in the spiritual world; so that no event takes place here below—no production, whether animate or inanimate, has birth—no happiness or misery is felt—no wisdom guides, governs, and blesses, and no folly deceives, oppresses, and destroys, but what has its origin in another and unseen world of energies and activities." "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." "For the Son of Man shall come in the glory of his Father with his holy angels." "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

The "communion of saints" of the Apostles' creed is the evidence of the belief in the spirit-world of the church; for communion, according to Dr. Johnson, is but another word for intercourse. The Apostle Paul says to the Hebrews, "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels: to the general assembly and to the church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect."

— passage establishes the doctrine of the com-

munion of saints, and with whom the church is said even now to hold communion. "For one commentator, Estius, observes that nearly all understood by 'the spirit of just men made perfect,' the souls of pious men who have departed from the body, and who live with God; another, Slade, that the expression signifies their 'separate souls,' and that 'the passage may be regarded as a very considerable confirmation of an intermediate state;' Bloomfield that it means 'the disembodied spirits of the righteous;' Scott that it means 'the company of ancient believers, and those who had died since the coming of Christ; Cornelius a Lapide that it means 'the souls of all the patriarchs, prophets, apostles, and martyrs who have departed this life before us, and before the coming of Christ' Indeed there is scarcely a single commentator who does not regard these 'spirits of the just' as spirits in an intermediate state, and not as shut in Hades, so as to be excluded from all intercourse with men on earth, but as being as much in a state of intercourse with men on earth as other angelic beings."

The Church, too, teaches its followers to pray that God would grant that "as his holy angels always do him service in heaven, so by his appointment they may succour and defend us upon earth."

The only persons who in their minds really actively oppose this beautiful fact of intercourse, however little many or most of us admit it, are the philosophers again, who, with the old faculty they possess of turn-

ing gold into dirt, have invented a name for it which brings it at once into the Gehenna of metaphysics. What, think you, do they call the communion of saints? It is nothing but the reflex action of the mind. These are the learned men who would make things clear to us by giving them their right names. Spirit-communion, then, is the reflex action of the mind—the self-created, deified mind of man, obtaining its own self-reflected light, its own created images. Has philosophy no “little children” on whom it might test its teachings? This would be a fine first lesson for a philosopher's child.

This mention of the “intermediate state” leads to another point which it is necessary to consider, and the more so as there is a curious and not purposeless mistranslation of words in the Bible, which has led to the burial of the truth as to this intermediate state.

Besides the terms used in the Scriptures to designate heaven, there are also in the Greek two other words to denote the places of departed spirits. One of them, Gehenna, unquestionably means hell, and is throughout so translated; but the other term, Hades, properly means the world of departed spirits, and is so used to designate the world of spirits, or intermediate state, in the New Testament. The word in Hebrew answering to the Greek Hades is Sheol, and this distinction between the world of spirits and hell appears everywhere in the original language of the Bible; and the

discrimination is strictly kept up throughout the Old and New Testaments.

But Martin Luther, in order to get rid of the Romish doctrine of purgatory, and to remove as far as possible all Scripture warrant for it, when he came to translate the Bible into German, rendered both words, Hades and Gehenna, as meaning the same place—that is, the place of eternal misery. All the Protestant editions since have followed his example, and hence in our common English Bible, we have only the word hell, as a translation of both the other words indiscriminately, wherever they occur. Every reader of the classical Greek is well aware that Hades in their mythology did not mean the infernal regions, but simply the place of shades, the under world, or the abode to which the dead first went after they left the body, and where the good and the evil were mingled together; in other words, the world of spirits.

Amongst the instincts of the day, there is none more craving than for a new and true translation of the Bible, which shall preserve the heart-stirring melody of the mother English, in which the present translation is so happy, but at the same time give the true meaning of the words. The instances of mistranslation are both abounding and glaring, and offend alike the scholar and the Christian. It was not in the mistranslation of verbal passages alone that the great and sturdy Reformer favoured his doctrines, and en-

deavoured to make broader and higher his wall of separation from the Romish Church. He tried very hard to keep out altogether the Epistle of James, because it too prominently mentioned works in connection with faith, and for the same reason he had grave doubts of the Book of Revelation—of that book of which it is said, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." This was not the first assault upon this holy book, for at the Council of Nice it only escaped rejection by a narrow majority, and even to this day it has not furnished the church with that spiritual light which no doubt is contained under the shadow of its sacred words. Rather it has formed the debating ground for mere naturalism, trying to adapt its prophetic symbols to the outward development of rival churches. And yet this divine "revelation" is all for man's enlightenment, and to be received in his inmost soul; for of it is said, "I, Jesus, have sent my angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star," and it is given to us through "the disciple whom Jesus loved, which also leaned on his breast at supper."

There is, then, another state revealed to us in the holy word, which is neither heaven nor hell, but intermediate—the place of shades and the Hades of the

ancients, and into which all pass immediately on putting off their mortal coil; for there is no reason to suppose, either on scriptural or philosophical grounds, that the vital activity of the soul is ever for one instant suspended. The notion that the soul falls into a kind of sleep or lethargy on the death of the body, though a very common one, is at variance both with the deductions of true philosophy and the intimations of Holy Writ; as in the parable of Lazarus and the rich man, and in the address of our Saviour to the crucified thief, "This day shalt thou be with me in paradise," a prophecy impossible on any other understanding than that of a spiritual body then existing in the natural body. The rich man wished that Lazarus, who was then actually risen from the dead, and living in the spiritual world, might be sent to warn his relations of their impending danger, saying if one went unto them from the dead they would repent; to which Abraham answered, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." And when Samuel appeared to Saul, he said to him, "The Lord will deliver Israel with thee into the hands of the Philistines, and to-morrow shalt thou and thy son be with me."

Of the origin of the notion of the soul's sinking into a state of torpor after death there can be no doubt. Like most other falsities in psychology, and like many in theology, it comes of false physiology, and is directly traceable to the sceptical materialist's inven-

tion, that "life is a function of organization," the corollary of which is, that as there is no visible organization but that of matter, therefore matter is essential to man's existence, and that when thus denuded of it at death, his soul collapses into an insensate, motionless, incompetent nothing, so to remain till re clothed with material flesh and blood.

The Apostle Paul observes to the Corinthian convert, that, "If the dead rise not, then is our preaching vain, and your faith is also vain." But the soul or spirit, now freed from its connection with the body, finds itself in a world adapted to its own organization as a spiritual body, surrounded by everything of a like spiritual and immaterial though substantial nature with itself, but it is not the less real on that account, any more than God is less a real being, because not a material being. In this spiritual state of existence man possesses faculties analogous to what he possessed here; he is the subject of pleasure or pain; has a conscious perception of all that passes around him; can enjoy the friendship of society, and exercise in greater perfection those rational powers with which he was endowed here. This is a brief outline of what the Scriptures reveal concerning man's true nature and destiny. Paul says that "There is a natural body, and there is a spiritual body." He does not say there is now a natural body, and there will be a spiritual body at the resurrection; he speaks of them both in the present tense, of both as then existing together. Again he says, "There are bodies



celestial and terrestrial, but the glory of the celestial is one and the glory of the terrestrial is another." Again he says, "That was not first which is spiritual, but that which is natural, and afterward that which is spiritual;" and he further declares, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens;" and he was desirous of putting off his earthly house, or body, that he might be clothed with his spiritual house, or body. And from the parable of the rich man and Lazarus, it is evident that man carries with him into the other life all the forms, feelings, and perceptions which constitute his peculiar nature, and is thus capable of perceiving and enjoying the fullest measure of bliss, or of experiencing the most acute suffering or misery. Also, when the Lord was transfigured, Peter, James, and John beheld Moses and Elias, as two men, existing in organized spiritual bodies, and preserving both the human form and faculties, as was evidently the case from their being expressly called two men, from their talking with Jesus, and from the disciples wishing to build tabernacles for them. Their being seen in human form was to the disciples an ocular proof of the truth of the Apostle's assertion above quoted, that "there is a spiritual body." The disciples were enabled to see the spiritual bodies of Moses and Elias, as also the divinely-glorious body of the Lord, by having "their eyes opened," like Balaam when he saw the angel; that is, they were, on

this as well as on other occasions, for a special purpose, permitted to enjoy the exercise of their spiritual senses, by which they were enabled to hold reciprocal communication with spiritual beings, notwithstanding they were themselves still inhabitants of the natural world. And we have in their case the true key to the phenomena of all intercourse with the spiritual and otherwise invisible world; and were our spiritual eyes thus "opened," we should behold spiritual objects as vividly as we now do natural ones.

It is generally asserted that by the resurrection we are to understand the revivification of the natural body, at a far-distant "last day," notwithstanding that a man may have had the substances of which his body is composed, changed several times in the course of a long life; and the last body may have been for ages reduced to its primary elements, or, what is very probable, have formed parts of other bodies, both of men and the lower order of animals. Such a notion involves physical impossibilities; and it must be remembered that what is physically impossible is so because it is contrary to the order which Divine Omnipotence has stamped on creation. In fact, such resurrection is completely opposed not more to reason and science than to Scripture, which NOWHERE says that the BODY will rise again, but expressly states "that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." Strictly speaking, there is no word in the original Greek

of the New Testament exactly answering to our word "resurrection," which is derived from the Latin; and it is fully proved by an eminent theologian, that the Apostle Paul's argument in the celebrated 15th chapter of Corinthians is NOT for the resurrection of the body, but for a future state, in opposition to those who denied the reality of a life after death. Consequently, the Apostle uses throughout this chapter the verb "Egeiro," to rise, and not to re-rise, or rise again; and he employs the term "Anastasis," wrongly translated resurrection, to signify the state into which the risen beings had entered. Such also is the meaning of the word in our Lord's discourse with the Sadducees: "Whose wife shall she be in the (Anastasis) resurrection?" and "in the resurrection they neither marry," &c., plainly signifying in the future state; besides, the Lord affirms that Abraham, Isaac, and Jacob HAD experienced the "resurrection of the dead," notwithstanding their mortal bodies had never been revived. Similar is the language employed in the parable of the rich man and Lazarus—"If they hear not Moses and the prophets, neither will they be persuaded though one"—*Anaste ek nekron*—"rose from the dead."

In each of these cases, and in all the well-proved instances of the appearance of ghosts, it is evident that the bodies were still lying in the grave, and that they were not needed for the real men who had once inhabited them to appear as men. The only instance excepting those of Enoch and Elijah, to the contrary of

this is the rising of our Lord with the body he had glorified, and which it was not fitting should remain in the grave, and "see corruption."

Of the texts which have been supposed to teach the doctrine of the resurrection of the body, it will be found, upon due examination, that all such passages of Scripture relate either to the restoration of nations or individuals from a degraded state to one of happiness and prosperity; or to the resurrection of man, either individually or collectively, from the "death of sin unto the life of righteousness." Thus, in the well-known passage in Job, "I know that my Redeemer liveth," our translators have, by the arbitrary introduction of the words "day," "worms," and "body," for which there is no authority in the original, greatly obscured the sense, and have thus led many persons to understand it in such a way as to destroy the just relation it bears to both the preceding and following parts of the book.

The vision of dry bones related by the prophet Ezekiel is expressly stated to signify the restoration of the Jews from their captive state.

Again, in the New Testament, the texts, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of

damnation," relate to the spiritual resurrection or regeneration of man, and his final destination. -

It must always be kept in mind, in reading the Sacred Word, what was the nature of the people to whom it was addressed, what was the state of their minds, and how they could most easily be impressed, so that they might receive as much as was possible of the divine for the governance of their souls, and even of their bodies, if their souls lay too deep in flesh to be influenced by it. Accordingly we find this all-pervading law, of giving only what could be received, is fulfilled in the Old Word, which was addressed to the Jews in their most degraded state, and when the highest object that could be secured was to prevent their bowing before idols of wood and stone; and social and political life were at such a low ebb, that the people were governed by the literal ordinances of the Word, even in all the daily affairs of their lives. Having lost entirely the spirit of religious truth, they were divinely ordered, and taught to preserve at all events the outward symbols of the inner truths of the Word, and thus burnt offerings and sacrifices were compelled. These, however, were too high for them to persevere in, and thus even externals were cast out from among them; until at last, having gone into the lowest forms of idolatry, they were forbidden to practise the rites of religion, which were then reserved for the priesthood alone, as is seen to some extent in the Roman church of this day. This was in divine mercy to them, lest

they should profane entirely and utterly all that was divine in them, and render impossible their redemption, and it was permitted to them along with many other things not allowed by the new dispensation, "on account of the hardness of their hearts." Thus it is said that "Jesus Christ brought life and immortality to light in the Gospel." The eternal life of the soul, the nature or even the existence of a spirit-world, were not even dimly dreamed of by them; and where was regeneration from such a state to be looked for, but in the long-promised coming of the Son of Man? The miracles wrought by our Saviour and his Apostles, the divine truths he uttered, and their illustrations by familiar parables, only drove such a people to madness, and made the devils rage within them. They crucified the Saviour and killed the prophets, till it became a saying that "It cannot be that a prophet perish out of Jerusalem." This, then, was not the people, and this was not the time, to state plainly revelations as to a future life of the soul, which were so far beyond their power to receive; and, therefore, the inner truths are hidden from the natural material eye in what is known as "the prophetic language"—a language different from that of daily use, and to be interpreted or unfolded in a spiritual sense, not to the destruction, but the opening of the letter.

The Apostles and first converts to Christianity, in common with their contemporaries, considered the earth as the largest body in the universe,—the sun,

moon, and stars were all subordinate to it,—and that the azure vault of heaven was a solid crystalline sphere, in which the heavenly bodies were placed. Hence they thought it literally possible for a star, to them a body of no great magnitude, to fall upon the earth, besides many other things which the light of science has now demonstrated to be fallacious. Nor must it be supposed that such ignorance of the truths of physical science derogated from the true dignity of the Apostolic character, or impeded their usefulness. It was not within their commission to anticipate the discoveries of science, but to preach to Jew and Gentile the fulfilment of ancient prophecy, and the abrogation of the Jewish dispensation, by the Incarnation, Death, Resurrection, and Ascension of their Lord; the necessity of faith in Him as the Saviour and Redeemer; and of a life of obedience to His divine precepts. And this they were enabled to do fully as efficiently as if they had been gifted with the greatest scientific prophetic foresight; and considering the simple minds of the early Christians, and the persecutions they were called to endure, we may very reasonably conclude that the Divine Providence consulted their good in permitting them to form such literal views of the meaning of the language of prophecy. For they were thus supported under their heavy trials, by anticipating the accomplishment of the divine predictions in a manner suited to their limited capacities, and in accordance with the philosophical ideas then prevailing. Divine truth has been commu-

nicated to man in all ages only according to his means of understanding it, and the true and full meaning of prophecy has never been, and cannot be, fully understood until after it has been accomplished.

These considerations will reconcile at once many difficulties and apparent discrepancies in the Word, and they are a key to a still greater truth; namely, that the new dispensation was to the Jews essentially a dispensation of faith, in its lower sense, but that for us it should be a dispensation of absolute knowledge and perception, which are beyond the region of faith. The days for faith are for a people walking in the darkness of naturalism, but now should be the glimmering of a day when man should walk by light, and his faith should show itself in fruits of spirit-life.



## CHAPTER VI.

## THE SPIRIT-WORLD.

"The invisible things of God are clearly shown by the things that are made."

ONE of the first things to learn before we can have a true understanding of man, is to return to the old and true belief that he is composed of a body, a soul, and a spirit. Professor Bush has collected together some of the opinions on this subject, and tells us, "This distinction was clearly recognized in the ancient philosophies. The three-parted hypostases of body, spirit, and soul, was familiar even among the fathers of the Christian Church, of whom no one is more explicit than Irenæus: 'There are three, of which the perfect man consists, flesh, soul, spirit; the one, the spirit, giving figure; the other, flesh, being formed. That, indeed, which is between these two is the soul, which sometimes following the spirit is raised by it; and sometimes consenting to the flesh, falls into earthly lusts.

"Origen speaks with equal distinctness to the same effect:—

“‘There is a three-fold partition of man, the body or flesh, the lowest part of our nature, on which the old serpent by original sin inscribed the law of sin, and by which we are tempted to vile things, and as oft as we are overcome by temptation are joined fast to the devil. The spirit, by which we express the likeness of the divine nature, in which the Creator, from the archetype of His own mind, engraved the eternal law of the honest by his own fingers, and by which we are firmly conjoined to Him, and made one with Him; and then the soul, intermediate between these two, and which, as in a factious commonwealth, cannot but join with one or other of the former parties, being solicited this way and that, and having liberty as to which it will adhere. If it renounce the flesh and join with the spirit, it will itself become spiritual; but if it cast itself down to the desires of the flesh, it will itself degenerate into the body.’

“ . . . In the Alexandrian philosophy in particular, which favoured the Pythagorean and Platonic, the distinction above mentioned is very plainly recognized, as they denominated the *πνεῦμα* as the rational soul (*νοῦς*, τὸ λογικόν mind, and the *ψυχὴ*, sensitive soul, τὸ *παθονητικόν*, that which desires or lusts). Josephus also gives us intimations to the same effect. Thus, in his account of the creation he says (lib. i. c. i.), ‘God took the dust from the ground and formed man, and inserted in him a spirit and a soul.’ Thus, too in the apocryphal book of Wisdom (chap. xv. 11), ‘Foras-

much as he knew not his Maker, and Him that inspired into him an active soul, and that breathed into him a living spirit.'"

"In the book of Enoch, likewise apocryphal, we find mention made of τὰ πνεύματα τῶν ψυχῶν τῶν ἀποθανόντων ἀνθρώπων, the spirits of the souls of dead men; and again, τὰ πνεύματα τὰ ἐκπορευόμενα ἀπὸ τῆς ψυχῆς αὐτῶν ὡς ἐκ τῆς σάρκος, spirits going forth from their soul as from the flesh. For ourselves (says Dr. Bush), we read in these extracts intimations of a great psychological fact, viz. that the πνεῦμα is to the ψυχή the spirit to the soul, what the soul is to the body. The soul is a kind of involucrum to the spirit, what Plato calls the εἰδωλον, image, of the spirit. The ψυχή is the spiritual body or body of the spirit, so called, however, not as denoting its true ontological nature, which is psychical (?), but rather its uses as constituting the form through which the affections of the spirit manifest themselves. . . . As it is through the gross material body that the soul manifests itself in the present world, so we are warranted in believing that it is through the soul that the spirit manifests itself in the other world; in other words, it performs for the spirit the office of a body, and is consequently so termed."

I have now tried to give shortly the process of reasoning on which may be based the following deductions—that man has a spiritual body, which is the life of his natural body; that this spiritual body is the

man himself, and is in a human form; that immediately after the death of the body the spiritual body enters into the spiritual world, or intermediate state, or Hades, and that there it associates with the other inhabitants of that world; that instances have been known of spirits and angels having been seen by man on earth, when his spiritual perception has been opened; that it is through the medium of the spiritual world that the natural world exists, and that it is through the media of spirits that impressions are conveyed to the mind of man.

Let us then proceed to consider, by the light both of analogy and revelation, whither these deductions will lead us.

The Apostle Paul likens the birth of the spirit into the spirit-world to the germinating of a seed; and here we have a true analogy, and one with which we are all acquainted, for our guide. The shell or covering of the seed is the body, containing within it an interior principle of life; and when the seed is put in the ground, the body of it perishes, in the process of giving birth to the living principle within it, which now expands itself, bursts its solid shell, breaks forth into a new existence, and in a body proper and peculiar to itself, envolved from the old one, rises above the earth into new light and life. It knows no more of the body of the seed, and enters no more into it.

Virgil is a better exponent of the truth contained in this revelation than many of the moderns. In the

*Æneid* he describes Camilla extricating herself from the body after being killed out of this world by the spear of Aruns :—

“Then of vital heat bereft, she disengages herself from the whole body by degrees, and reclines her drooping neck and head, captivated by death.”

Locke says, “The time that man is in this world, affixed to this earth, is his being sown, and not when, being dead, he is put in the grave; as is evident from St. Paul’s own words: ‘For dead things are not sown; seeds are sown, being alive, and die not till after they are sown.’”

If the spiritual body be in the human form, it follows as a consequence that when it arrives in its own world it must possess all the organs and parts which the natural body possesses, and that it performs functions corresponding to those which the natural body performs. Our outward bodies are fitted to act in and to be acted upon, by the substances of the natural world; and our interior bodies are correspondingly fitted to act in and to be acted upon by the substances of the spiritual world. Even here, as we have seen, it is the spiritual body which really performs every function; for behind the material eye there is a spiritual eye, which does all the seeing; and behind the ear there is a spiritual ear, which does all the hearing; and the same is true of all the other human senses and functions. So long as they are covered with the material organs, they are capable of perceiv-

ing material things, of acting upon them, and of being acted upon by them; but when the material organs are removed, these interior senses become capable of perceiving and acting upon things which are uncovered like themselves—upon spiritual things, which are the objective existence of the spirit-world.

It will not, then, if this be a fact by analogy and revelation, strike the mind as an improbability, that there are, but rather as a necessity that there must be, in the great spirit-world, an infinite variety of outward objects for the eye to rest upon, and for the gratification, education, and use of the other senses of the spiritual body; and there must be, therefore, such objects as flowers, trees, gardens, houses, and temples, uses and employments similar, in many respects, in their appearance, to the objects of the senses here.

Let each one settle first, firmly in his own mind, before he comes to a conclusion on the subject of these existences, whether or not he does surely believe that the spirit of man exists at all after it leaves the body. If he come to the conclusion, inborn within himself, that it does exist, let him next decide for himself whether the immortal spirit is to be so infinitely below even the body it has left, as to come into the state of its everlasting existence, deaf, dumb, blind, and insensible to touch, without sensational feeling; and if it be possible that that should be the kind of immortality to which we are hastening—an eternity of imprisonment within the single bounds of our conscious-

ness, for ever dark and lone, shut up from all outward objects, and from all intercourse and communion with our fellow-men—Who would care to live or seek for such an immortality as that?

But if such view be not the true one, then the spirit in that great happy world of causes must be able to see, hear, and speak, to feel, touch, and handle. What is the eye for but to see the ineffable things of the Lord's love? What is the ear for but to hear the sweet music of the heavenly spheres, where all is rhythm and divinest harmony? What is speech for but to utter prayers and thanksgivings to the Divine Creator and Sustainer of our lives, and give us the joys of holy intercourse with Him and with His angelic beings?

It is impossible, therefore, to conceive that a world in which God's creatures are to remain in their final state, should be one vast blank emptiness; and here again we think not for ourselves, nor need we be wise in our own conceit, for every reference that is made in the sacred writings of the Word to heaven and the spiritual world, speaks of them, and shows them, as being a state of existence which is filled with external objects; and some of the revelations in regard to the spirit-life describe scenes the most magnificent and grand. There the multitude of the things spoken of are described in the books of the ancient prophets, not less than in the revelations of the Gospels and the other books of the new dispensation:—"Prove me now herewith, if I will not open you the windows

of heaven and pour you out a blessing that there be not room to receive it."

St. John, in the Apocalypse, says, "After this I looked, and behold a door was opened in heaven." And he tells us of the things which he heard and saw there in language the most high and holy:—

"And the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter: and immediately I was in the spirit, and behold a throne was set in heaven, and one sat on the throne; and he that sat, was to look upon like a jasper and a sardine stone, and there was a rainbow round about the throne, in sight like unto an emerald; and round about the throne were four-and-twenty seats, and upon the seats I saw four-and-twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold; and out of the throne proceeded lightnings, and thunderings, and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God; and before the throne there was a sea of glass, like unto crystal, and in the midst of the throne, and round about the throne, there were four beasts, full of eyes, before and behind."

And again, "And when he had taken the book, the four beasts and four-and-twenty elders fell down before the Lamb, having every one of them harps and golden vials, full of odours, which are the prayers of the



saints." "And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands."

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest; and he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple, and He that sitteth on the throne shall dwell among them."

Again, "Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." "And he carried me away in the spirit, to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." And there were walls round the city, "great and high," and "twelve gates," and "names written thereon;" "and the city lieth four-square;" "and the building of the wall was of jasper, and the city was pure gold, like unto clear glass, and the foundations of the wall were garnished with all manner of precious stones." "On either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations."

Now, dare any man, in reading these and many similar passages "take away from the words of the book of this prophecy"? "I Jesus have sent mine angel, to testify unto you these things in the Churches." Dare we to reject this testimony, and place ourselves under the teachings of some cold philosophy, which will say to us that these visions are not to be believed, because they are not to be accounted for by its observation of natural laws; and because natural laws, by no continuous process, can be sublimated so as to reach and contain the things seen by John? Dare any one say deliberately to himself, that John did not see and hear everything exactly as he describes it in this holy book, and that the words which he has used are not the only words which could possibly have been used in describing them?—for not only the things he saw, but the words he uses, are of God, and the language, in every letter, was given to him by the fullest, and most entirely divine, inspiration.

The whole vision, then, is the record, faithful and true, of the things actually heard and seen by the Apostle, and similar are the accounts given of what they saw by the prophets of the Old Testament. Whenever their eyes and ears were opened, they saw and heard things which were as positively real as—and more so than—the things of this world; and these are spoken of in the Word as "visions" in the true sense of that word, not in the sense which modern sceptical philosophy has given to it, whereby that word

has become a correlative for delusions, and whereby any person who claims to be able to see a little below the surface of things is called "a visionary."

There are some who think to get out of the difficulty by saying that these visions are only "metaphorical;" but there is no getting away from the necessity of saying, point-blank, whether or not they are the very truest descriptions of things actually seen and heard. If yea, then admit them; if nay, say plainly, if you dare, that you do not believe them. Has it not occurred to you to think that these holy visions are actually true, in the only words in which they can be conveyed, in natural language, as a body for them; that what is spiritual clothes itself in what is natural, as with a garment; and that they have a spirit which animates their body, and is contained within it, which is what you dimly point at when you speak of their being "metaphorical"? These holy words are, therefore, the translation, into language, of spirit-life, and no wonder that they should not be re-translatable by scepticism.

But here, with these holy visions, there is room for spirit-life. Here are spread out the plains of heaven, to be arrived at by "little children," when they will be guided by the Spirit. Here are divine meanings to be sought out and found. Here is a revelation that shall be yet revealed. Here is a spirit-world full of objects of refulgent beauty, each having its holy meaning and its divine consistence, and forming a rhythm amongst

the things of God. Is it not better, is it not higher, is it not holier to have such a hope and trust as this, and such a belief in His Holy Word, than to think, with sceptics, of the existence of a shapeless world and a gaseous spirit without form, without sensations, and being nothing but alive?

I wish to quote here a few sentences from "The Foregleams of Immortality," one of the best books on this subject. They put in the clearest light and the most beautiful language, what so many of us have felt, but lacked the words to express.

"Immortality under the new dispensation is not merely announced, but 'brought to light.' It is not merely taught, but exhibited to the eye. We have sometimes been told that the resurrection of Christ, understood merely as the resumption of His crucified body, proves a future life, and that this was its principal object. 'We have a right to infer' (this is the argument) 'that a man may live again after death, since God may interpose and raise him up. He did so in the case of Christ, which shows that he may do so in the case of all his followers, though not on the third day, yet at the end of time, since with him one day is as a thousand years.' But how much deeper and broader is the significance of this great fact! Immortality is not made presumptive, as a conclusion hanging on the last link of a syllogism, but its giant glories are disclosed. These men stood up and looked upon them, not undazzled by the disclosure. Their

inner sight was touched and opened, and they saw the risen Christ, not on the natural side only, but the spiritual side also, and they walked in hallowed light and breathed in hallowed air. True, the same thing had been vouchsafed from the beginning of the world, and under all dispensations. But never, till the incarnation of Christ had prepared the way, was a supersensual world revealed in such clear shining to the inward perceptions of men. He was more present with his infant Church after His death and ascension than before, and they were 'witnesses,' not merely of the resuscitation of a dead body, but of eternal things unveiled. And the vision closed, and the glories waned, because too much for mortals, in their normal condition, to bear; and they turned from them only as Herschel tells us he took his eye from the telescope, when Sirius came on like the dawn of the morning, and he was obliged to turn away from the beautiful sight.

"The bat-like fallacies of our godless metaphysics vanish before the unfolding of our present theme. Everything above the place of material existence, we have been taught to believe, is phantasmic and shadowy, and man at death ceases to be a man, and becomes a 'monad,' or at best only a ghost. How was it with the great Exemplar of immortalized human nature? He took His three favourite disciples behind the walls of sense, and caught them up a moment within the sphere where he lived with the prophets of old; and

they said, 'Let us pitch our tents and dwell here.' Was that shadowy? After the natural body had been excluded, He broke upon Saul in a light out of the heavenly state, and smote him blind to the earth beneath the blaze. Was that shadowy? The prophet of Patmos, by introversion among the eternal verities, crossed the line which separates the objective scenery of matter and spirit, and saw 'Him that was dead and is alive again,' and fell as beneath the stroke of sunbeams. Was that shadowy? All the revealings of Christ's resurrection, before and after, show that the inward man is the real one, while the outward is the symbol; that is the substance, while this is the shadow.

"The analogy between the resurrection of Christ and that of his people is exact and complete. With him there was no 'intermediate state' of disembodied and ghostly existence, but a continuous putting off the natural body and putting on the Divine, and each was coincident with each other. This, and not the reanimation of the corpse in the tomb, was the resurrection of the Lord Jesus, which is made the great fact of the Gospel; corresponding precisely with that excarnation of man which abolishes his relations to material things, and makes him eternally the denizen of a spiritual world. Buried in the likeness of His death, we rise in the likeness of his emergence out of it, and breathe our farewells over the grave. Death is not the mere expiration of the last breath, but the waning and final

extinction of the natural functions ; sometimes sudden and violent, but always progressive if orderly ; and resurrection is the ascension out of them of the substantial and immortal man. So it was with the Divine Exemplar, and his is the splendid type of what all resurrection is."

"No wonder the Bible is a hard book to those who refuse to receive it literally as well as spiritually—to those who have heard so much of the peculiarities of 'eastern phraseology,' of 'allegorical allusions,' of 'optical delusions,' and who are so in the habit of bringing everything down to the test of logic, and the crucible of their own individual understanding, that they lose at last even the memory of childhood's faith, and its clear though infantile comprehension of the Omnipotent Spirit working by His legions of angels. Many such persons would be distressed to have it said that they disbelieved revealed religion, and yet they do systematically shut out from recognition those very revelations of God to man which make hope most earnest, and faith most strong, and the glory of a blessed hereafter most absolutely apparent.

"Is it humble thus to attempt to measure the infinite mind by the gauge of the human understanding, and to resist those instincts of the supernatural, those spiritual promptings which are the heritage even of the rudest savages, but which cold, polished materialism takes upon itself to stifle?"

Let us see what has been taught us of God himself,

through his prophets and apostles, as to visions, and seers, and gifts of prophecy.

There is the vision or absolute sight of the transfiguration of our blessed Lord on the Mount to His apostles, Peter, James, and John, and the vision of Peter and Cornelius, by which the great opening of the Gospel to the Gentile world was made known to be God's will—"He saw in a vision, evidently about the ninth hour of the day, an angel of God coming to him and saying unto him, 'Cornelius;'"—and the rapture of Paul into the third heaven, where he received such a knowledge of spiritual things as were beyond his power even to reveal—"I knew a man in Christ, whether in the body or out of the body I cannot tell: God knoweth: such an one caught up to the third heaven; I knew such a man, how that he was caught up into Paradise, and heard unspeakable words which it is not lawful for a man to utter."

The vision of the angels who appeared to the shepherds on the eve of the Nativity.

The vision of Paul of the great light and the hearing of the voice.

The vision of Stephen the martyr, who beheld "the heavens open, and the Saviour standing on the right hand of God."

The angel who appeared to Peter in prison when he was sleeping, bound between two soldiers, and the keepers were at their posts before the door, watching the prisoners, yet relieved Peter from his chains, and



he rose and passed through the several doors of the prison, and followed his spiritual conductor "through one street."

In the Old Testament we see recorded the two distinct ways in which God made himself known to man: the one by a moving impulse, or divine afflatus, or breathing from within, and by which means the books of the prophets were written in their moments of inspiration; the other, by opening the interior of the mind, and thus presenting a vision of revelation from without. Thus, it is said, "Balaam the son of Beor hath said, and the man whose eyes are open hath said; he hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance but having his eyes open." Again: "Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falleth on man; then a spirit passed before my face, and the hair of my flesh stood up. It stood still, but I could not discern the form thereof. An image was before mine eyes. There was silence, and I heard a voice." Again: "Beforetime in Israel, when a man went to inquire of God, thus he spake, Come and let us go to the seer; for he that is now called a prophet was beforetime called a seer."

We are told that "the word of the Lord came unto Abram in a vision."

The young man, the servant of the prophet Elisha,

who, having expressed his fears on account of the multitude of the Assyrian army which had invested the city in which the prophet resided, had his eyes opened, as Elisha prayed—"Lord, I pray thee open his eyes, that he may see. And the Lord opened the young man's eyes, and he saw, and behold the mountain was full of horses and chariots of fire round about Elisha."

"And I Daniel alone saw the vision; for the men that were with me saw not the vision, but a great quaking fell upon them, so that they ran to hide themselves."

Samuel heard a voice saying, "Samuel, Samuel," but he saw no man.

It is said also that "where no vision is the people perish;" and we find that from the call of Abraham, down through Isaac, Jacob, and Joseph, after that through Moses, Aaron, and Joshua, and lastly through Samuel, Elijah, Elisha, and all the subsequent prophets, there was kept up a succession of seers or revelators, who possessed the gift of open vision into the spirit-world, and who therefore could receive communications from the inhabitants of that world, and make them known to those of this world. The line of succession was indeed interrupted, and sometimes for a considerable period; but the interruption was regarded as a source of regret, and as a circumstance to be deplored. In the days of the Judges, there seems to have been a time of its suspension, for it is said, "The word of the Lord was precious in those days—there was no open vision."

Thus vision is fully proved to us to be seeing, and not what we at this day call visionary.

The prophets tell us what things they saw. And Ezekiel, the prophet and seer, says, "I beheld, and lo, a likeness as the appearance of fire, from the appearance of his loins, even downward, fire, and from his loins even upward as the appearance of brightness, as the colour of amber. And he put forth the form of a hand, and took me by a lock of mine head; and the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh towards the north." "And he brought me to the door of the court: and when I looked, behold a hole in the wall." And "behold a door." "So I went in and saw, and behold every form of creeping things."

Again: "In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city in the south; and he brought me thither, and behold there was a man whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed, and he stood in the gate." Again: "And there were narrow windows to the little chambers, and to their posts within the gate round about." "And upon each post were palm-trees." Again: "And by the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the leaf thereof be

consumed—it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine.”

Daniel, the prophet and seer, tells us, “I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool. His throne was like the fiery flame, and his wheels as burning fire; a fiery stream issued and came forth from before him. Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened.” “I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before Him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

These holiest visions, which of Christ's children does not fully acknowledge?

And not less wonderful are the prophecies. See the prophecy of Isaiah, in which he prophesies the destruction of Babylon by Cyrus, and of which Josephus tells us, that the prophet Daniel showed to Cyrus the words of the prophecy in which he is mentioned by name, and his victorious occupation of Babylon predicted a

hundred years before he was born. "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden to subdue nations before him; and will loose the loins of kings to open before him the two-leaved gates. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name. I have surnamed thee, though thou hast not known me."

The prophet and seer, Zechariah, says, "I turned and lifted up mine eyes, and looked, and behold there came four chariots out from between two mountains, and the mountains were mountains of brass. In the first chariot were red horses, and in the second chariot black horses, and in the third chariot white horses, and in the fourth chariot grisled and bay horses."

Now, if it be true that the seers and prophets did speak truly to us of their visions, they must have seen in the spirit-world the things which they describe, not only in metaphor, but to them in very fact. Whatever was the divine reason and meaning and spirit of the things, the things were there, and they were seen; and if this be acknowledged as to even but one of the things which were seen—if it be acknowledged that there is anything in the spirit-world,—then there must of necessity be everything. If it be possible for one thing to be formed there, the elements which go to the formation of it must be all-sufficient for the formation of an infinity of things; and in this world we may see that wherever life is possible it exists, either in animal, vegetable, or

lower forms. Therefore, whether the one object or thing be the parts which when united are the human form, or raiment, a throne, an altar, a temple, a house, a mansion, a flower, a tree, a golden candlestick, or the harp of a seraph, there must be the creative power and love which should form also every other thing.

But, moreover, we are told that "the invisible things of God are clearly seen by the things which are made," signifying to us that the splendours of the spirit-world, though in their fulness unimaginable, are, nevertheless, clearly pictured in those of the earth. Thus the spirit-world is the permanent *eidos* of creation; earth is its dim *eidolon*. The spirit-world is the universe of the essences of things in their most real state; the material world is but the theatre of their presentation to the extent and in the variety that it is desirable or necessary for man to know them, for doubtless there are infinities of spiritual things which are never ultimated into material effigies in this lower world of ours. And yet whatever we do see that is excellent and lovely, we may be sure, is a counterpart of something in every sense celestial.

"The flowers of the spring yearly delight us by their return, because of their prototypes in the spirit-world which are immortal, although their beautiful emblems here, like ourselves, come but to flee away, and, tried by the sensational standard of the real, seem to be gone and lost for ever; but the real rose can never perish; it abides always where it always was, and there it will subsist for ever; and when we cast off our

own earthliness we shall find it there in all its deathless beauty, along with the other loved and vanished. All that is beautiful and precious is reserved for us, if only we will go and take possession. There, too, we shall behold the spiritual sea and islands, and rivers, and sun, and stars, and trees, just as John, the disciple whom Jesus loved, beheld them when God opened his eyes that he might tell us of them. "For the glory of God doth lighten it, and the Lamb is the light thereof."

Emerson beautifully says on this all-absorbing subject:—"The earth had fed its mankind through five or six millenniums, and they had sciences, religions, philosophies, and yet had failed to see the correspondences of meaning between every part and every other part. And down to this hour, literature has no book in which the symbolism of things is scientifically opened. One would say that as soon as men had the first hint that every sensible object, animal—rock, river, air, nay space and time—subsists not for itself, nor finally to a material end, but as a picture-language, to tell another story of beings and duties, other science would be put by, and a science of such great presage would absorb all faculties; that each man would ask of all objects what they mean. Why does the horizon hold me fast with my joy and grief in this centre? Why hear I the same sense from countless differing voices, and read one never-quite-expressed fact in endless picture-language? Yet

whether it be that these things will not be intellectually learned, or that many centuries must elaborate and compose so rare and opulent a soul, there is no comet, rock stratum, fossil, fish, quadruped, spider, or fungus, that for itself does not interest more scholars and classifiers, than the meaning and great upshot of the frame of things."

By this knowledge only can be seen the centrality of man, and the connection that subsists throughout all things, that the human body is strictly universal, or an instrument through which the soul feeds and is fed by all the things that God has made; and so only may it be that "the wiser a man is, the more will he be a worshipper of the Deity."

The existence being once admitted of the teeming spirit-world about us, so full of the most highly organized objects of the spiritual senses—the real, most real basis of the things of this world—so full of spirit-beings, too, of the highest perceptions to enable them to act upon these objects, and to be acted on by them, where is the wonder that it should in all times have been granted that the spiritual sight of some should be opened to discern some portion of them? Nay, would not the wonder be that such a spirit-world should not have been sometimes brought within the visible ken of man? and is it not now the wonder that so few should attempt to realize the command and the intention of the new dispensation, which shows us the way by which this spiritual sight may be opened, and the divine gifts of God to man be received?



If all our thoughts are but "communion," or the influx by means of spirits and angels from this very spirit-world, where is the wonder that there should be a way by which this working upon our spirit-body should be brought as a fact before us, if it were only to bring us out of the bottomless pit of scepticism and practical infidelity, to rescue us from the philosophy of the day, and to give a new starting-point for human knowledges?

"Immensity is before us,—eternity round us; but philosophy can measure neither. And she should be satisfied, for she has reached that bound beyond which by herself she cannot pass. She is standing on the limits of her knowledge. Overwhelmed by the tremendous grandeur of the infinite, she should gladly turn from the majestic voices of the universe, which everywhere proclaim a Great First Cause, to the simple story of Revelation, which will tell her of a loving father. But she will then change her name. She will no longer be mere knowledge, nor deal with the dry bones of human science. God will breathe into the rigid outlines of infinite truth the living essence of infinite love, and philosophy will then be called religion!"

But there is still another view of the great spirit-world, and on which we have hitherto hardly touched. We know that our abiding here is not for long, whilst our souls tell us that we are made for immortality, and to be the citizens of a perpetual city. We should

feel, then, that we are but strangers here, for a little time, and that our loves and affections are drawing us ever to fill up our place in the better land, to renew our communion with those who have gone before. This is the true home view of this great question, and it is treated of in the "Foregleams of Immortality" in such strain as I cannot help bringing before us.

"Our home is always where our affections are. We sigh and wander, we vibrate to and fro, till we rest in that special centre where our deepest loves are garnered up. Then the heart fills and brims over with its own happiness, and spreads sweetness and fertility around it. Very often when the eyes are closing in death, and this world is shutting off the light from the departing soul, the last wish which is made audible is 'to go home.' The words break out sometimes through the cloud of delirium; but it is the soul's deepest and most central want, groping after its object, haply soon to find it as the clogs of earth clear away, and she springs up on the line of swift affection, as the bee with unerring precision shoots through the dusk of evening to her cell.

"How admirable are the arrangements of Providence, by which he gradually removes the home-centre from this world to the other, and so draws our affections towards the heavenly abodes! We start in life an unbroken company; brothers and sisters, friends and lovers, neighbours and comrades, are with us; there is circle within circle, and each one of us is at the charmed

centre where the heart's affections are aglow, and whence they radiate outward upon society. Youth is exuberant with joy and hope, the earth looks fair, for it sparkles with May-dews wet, and no shadow hath fallen upon it. We are all here, and we could live here for ever. The home-centre is on the hither side of the river, and why should we strain our eyes to look beyond? But this state of things does not continue long. Our circle grows less and less. It is broken and broken, and then closed up again; but every break and close make it narrower and smaller. Perhaps before the sun is at his meridian the majority are on the other side, the circle there is as large as the one here, and we are drawn contrariwise and vibrate between the two. A little longer, and we have almost all crossed over; the balance settles down on the spiritual side, and the home-centre is removed to the upper sphere. At length you see nothing but an aged pilgrim standing alone on the river's brink, and looking earnestly towards the country on the other side. In the morning, that large and goodly company rejoicing together with music and wine; in the evening, dwindled down to that solitary old man, the last of his family and the last of his generation, waiting to go home, and filled with pensive memories of the Long Ago!

"A question, which the bereaved heart has sometimes revolved painfully, receives now a full and satisfactory solution: 'Shall we know our friends after death?'

How do we know them here? We know them since their peculiar qualities of mind and affection are imaged in the features, and expressed and toned in the living form, made effusive of the soul within. But all this is more completely true of the spiritual man, for spiritual body is more quickly and perfectly the exponent of the soul, and the very effigy of its affection; and hence it will result that we shall know those we have loved even better than we knew them here. For there, when thought meets thought, and heart opens to heart, it will be the fond gaze of the old, familiar faces; faces that have not changed except to be made more familiar, since more than ever they are the living transparencies through which we look into the well-springs of hearts that have beat in unison with our own. The doctrine of friendly recognition is once formally stated in the New Testament, and always implied. It needed no other statement than the doctrine of the resurrection, from which it comes as a necessary corollary, while it chimes in with the prophetic yearnings of human hearts. The resurrection body is not manufactured and put on afterwards, but it is the heart's most cherished love growing into its most perfect form and likeness, putting on robes bright with the colours of the spirit, and wavy with its treblements, and looking unclouded from its own features and aspect. Recognizing our friends! We hardly do as much now; for if we journey too far from each other, we find when we meet again that time has been so busy with our clay

tenement, and has so beaten and battered it, that we look long, and must trace the old signs and lineaments, as Old Mortality traced the inscriptions on the tombs. Death does not obliterate the handwriting, but removes the moss and the rubbish that had gathered over it, and the resurrection brings it out more boldly than alto-reliefs. Death removes the mask of time and age, that the undecaying affections may take on the face and features that belong to them in the freshness of their immortal prime. Yea, further, it results, if we choose to follow out the deduction, that we shall not only recognize the friends we have seen and loved, but friends we never saw before, though they have long been near us; for souls congenious with each other will meet as if they had been kith and kin from the beginning,—just as here there are minds which on their first meeting seem each the complement of the other, and they will almost have it that they knew each other in some pre-existent world."

## CHAPTER VII.

## ON GIFTS.

"Beloved, believe not every spirit, but try the spirits, if they be of God."

THUS far my object has been to lead the reader through the train of ideas which has led us to believe in the spirit-agency by which the drawings of flowers and houses and temples, and their descriptions, have been given us; and we may hope that the belief has some consistence in it, and is not worse at all events than a contrary belief, which would seem to lead us nowhere, and would in no way furnish any explanation whatever of the actual phenomena. There would seem also to be warrant for those who have the faith to believe in the Holy Word, for what we have set down, and there would seem to have been, and yet to be, many minds, and those amongst the highest which God has endowed in the world's history, who have had a belief with which these phenomena are entirely analogous. And after all, there are the phenomena themselves—how else are they to be explained consistently with their occurrence, and with the subject-matter of them?

Is it now so impossible to conceive that what has been written and drawn is not what is assumed—namely, that these are representations of flowers and houses in the spirit-world, as nearly as it was possible they could be portrayed through the hand of the person engaged, and that such portrayal is given to us through our minds, by influx from spirit-beings with whom all of us are associated, and through whom it is possible for all to be acted upon in some similar way, under the one only condition of being willing to receive such influx?

Why or how else should the flowers and houses have been drawn? And of these we might otherwise say, "Why hast thou formed them thus?" What is their meaning, what their symbolism, if it be not what we say? Art thou dumb when this question is asked? or dost thou mutter that it is new, and that there are no miracles or gifts possible at this day? Thou hast well-nigh said the truth, but it is we ourselves who have created this to us seeming impossibility. It was not so with our Lord and his Apostles, who went about doing miracles and healing amongst the people, so that as many as even touched the hem of His garment were made whole every one. And He not only did this Himself, and His Apostles and disciples also, but He commanded all His followers to do the like, and He promised them "even greater things than these," and such their power was to be the very evidence of their faith and of their following of Him.

"The channel of this was no learned science, but a simple command in His name who has all power in heaven and on earth. But where is the lineal priesthood of this great restoration? Where are the claimants for this substantial apostolical successorship? Where are the layers on of hands, who give man to himself by casting out his devils, and increase the prime wealth of the earth, as the sign and seal of the advent of the kingdom of heaven? Where is the clergy to whom sickness makes its last appeal for health, when doctors have pronounced the death-words? We find them among the fishermen of the first century, but not among the prelates of the nineteenth—in mean-clad Peter and Paul, James and John, but not under the lawn of the Right Reverend Bench. Our pontiffs say that the age of miracles is past, but no New Testament ever told them so. Christianity, as we read it, was the institution of miracle in the order of nature, and if the age of miracles be gone, it is because the age of Christianity is gone. The age of mathematics would be past if no man cultivated them. As in the sciences, which are the kings of these late days, let the apostolic mode be fairly experimented. Let the priesthood, to whom it belongs, turn out into the inclemencies of society, and try their adjurations against the storm of physical evil that exasperates the nations to their core. Let them put on the proofs of the apostolic power, and peril all in the great attempt. Let the weak excuse of the age



of virtue being past, be exchanged for a godly resolve to bring it back again; and if they fail, it will be because they are not Christian, or else because Christianity cannot bide its own proofs."

It would be unjust, however, not to recognize and to thank God for the buddings which are showing themselves at this day of a higher, and therefore a more practical working of Christianity amongst the people, and of the efforts made by some of the liberal of the clergy to break down the lines of separation between sects, so that all who worship the same God may do so in communion and in love one with another. Some new creed compatible with "gifts," and of but a few articles, such as our blessed Saviour left for our guidance, would be the first step to this reaping of the fields which are now white for the harvest—for bringing together the multitudes "who are scattered abroad as sheep having no shepherd." The few words which He said contained all the law and the prophets, are large enough for this new and most catholic creed, and those other first divine words of His after He had glorified His human nature would then become possible of accomplishment:—"A new commandment I give unto you, that ye love one another." Let Churchmen and Dissenters mix together, and open each other's hearts and churches, and pray together for the gifts which are promised to earnest prayer and faith, so that of them too it may be said, "Go thy way, thy faith hath made thee

whole." This very faith will furnish the means for its own accomplishment, and render that possible which was impossible before. "Receive thy sight: thy faith hath saved thee."

There is a great misconception as to the true meaning of this word "faith," and, like many others of the bright jewels of the Gospel, it has been allowed to tarnish and to lose its brightness. Its general popular acceptance has brought it down to an operation of the mind, by which it is to receive as true what it cannot comprehend, and thus the greater the difficulty of comprehension, the higher is the operation of the faith. The Romish Church has sublimated this untrue reading of the word by actually pluming itself on believing things because they are impossible. *Credo quia impossibile est*, is that Church's reflex of this bright word. But faith is our means of obtaining gifts; the gifts are always there, and waiting for us, and for the faith which shall enable us to receive them, and so throughout the miracles of our Lord and His apostles it is always seen that this faith in gifts was necessary as a preliminary means to their being given. Thus, miracles were not possible where there was want of faith. Peter, for want of faith, sank into the same sea upon which his divine Master walked in the fulness of His faith. "O thou of little faith, wherefore didst thou doubt?" "According to your faith be it unto you." "Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer. " Daughter, be of

good cheer, thy faith hath made thee whole." "Believe ye that I am able to do this? Then touched He their eyes, saying, According to your faith be it unto you." It was through this faith that the apostles received their "gifts," and so perfect were they, that they were told to provide neither gold nor silver, and no scrip for their journey, and that it should be "more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city" which should not receive them. "That they should take no thought how or what they should speak, for it should be given them in that same hour what they should speak." "Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name." "Ask, and ye shall receive."

There is an illustration of this faith written by Dscheladeddin, a famous Mahometan mystic, which shews that even from Mahomedans, Christians may learn something. The little story so beautifully told is worthy to be preserved not only in our heads, but in our hearts.

"The sick man lay on his bed of pain. 'Allah!' he moaned, and his heart grew tender, and his eyes moist with prayer.

"The next morning the tempter said to him, 'No answer comes from Allah. Call louder; still no Allah will hear thee or ease thy pain.'

"The sick man shuddered. His heart grew cold with doubt and inquietude, when suddenly before him stood Elias.

"'Child!' said Elias, 'why art thou sad? Dost think thy prayers are unheard and unanswered, that thy devotion is all in vain?'

"And the sick man replied: 'Ah! so often and with such tears I have called on Allah, I call Allah, but never do I hear His 'Here am I.'

"And Elias left the sick man; but God said to Elias: 'Go to the tempted one; lift him up from his despair and unbelief.

"'Tell him that his very longing is its own fulfilment, that his very prayer, "Come, Allah," is Allah's answer, Here am I.'

"Yes, every good aspiration is an angel straight from God. Say from the heart, 'O! my Father,' and that very utterance is the Father's reply, 'Here, my child.'"

But for a fulness of description as to the gifts of the Spirit, and the way in which they are to be obtained, and the duty inculcated upon every one of obtaining them, read the words of the apostle Paul, which I cannot forbear to transcribe here, for if they are true, they contain a light by which all spiritual phenomena may be read.

"Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed, and that no man can say that Jesus is

the Lord but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit." "The manifestation of the Spirit is given to every man to profit withal. For to one is given, by the Spirit, the word of wisdom; to another, the word of knowledge, by the same Spirit; to another, faith, by the same Spirit; to another, the gifts of healing, by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues." "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? But covet earnestly the best gifts, and yet show I unto you a more excellent way." This more excellent way is what these gifts should lead to—charity, the literal meaning of which word is love. "And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." "Charity never faileth, but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." "Follow after charity, and desire spiritual gifts, but rather that ye may prophecy; for he that speaketh in an unknown

tongue, speaketh not under men, but unto God, for no man understandeth him. Howbeit in the spirit he speaketh mysteries ; but he that prophesieth, speaketh unto men to edification, and exhortation, and comfort." "I would that ye all spake with tongues, but rather that ye prophesy." "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel, to the edifying of the church." "What is it then, I will pray with the spirit, and I will pray with the understanding also ; I will sing with the spirit, and I will sing with the understanding also." "In the law it is written, ' With other tongues and other lips will I speak unto this people, and yet for all that they will not hear me, saith the Lord ;' wherefore, tongues are for a sign, not to them that believe, but to them that believe not ; but prophesying serveth not for them that believe not, but for them that believe." "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, and thus are the secrets of the heart made manifest, and so, falling down on his face, he will worship God, and report that God is in you of a truth." "Let the prophets speak, two or three, and let the other judge." "For ye may all prophesy, one by one." "And the spirits of the prophets, are subject to the prophets." "And if any man thinks himself to be a prophet, or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord." "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues."

"Notwithstanding, in this rejoice not that the spirits are subject to you, but rather rejoice because your names are written in heaven." Then again is given us the command, "Quench not the Spirit. Despise not prophesying;" and also the way in which we are to "try the spirits." "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

In these passages are seen the grand difference between the old and new dispensations, between the state of the world to which the old law was given, and that to which the new was the revelation. To the Jews it had been forbidden to hold all sorts of spiritual communication, which, however it might have existed in its purer form in an elder day, they had reduced to mere divination, and necromancy, and witchcraft, and they sold such low gifts as they had for money; but to those of the new dispensation, to whom the knowledge of immortality and higher life was brought by the Gospel, a command was also given to renew their souls by what was impossible in the darker time of the Jewish law.

Here, then, we have not only gifts promised to us if we will ask for them, but we are told in express words of the ministering of spirits and angels, and how we

are to try them "if they be of God;" and if the words have any meaning for us, we need be under no difficulty and under no too great danger in obeying the divine commands. It may be said that in doing so we run into danger of being deceived as to the nature and origin of the gifts that are accorded to us, and of our being associated with evil as well as with good spirits; but this responsibility we cannot shrink from. It is no more than the responsibility which every man avows himself to be under daily in each one of his thoughts and acts, and he has divine rules for his guidance in this addition to his responsibilities, no less than under all his others. The responsibility may be greater in degree, because the gift is greater; but if it be pursued in love, and prayer, and praise, a higher and ever-progressing association will be formed, and man will rise in humbleness to the level of his gifts, and be able to make them ever the vantage-ground to new and greater victories of the spirit. If we had not the rules to go by, I can see the great danger there would be, and how false Christs would come and try to deceive any who gave them free access to his heart, until, like the "possessed" of old, devils would enter in and dwell there; but at the same time that the command was given, the rules were given also, which should put this upon the same level as all man's other duties and responsibilities. In our particular case, in the moving of the hand in drawing and writing, which I conceive to be one of the gifts open to all



from the spirit-world, we have found that the power to form the divine symbol of the cross has been a sufficient indication; so that if the hand could not first make the cross, nothing more has been permitted; and frequently in my own case have I seen the hand trying to cross the line, but without the power of doing it. I do not know that this can be a rule for all, or that it be a sufficient rule for us; but with all our watchfulness, we should arm ourselves to judge at all points, lest we be deceived.

If you would inquire as to whether these gifts are alone, and standing quite by themselves at this day, I would refer you to the wonderful facts in what is called mesmerism and mesmeric clairvoyance, which are but the index-finger and the messenger sent before this power, to show us the gifts of interior perception or discerning of spirits, and the way in which the spirit can roam at will into its spirit-world.

I intend to give some instances of the power of this mesmeric clairvoyance at the end of the book, as they appear to illustrate this subject of gifts; but they are not the only evidences. There are at this day, and living in the midst of us, many who have some of these gifts. Some I know who have the gift of speaking as the spirit willeth, and "who take no thought in that hour what they shall speak"—who have the gift of speaking with spirit-knowledge on the highest subjects, and of throwing a light on them at present unseen by the world; of others who have the gift of

discerning spirits, and of second-sight, and to such an extent that if the faculty be withdrawn for a time they rub their eyes to see that they are not blind; and of others through whose pens are given revelations of the meanings of the Word. These are the beginnings of the gifts that shall be acquired, and which want cultivating as much as, nay more than, the ordinary gifts of God to man. They are, however, but the fulfilment of the Word of God, and therefore are to be looked for and to be received as such, and not to be scoffed at as strangers to our day and time. Surely if such gifts were ever wanted it is now, when knowledge is puffed up, and seeking to be great itself without God. Surely if ever was the time for gifts it is now, when man is yearning for the Spirit, and finds it not amongst those who should lead him. At the darkest hour the dawn of the daylight comes, and it shall never be so surely looked for as when it is most required. Philosophy has done its worst, and it has had its day; let it now make way for something better, and which can have a brighter and a longer day.

I look upon it that these "gifts" are now being pressed upon man's acceptance almost whether he will or no, because there is so great need of them to soften his heart, and to be the angels or messengers of the new spirit-life which, if the Bible be true, is yet to enlighten the world. They come to testify to men concerning the fact of a real spirit-world, and to give them a higher and a truer life by opening their eyes

to what is around them, and to the influences by which they are guided. Is it not better for man to know how his mind is guided and guarded, in order that he may assist and resist, as occasion comes, than to be the unconscious prey, as we may say, of contending influences? By the want of these gifts, and by the causes which have led to their comparative absence from man, a state of things has arrived at this day in regard to these holy truths somewhat similar to that which was expressed by our Lord when Hosannahs were shouted before him as he rode into Jerusalem. "If these should hold their peace the very stones would cry out," and the stones are now crying out to us, because we his disciples have shouted no Hosannahs before Him to welcome Him to His chosen home in our hearts. The mandrake, or love-flower, shrieks when it is pulled out of the ground, and shall man be less alive than the plant and the very stones, when the Lord is seeking to raise him from the earth to heaven?

And there is progression in the mode, too, of the utterance of these gifts, for they come not, by the Lord's mercy, to us as miracles even, but He has enabled us to receive and perceive them, as all in divine order and with an analogy in the laws of His creation, so that we are not at this day to be led, as were the Jews, by the forcible projection of miraculous power, but rather by the gentle breathings of His Spirit drawing us on to even more wonderful developments by the operation and unfolding of His spirit laws.

By these hand-movings, spirit-speaking, and clair-voyant trances may be read in part the modes by which the gospels and their enlightenments were given. They are the light by which we may see the working of the Spirit in the apostles and disciples of our Lord, and their symbolic developments are all touched by the prophetic breathing of the spirit-life. How can we say, then, that these drawings do not represent, in the only way possible to us, the very flowers and houses and temples of the spirit-world, similar in kind to what were seen of old, and that they are not the very existences seen by the spirit-vision of our dear boy, and through spirits communicated to us for our knowledge and our love? If this be so, are their forms any longer meagre and purposeless? Nay, do they not give us new light and life, and open out to us a new world of holy thoughts and teachings? Can it be bad for us to have such a belief? nay, does it not belong to the better, and is it not "a gift" to be cultivated as all the other gifts of God? May they not be the lowest step of the ladder which Jacob saw in his dream, and upon which the angels of God were ascending and descending, forming thus the conjunction between man and heaven?"

It is only a few years ago that the northern world was startled by the evidence of one of these gifts—that of speaking, and which took the name in Sweden of "the preaching epidemic." It was in 1842 that in the province of Skara the bishop of that diocese, in a

published letter addressed to the Archbishop of Upsala, tells him of numbers of the peasant class who effected much moral good by their eloquent harangues, preaching some of them with their eyes open and some in trance, in a state of perfect insensibility to outward impressions, and opening to their hearers the Word of God. I myself have seen many such instances of speaking in both states, in the cases of both gentlemen and ladies, of the year 1864, to whom it has come not as an epidemic, but has been recognized as a gift, and one that I believe is open to all.

Do you believe that the Lord answers the prayer of faith and love, and that He provides for those who trust in Him? That there is at this day what is scoffed at by some—the “Bank of Faith,” and would you place your soul in that bank? I somewhat doubt it. For myself, to my shame, I have not dared it.

And yet there are some who have not feared to trust the Lord in his continual providence over his creatures and who have carried out His words in a very literal way. I have not heard that such have ever found them fail—“Trust in the Lord, ye men, his creatures, and the offspring of his love.” Huntingdon was an instance of this trust, and there is living now to-day, at Bristol, another, and a more remarkable man, “Brother George Müller,” who by the same trust has supported himself in the ministry in England for the last thirty years. His

short history is this:—He began by getting married to one who was a helpmate meet for such a man, and about three weeks after their marriage he, with her consent, gave up his stipend as minister, depending only upon what was put into a box in the chapel for their use. They distributed amongst the needy all their little fortune, bringing in about £100 a year, and they then went to Bristol to found an orphan-house. He tells, after four years' trial, that "the Lord greatly honoured this little sacrifice, and gave them in return not only as much as they had given up, but much more. During the first year, He sent me about £130, the second year £151 18s. 8d., the third year £195 3s., the fourth year £267 15s. 8d.,—at the end of each year all is gone, the excess having been always given to the poor." In 1835 he wishes to establish the orphan-house, and on opening the Scripture he finds these words—"Open thy mouth wide and I will fill it," and he prays to the Lord for premises, a thousand pounds, and suitable persons to take care of the children. At a public meeting held soon after, there was no collection, no money asked for, and only ten shillings were given. He has never asked for anything, nor allowed it to be asked for by others, but donations came in, and these are a few of them in the order of their coming:—"Odd shillings, pence, basins, mugs, four knives and five forks, a blanket, fifty pounds, twenty-nine yards of print, one plate, six teaspoons, a pillow-case, one sovereign, fifty-five yards of sheeting, six pots

of blacking, a hundred pounds, a ton of coals, premises worth two or three thousand pounds, six little shirts, fifty-five thimbles." In this way the orphan-house was opened for thirty girls, and not long after by the same trustful means he organized one for boys. Sometimes the pressure for bread and other necessities for the daily support is intense, but if money has not been sent to pay for it, nothing is allowed to be taken in. Everything must be paid for as it arrives, and not even weekly bills are allowed; but still the Lord has provided means, and increase, too; and what think you! that now additions have been made till above 1000 children are there, and there have been furnished to this trustful man hundreds of thousands of pounds for his orphans. Truly, this is one of the men of whom it is said they are "worthy of their hire," and who need "provide neither gold nor silver, and no scrip for their journey."

But there are other gifts of the Spirit by which we may as plainly see the finger of God and His ever-working care—His providence over us. Cannot every one of us, in looking back through the vista of the past, see how each has been guided and overruled in every action of our lives, so that everything has come to form part of the circle which we recognize as our life? Even the bad in us has been permitted to our evil loves, and made to form a part of it for our warning, or for that of others; and in tracing back our lives, the finger of God is clearly seen in all our goings

out and comings in. Like the fulfilment of prophecy, this is not recognized at the time of its being acted, or man would lose his freedom of will, and his choice which is preserved to him; and so, from the history of individuals to that of nations, all is divinely watched over and guided according to the best possible of the state of men. There is no blunder in the past, neither will there be any in the future: but man is ever made the best of, that may be, for the progression of the race and the progress of the spirit-life.

In the "Life of Sir Charles James Napier" is an anecdote, told in his own strong words, which illustrates this in a remarkable way. Every man's life would supply him with thousands of instances—indeed it is made up of such; but here is one of the "great captain." Napier has successfully conquered and taken prisoners the robber chiefs in Scinde, and he thus records his feelings:—"In my heart I swore, when in Greece, to put down banditti there, if God permitted, and in Scinde I repeated that oath. The Spirit of God refused permission in Greece, here he has permitted it; and, as if some outward power moved events, all my minutest projects have come to pass, errors, neglects, and sound calculations, all have turned out right in the end. Can I then feel proud of my ability? No; it is a power unseen, though to me evident, that has guided me. When I have condemned myself for going to the left instead of to the right, it has suddenly answered me that the left was the way to go. Have I



not a right, then, to say the unseen power is evident? I have been guided either by the good spirit or the bad. Yet why say the bad? No, no; a forecast of events comes over me—a thousand thoughts collect, and bring conviction in an unaccountable manner. Lo! an example. Some days ago a conviction came to me that the robbers would go to Trukkee [this was the place in which he ultimately captured them.] It was not reason; there were as many reasons against as for; but a sort of spirit told me so. On the 28th of February my mind was engrossed with my intended movement northwards, which was ordered for the 1st of March. While ruminating, a man came hastily to say my convoy was attacked. My thoughts were then intent on how to force the enemy to my purpose in the north, whether by skill or by riding upon them, but suddenly a voice seemed to repeat, 'Trukkee, Trukkee!' It had done so before. They cannot be so mad as to go there, I internally repeated. 'They are,' replied the spirit. What else but a spirit could it be? I walked about irresolutely. 'Beware! Beware!' said the warning voice, and suddenly, ere my thoughts could settle, I called out almost involuntarily, 'Bring my horse;' and in ten minutes we were cantering towards the scene of combat. My staff attacked the retiring enemy; 'Trukkee,' said my guide, 'The game is mine,' echoed the internal voice. My heart was wroth with McMurdo for pursuing the robbers like a recruit; I thought he had done me mischief, yet still the voice

whispered, 'The game is yours.' It was not my mind that spoke: I am a child in the hands of God."

It was most noticeable during the late horrible rebellion in India, not only that we were to see what the fierce devilry of the human mind was capable of in these days of civilization without the spirit of religion, but how the Spirit of the Lord—one of his greatest gifts to man—could support the helpless victims of the fiends, whilst facing the greatest agonies of the flesh, and even worse than "the King of Terrors," who was truly their only dearest friend. See how the letters of all classes and of both sexes are full of this, and what noble spirit-life these trials have given birth to; so that, if even India were lost to us, something far better than an earthly kingdom has been given in exchange—the visible finger of His providence for our example and our love. All the shortcomings of some at the beginning, and which have called down such painful obloquy upon them in having, by their irresolution, allowed the first buddings of the mutiny to go on into their hellish developments, have since been seen to have been the only causes of the success which has subsequently attended the inspired valour of our brave English warriors. Thus overruled by Providence were the errors of men, for the higher good of the Christian rule amongst the nations of the East; and thus only has this impotent mutiny been divinely permitted for our teaching, and for the final subjugating of the nations to the gentle yoke of Christian love. I

will not deny myself the pleasure of writing here, what can be out of place nowhere in the world's humanity, the short history of a young martyr, whom no father would not willingly have yielded to his God. He spoke some words which, in God's providence, shall not soon die nor lose their gentle force,—“Oh, my friend, come what may, do not deny the Lord Jesus!”

“When the wretched 6th Regiment mutinied at Allahabad and murdered their officers, an ensign, only sixteen years of age, who was left for dead among the rest, escaped in the darkness to a neighbouring ravine; here he found a stream, the waters of which sustained his life for four days and nights. Although desperately wounded he contrived to raise himself into a tree during the night for protection from wild beasts. Poor boy! he had a high commission to fulfil before death released him from his sufferings. On the fifth day he was discovered, and dragged by the brutal Sepoys before one of their leaders to have the little life left in him extinguished. There he found another prisoner, a Christian catechist, formerly a Mohammedan, whom the Sepoys were endeavouring to torment and terrify into a recantation. The firmness of the native was giving way as he knelt amid his persecutors, with no human sympathy to support him. The boy-officer, after anxiously watching him for a short time, cried out, ‘Oh, my friend, come what may, do not deny the Lord Jesus!’ Just at this moment the alarm of a sudden attack by the gallant Colonel Neile

with his Madras Fusileers caused the instant flight of the murderous fanatics. The catechist's life was saved. He turned to bless the boy whose faith had strengthened his faltering spirit. But the young martyr had passed beyond all reach of human cruelty. He had entered into rest."

This boy's name was Arthur Marcus Hill Cheek; and let us tell of him, and of the holy gift of God to him, to all who feel "weary and are heavy laden."

## CHAPTER VIII.

## CLAIRVOYANCE.

"I was in the city of Joppa praying, and in a trance I saw a vision."

THE speakings, the drawings, and the writings, are not the only known modern ways of arriving at the knowledge of the great spirit-world. No doubt all the faculties of man may be sublimated, so that they may give us glimpses of its working in us. And as it is my concern to give the reader what has come within my ken, I must here introduce some descriptions which were written down as they were spoken by a lady, not known to us at the time, nor were we known to her. She has for some years been the subject of mesmeric trances, and during the deepest sleep or trance has a clear-seeing power, and also the power of describing, whilst in this sleep, what passes before her interior perceptions: and what follows has been written down by a quick pen from her lips, as it was uttered. It is well that this should be borne in mind in reading what she spoke, because we are in no sense responsible, nor is

she, for it, any more than if I were to write down the words uttered by any one who talks in his sleep. I do not, however, in the least disavow, but on the contrary I affirm my entire belief, that all she spoke she saw and heard in this wonderful interior state; and that it was most real to her, was evident from her sweet smiles, and the beautiful speaking of her face. On only one of the occasions when these visions were given was I present; and the others were only sent to us as likely to interest us, about our dear boy's state so newly put on. She had never seen him in this world, but afterwards recognized him by a photographic portrait which was shown to her. Soon after ceasing to speak, she awoke, and then knew nothing of what she had spoken; but she told me that sometimes a dim perception of it came to her after two or three days.

But do not the visions themselves consist with all that has been written of the spirit-world, and give us a light there is no reason within us to reject? They appear to us to belong to the old Socratic rule of "the better," the clearer, the more beautiful, and the truer, and to take us at once to a kinder place than the cold grave.

*August 26, 1856.*

"I can see him, but shall not be able to speak with him just now. He is with two angel guides. They are instructing him that he has passed from the earth

into the spiritual world. He cannot understand his passing away from the earth, because the guides are so like his father and mother—as nearly like them as can be.” (A pause.) “I asked this angel who was near me, how he appeared when he first came into the world of spirits. He said, as if he had a pain in his neck, where he held his hand. He looks very well now, and I think will progress rapidly. The angels are so like the family, that he thought they were his parents.”

*September 4, 1856.*

“The little boy is here; he says he has been waiting seven minutes for us. He has brought a rose for his mother, a jessamine for his father, and two little daisies for Florence; and a piece of paper, a letter, for his mother. I found it inside the rose:—

“‘My own dear mother,—I find I have passed from the external world to one more real and substantial. I am very happy, and I will try to be good. The angels are very kind, and take every care of me. I have not seen heaven, but am promised to see some part of it when I have learnt more. The last new dress the angels brought me was a tunic of velvet and gold.’

“He has stopped from reading the paper, taken it out of my hand, and said I was not to read more. The dress means desire to improve. He says he thought I could not read it; but I can read it from

the correspondence of the jessamine to the Father. It is faithfulness. He will be his father's guide. The last words of the paper were—

“ ‘I have been called from earth, that I might lead my parents to heaven.’

“He is gone.

“The angel guide, who has been with us, says he has been waiting so anxiously to send this message to his parents. He has tried so many mediums to communicate with them.”

*September 16, 1856.*

“Here is the little boy. He is with two children. He cannot speak to me. He has given me a paper again.

“ ‘My love to my parents, and tell them I have work to do. Two little children came to me yesterday, that I might teach them. I must be very good, and learn a great deal, or they will go away for a better teacher.’

“He's gone. He took the hands of these two little ones so carefully; one on each side, a boy and a girl. The angels say it is the best way to teach him. To himself he appears very busy; but in reality he's doing nothing but instructing himself.”

*September 29.*

“The guides are here; we came to see him. He's not here, but we have to go to him. We are now



with him. There are two angels here instructing him; the two children are away. He has the Word, but it is divided into four parts: the first part pictorial, the second statuary, the third water, the fourth life, or small living substances. He is receiving instruction, that he may teach the children. He looks very well, better than I've ever seen him. His hair is turning white, rather flaxen. His dress is a white tunic, with a silver border; it represents the reception of Truth from Innocence. The room is beautifully arrayed. From one side you see a corn-field—it is called the life-side; it is the east from which you see that view. On the west you see the sea with ships. On the north bright moonlight and mountains; on the south a beautiful flower-garden, with sunset in the distance. In the centre of the room there are two globes; it is the Word divided into two parts, as globes here. There's a beautiful white light by which I know it to be the Word, and you see the names of the external books in our Word written upon the globes, as if they were countries. But when standing side by side in the distance, you see a grand human form in the globes together. He came away from the angels to speak. He sends his love to his friends; cannot stay to send a longer message."

*November 7.*

"He is here. He has grown very much, and is quite altered in appearance. He is much taller, and

looks very handsome. His hair is quite light. He has on a purple dress. You can see it is he; though he is so altered to look at, you can see the old face. He is in a class now. He has only one child to teach. He is learning the correspondence of heavenly societies. The angels take the class through the societies once every twelve days, counting in our days. They are with that society as long as they can remain, to see how they live. He was through one yesterday—it corresponded to Time and Order combined. He cannot remember all that was done. When they arrived there in the morning, two angels met them at the gate of a city. There were twelve boys. They divided, and each angel took six of them. They washed their hands and their feet, and changed their garments, before going into the house. They then had to read a verse from the Word each, and as they read, each verse took a different form; some became flowers, some fruit, some precious stones. His was a small ring. In the stone of this ring they can read all the instruction required till they go the next excursion. They then passed into more interior states, which he cannot remember. They would then be seeing the more internal life. He sends his love to his parents and brothers, and tells them he is very happy. The angels say that when he is fit he will be near one of his brothers as a guide. He is very anxious to do something for those he has left in the world. This is for his parents:—

“The Lord is goodness itself, and truth itself, and doth lead His children through paths they have not known. Jehovah will pour His spirit into His people, and will guide them by the stream of truth. He will bless and protect His people through all generations.’

“It is part of the lesson he learned yesterday, more interior than he could have received from this place. He looks about sixteen.”

*December 15th, 1856.*

“My guides are with me. They will lead me to him. We have passed through a park filled with deer and sheep; it is beautifully green, like spring, representing his state. I can see him; he is alone. He has been withdrawn from his companions, because the angels knew we were wishing to see him. He has the New Testament open on the table: there is a footstool near; he has been repeating the ‘Lord’s prayer.’ He can see you: he saw his mamma for a moment, and said—‘My own darling mamma.’ He tried to touch her: he can see his baby-brother sometimes, whose state of innocence is such, that his internal can be withdrawn for a time, and be only seen by angels. He has made a little ship by himself; the parts in the ship generally made of iron are of silver, and the ropes plaited, and the sails of blue silk; it represents doctrine, its being of silver represents truth. There is a letter:—

“‘My own dear Mamma,—I often long to sit beside

you and kiss your soft cheek, but your boy is very happy, and sometimes the angels take me down, as it were, a long ladder (a real journey, representing the descent from a spiritual to a natural state, and there he can be present with the spiritual part of his mother); the angels are very kind, and I have everything I wish for at once. I have a little new Bible, brought to me by a bright spirit, which I read every morning and evening. It is more wonderful than your Bibles, because it has two or three meanings.'

"He looks very well; he has a purple dress and a girdle round the waist. He is always desirous of making something; the most beautiful thing he has made is a lamb, carved out of a living tree. The angels helped him to cut the wood, and he carved it. The spiritual life of a tree cannot die. This lamb appears to breathe, it is so beautifully carved; the wool is so soft, like spun glass. It means, 'Innocence of wisdom is the great gift our heavenly Father bestows on all mankind; but mankind must fight against evil, overcome temptation, and love Jehovah his Maker.'

"I can read some writing—

"'Write thy thoughts in a book, and they shall be wisdom to thy old age. Pray to the Lord every morning, and a blessing will be with you.'

"Question—Can we have a little prayer given us for children?

"The Lord's Prayer is the prayer of the heavens,

because framed by the Lord himself, and no other prayer has an internal meaning; it appears different in every society of the heavens. He told me he remembers two verses of a prayer he used to say with you, and he is now repeating it:—

“ ‘Jesus, tender Shepherd, hear me;  
Bless thy little lamb to-night;  
Through the darkness be thou near me;  
Watch my sleep ‘till morning light.

( “ ‘Every day thy hand hath led me,  
And I thank thee for thy care;  
Thou hast clothed me, warmed, and fed me;  
Listen to my evening prayer.’

“His removal is a great blessing; it was very hard to part with him, but it is one of the great mercies of Providence; it may be the means of regenerating a whole family of children. If we had not one object in the heavens on which to place our affections, we should forget to look there, and we must be drawn from the creature to the Creator. He is sometimes permitted to descend the ladder, to be with you when you are all together.

“Question—Does he grieve because he cannot be always with us?

“If it became a trouble, the Lord would introduce a society of spirits exactly corresponding to your state. The Lord has the same care for one little child as He has for the whole heavens. The same providence guides all His actions—He is going now—a golden

light came over him. I saw the angels forming round him, and the eleven companions."

*January 14, 1857.*

"I can go into his garden and see if there is any flower like it. Here is one something like it; but instead of one there are three. Here is a bowl of pure water. They are watered from above, not beneath; there are three together; the flower in full bloom corresponds to the life of man, natural, spiritual, and internal spiritual; the water in the centre corresponds to truth in the third degree, and is provided by the Lord for the natural equally with the others. You never see this flower twice alike; it is the life-flower of his garden. In the bowl of the flower he always finds his lesson of the day, which he has to learn. He could not tell how these lessons were brought, but they are provided by the Lord, who cares for little children as for all others. He is going with us to the guides to another part of the garden. He looks very well; his dress is a very deep blue. The scene is very grand. As we passed over two of the mountains, and stood on the third, twelve angels were blowing trumpets, so loud it was like thunder, but musical. I can only hear, as it dies away at the end, 'Rise, O man, and stand in thy place! Look to Jehovah and pass by, His servants. Enter His temple and bow before His throne. Cry aloud and spare not, for Jehovah is very mighty. Kneel to receive his blessings.' I could not

tell all the words that came, but these were the last I heard; they were like thunder, musical.

"We have left him, and are going a little way with the guides to meet him again. He is seated with three children. A star opened before us, and the light attracted us; and we were lifted up, as it were, from the mountain into the star, and we saw as if the heavens were opened—like a rainbow. It appeared at first as if it was raining very fast. The rain corresponds to divine truth descending from an interior heaven. The truth was not new, but as it were reflected. It was all known to the Lord. The mind has to be formed to receive the truth—not the truth for the mind. In this rainbow sphere were twelve companies of angels. The space is so immense. Each company with the word in a different form; and from above came the figure of a hand, with an eye in the centre of the hand, which represented Providence ruling the internal power in spheres. From the eye appeared to fall a tear, which immediately crystallized, and formed part of the word. I cannot understand it in the least as it fell. I can feel it, but it is impossible to find words to make you understand the least part. I can't find enough words. The eye represents Providence; the tear from that eye would be the first internal manifestation of redemption—the falling into the natural world. The tear would be sympathy, which would clothe itself to work, and ultimately become the child born into the world. The angels all

receive it differently, each society according to their own states. A cloud has come between us, and we are going back to the mountain. We cannot stay very long here. It is strange. I came back to him, and he said he had been trying for crystals in water, and he had found one exactly corresponding to the one I had just seen, but not so interior. I asked him what he saw in it, and he said, 'A little angel, and, in the hand of the angel, "I am your friend."' Though he was left here, he has been instructed all the time, as much as he could receive by the society he was in."

I need not say how unwilling I should be to pronounce so unsatisfactory a judgment upon these trances-visions as to call them "delusions." I should want to know what delusion means when used in such a sense. Certainly not that a real vision was not presented to the mind of the seer; and if it were a real vision, it must be judged by the revelation it contains. When judged in this way, do we not find a consistence and a beauty in the descriptions? and do they not appear to have an intelligence and a prophetic air breathing through them, as if they were the reflex of what is seen, as in a glass, and either more or less darkly, according to our several modes of viewing them? That the lady was under no delusion, nor insane, nor anything else that is bad, I can personally vouch as to one of them; but it is the fashion of the day, I know, to



attribute all spirit-phenomena to some form of insanity, whereas the unsoundness consists only in the disbelief of them. Socrates, we believe, has maintained a reputation for sanity for 2,200 years; but a learned Frenchman has recently published an elaborate work proving that he was mad, and that if he were alive at this day, he ought to be placed in a lunatic asylum. And why think you? This stern rebuker of vice and uncompromising enemy of injustice—this living reproach to impurity and terrible enemy to the darkening of counsel by words without knowledge—was himself sometimes the subject of a species of trance or interior state; and he was, moreover, attended constantly by what has been known as his familiar or guiding spirit, and he had the persuasion of a special religious mission, which he says was “enjoined him by the Deity, by oracles, by dreams, and by every mode by which any other divine decree has ever enjoined anything to man to do.” Elsewhere he speaks of being “moved by a certain divine and spiritual influence, which began with me from childhood, being a kind of voice, which, when present, always diverts me from what I am about to do, but never urges me on. M. Lélut considers the “actual insanity” of Socrates to have commenced at the siege of Potidæa, in which he took a part, and where he had a trance or a state of abstraction, an account of which is given by Alcibiades in the “Banquet,” as follows:—

"While he was thinking of some question he stood from the dawn investigating it. Mid-day came, and some persons perceived him, and, wondering, said that Socrates had been standing from the morning, thinking upon something. At length some Ionian soldiers, when it was evening, brought out their ground litters, and partly slept in the cold, and partly kept watch whether he would stand there all night; and he did stand until the dawn appeared and the sun rose, after which he departed, having first offered a prayer to the sun." Another time Socrates says:—"These things, be assured, I hear, as the votaries of Cybele seem to hear the flutes, and the sound of these words booms in my ear, and makes me incapable of hearing anything else." He alludes also to a mesmeric power he had, in a conversation with one of his disciples, who tells him that when in the same room with him, and with his eyes fixed on him, he advanced most rapidly in knowledge, but "most especially if I sat near you and touched you"—a case of true spirit-power.

Numberless instances might be given of the different manifestations of this interior consciousness and vision; but with such as M. Lélut they would only give additional grounds for the theory of insanity, by which "visions" are explained by the learned.

Justinus Kerner, in his introduction to "the Seeress of Prevorst," in that part called "Disclosures concerning the Inner Life of Man," speaks of the external life

as being in the dominion of the brain, whilst the inner life dwells in the region of the heart, within the sphere of sensitive life in the sympathetic and ganglionic system. That by virtue of this inner life man is bound up in an eternal connexion, from which this outer existence does only apparently release him. It is this secret, unseen, connexion with the spiritual and eternal which unites man with that world, and conducts him towards it. The more in the tumult of the world and the bustle of existence this inner life makes itself felt—the more the gentle voices within us drown the loud music of the world—the greater is our debt to the spirit that guides us. But if thou art carried away by the current of worldly life, seeking only what belongs to it, believe, dear reader, that an hour will one day come, and God grant it be not thy last! an hour of sorrow and of tears—an hour when thou shalt stand by the death-bed of thy beloved, or from the summit of earthly happiness be cast into the depths of repentance and of shame, deserted and alone—when thy inner life shall rise up before thee, embracing thee again within its sphere; that life which since thy childhood has been hidden from thee, of which thou hast only been visited by glimpses in thy dreams—dreams which thou knewest not to interpret. Beloved, to so many has this befallen! By the bedside of such an one I once stood, and with the death-rattle in his throat, he said to me, ‘I feel that this life has

passed from my brain to the epigastric region ; of my brain I have no more consciousness, I no longer feel my arms or my feet ; but I see unspeakable things—things which I never believed. There is another world,' and so saying he expired."

## CHAPTER IX.

## CONCLUSIONS AND TEACHINGS.

"And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh."

As to the facts I have described, I cannot let the world off the assertion that they are true, and if it finds them strange, I have done my best to shew their possibility, by bringing together analogies from old history, and from modern times. I have also given the result of my seven years close observation and experience of them, in my own house and with my own family. Certainly they are very persistent, and refuse to be put out by denials of their possibility, or as it is wittily put by Professor De Morgan, in a recent preface "What is to be done when the extinguishers themselves catch fire?" And I now know many of those once would-be extinguishers who now possess the power of writing and drawing themselves. I find traces too of its existence in all ages, and, to my mind, there is no subject which can throw so much light as this upon the questions of inspiration and revelation, and the mode in which prophetic utterances have been and may be still given through the soul.

For what is it towards which these facts lead us?

I may be mistaken, but it is at all events in a good direction, for they teach me that this world is not nearer to our bodies than God is to our souls, according as we make them temples wherein He can dwell, and that through our inner life we have access to them, just as through our outer sensations we have access to the world. If man were in a high and holy state, the absence of inspiration would be a miracle, instead of as now its presence being considered miraculous. "This inspiration is no miracle, but a regular mode of God's action on conscious spirit, as gravitation is on unconscious matter—it is not a rare condescension of God, but a universal uplifting of man." The vulgar idea of miracle is a great hindrance instead of a help, and it has been well observed that so long as inspiration is regarded as purely miraculous, good sense will lessen instances of it, as far as possible, for most thinking men feel more or less repugnance at believing in any violation on God's part of spiritual laws. There can be but one mode of inspiration, namely, the action of spirit upon the soul, and the investigation of this mode, or law, in which it operates, it is of the extremest consequence to investigate. But in the absence of knowledge of what inspiration is, and of its mode of action on the soul through the senses and faculties of man, not only the ancient instances of it have been entirely misconceived, but all modern instances have been rejected as impossible. This should not be so, because if it has ever been, it must have been through some ordinary and always existent chan-

nels of the soul, and to deny its possibility now, would be to make it to have been always impossible.

To me, I say the facts that have occurred under my eyes, for now many years, and which are the subject of this little book, have been, and are, fraught with deep instruction, as regards the possibility of action from that inner life whence all inspiration must come. In all the treatises which have been written on the soul and its action on the body, and in all that has been written on this vexed question of inspiration and its infallibility, I have met with nothing that would do for even the basis of a true science of pneumatology. That, indeed, is a science yet to be born, and the first step will be to rid one's mind entirely of modern opinion on the subject, and to endeavour to lay a foundation by gathering together all the despised facts, which are tossing about as waifs and strays on the surface of history. When gathered and laid together, in orderly series, it will be found that we have not, hitherto, been wise in rejecting them piecemeal, and that there is a cohesion and substantial verisimilitude in them, which will enable us to commence a new study, with some chance of progress towards a system.

No fact in nature is more assured to me than this, that there is a deep in man, which under conditions of acquiescence and faith, may be made a fountain for the bringing forth of intelligence which is not his own. That this proceeds from, or near to, that in-

most part of him, which is, from its nature and essence, in connection with the world of spirit, is, I think, equally sure, and, moreover, in the view of a true philosophy, is in the order of his being, and therefore probable. But if we consider that the spirit-world is the true world of causes, by which, and as its inefficient prototype, this material world is formed and sustained, and may, therefore, be truly said to exist only by virtue of spiritual laws, we reverse the ordinary conceptions of sceptical philosophy, and put it upon its defence, instead of allowing it to be the attacking party. What becomes of natural laws under this larger system, which substitutes one great trunk force of dynamics, dividing itself into so many branches, as are necessary for the varied operations of the natural world? Is this not better, and more likely to be true, than a system which makes an arbitrary division between natural laws and spiritual laws? My idea is that all laws are, in their inmost force, spiritual laws; and whilst I accept all nature's laws, and can see the beneficence of scientific search and research into them, I look further back for their cause, and find it in the spiritual world.

Natural science is ever tending to lessen the number of primary substances in matter, and there is a belief that, as science advances, they will even yet be greatly reduced. All is tending, though still remotely, to a unity of matter, and from the branches it is leading towards the trunk. In many parts of chemistry, and in dealing with what are called the



imponderables, we get almost to the verge of the spiritual, or what is rather a removal of the successive layers which the spiritual has, by its innate force, accreted upon itself of this material world. These laws, too, are never found to vary, though each atom of matter is always tending to change, and ready for decomposition. The spiritual has the advantage over matter, in being the only lasting and unchanging substantiality.

I have thought that the little facts I have brought forward, may help to an understanding of the bearing of spirit upon matter, and of the soul upon the outward man, and that, by analogy with the action of spiritual laws in forming material substances, so spiritual action is possible upon the soul, and, through that, upon the body. The soul has its own inherent forces and individuality, and, consequent responsibility, and it is by virtue of these, in its relations with the great world of causes, and with its Divine Father—so much higher than those of plants and minerals, which merely subsist by virtue of the unintelligent action of laws upon them—that it is immortal. The soul is a power and not a thing, and it has therefore a faculty by which it can make its sallies into the infinite spiritual, and bring back gleams of light; but what is necessary to enable it to do this? It must not take with it self-derived knowledge or conceit. It must not go there as a man of science, who knows all already. It must not take its scrip and baggage with it; but it must be filled with love and trusting faith, which are the gift of God,

that so it may be lifted up from earth, and enter through the ever-open portals of the spirit.

This is the grand problem of the inner life, and thus only to be solved, and this is how to reach the sources of inspiration which we are fitted to drink of and absorb. Here are the rivers of life, and the living waters of the Spirit. But each must drink his little fill, and all will not partake of the same branching river. As each one differs from all others, and no two men have ever been made alike, so this very difference will difference also the nature and quality and quantity of his inspiration. We see this in the books of the Old and New Testaments. The inspiration of Moses, of Samuel, of Isaiah, of Daniel, of Jeremiah, of Ezekiel, of the Evangelists, of Paul, of James, of Peter and John, differs in wide and sensible degrees. There are the major and the minor prophets, and the inspiration of each of them is different in portions, from that of other portions of his words. Through some of them inspiration comes in bad grammar.\* How vast is the difference between the magnificent, but querulous, poem of Job, and the grand thunderings of the prophet Isaiah. How, does not the Jeremiad differ from the inspiration of the Psalms, and the quiet narrative of Ezra from the mystic breathings of

\* "Then Peter filled with the Holy Ghost (or with the Holy Spirit), said unto them. . . . Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus."

Ezekiel, and the zealous burning of the Platonist Paul from the soul-breathing of the beloved disciple! If all were the same, why was not the canon closed with Moses, and he made to write the whole of the Old Testament and the New as well? and yet inspiration is one, as the body is one, though composed of many members, and thus it is that the New Gospel is not entirely new, but only the fulfilling of the Old, according to the uses of the time at which each was given. Each degree of their inspiration may be compared with the flowers, which do not all respond to the same amount of light and heat, or we should have all the beauties of the year blazoning in the earliest spring, instead of being so bountifully and happily discriminated through the year. Some require months of the holy influence of the sun to perfect their lives, whilst others fulfil their life by peering through the ice-bound ground of the early year.

It has been said that the capital vice of Protestantism has been to limit the power of private inspiration, and to make infallibility take so all-commanding a position in the only great recognized instance of inspiration. This error, in itself, has narrowed religious thought on the subject, and has prevented it from acknowledging the possibility of any inspiration, since the alleged closing of the canon of Scripture. However, the recent judgment of the Privy Council has made this now an open question in the Church, and only good

can come of its discussion. When once degrees of inspiration are admitted, it will be necessary for each to do, what should always be done before any saying should be received, and that is, to judge of its quality and true prophetic value, because only so can the soul get what will warm and enlighten it. Some one must first have received, through inspiration, the words, and found them good, and they must have been then approved by others as God's words, and so have become generally accepted; but as they were first accepted after examination and scrutiny, so, by the very genius of our nature, we are each not only entitled but bound to pass them in review in our own minds, according to our light. Suppose the Bible were first written to-day, how would it be received by the world? Would the whole of it be equally valued as infallible truth? Would not every word be examined and criticized? and could it be even pronounced to be holy, without going through such an ordeal? It is no answer to this to say that it has been done already by churches, and synods, and councils, for we have each the right and the high necessity to do it for ourselves, and it is, indeed, seen that now this right is being exercised, and will not be gainsaid.

The inquiry has everything to lose, and nothing to gain, by ignorance of the true principles of inspiration, and by putting it so high as that no analogies may be found elsewhere, or at any other period of the race. Were this so, some faculty or mental condition of man,

must, eighteen hundred years ago, have dropped out of the human organization, and this we are not willing to believe, but rather that by disuse and ignorance, and want of love and sympathy, it has been covered over, to be some day re-established, when the conditions and necessities of its first exercise are restored. In this way it has become difficult to recognize any of the loosely-observed and isolated instances of it, which have since occurred at intervals, and, in general, the poverty of the revelation which has come through it, and its phenomenal nature, have not induced the orthodox to respect it, whilst the sceptics have helped them to deny it altogether.

However, the involuntary moving of the hand in writing and drawing seems to have some deep bearing on the question of the mode in which prophecy and inspiration are possible, and it leads to the inquiry, on which, hitherto, there is entire ignorance, of the exact mode in which the prophets wrote, and how their divine revelations were born into the world. The modern visions and trance-speaking, in which last equally, words are supplied unconsciously to the speaker, illustrate the manner in which the apostles were bidden to take no thought what they should speak, for that it should be given them what they should say.

Revelation comes to the soul rather than to the eyes and ears, and it was thus that the soul of the prophet was filled and expanded to the measure of its new recep-

tions. The teaching of the apostles during the earliest time, must have been inspired by this illuminated mode, for the New Testament was not then written, and their Pentecostal conversions were the direct work of the inspiration that was thus poured through them. And if men could be inspired to speak, without taking thought, it is not difficult to recognize the hand moving, as similar to the tongue moving, which was promised and given to them in such abounding measure. Of course the written prophecies might in the main be received first by mental illumination or inspiration, and written in the ordinary way, but there is the very strongest and most powerful evidence in the Bible that, at all events, some of the most important facts in the history of the race were attended with the more phenomenal mode of communication, as if they were too great to be passed through the ordinary channels of revelation.

After the ten commandments had been spoken amidst the thunders and lightnings of Sinai, the words were written on tables of stone, "by the finger of God," without passing through the inspiration of any of His creatures, and again, after these tables had been broken by Moses, beneath the mount, they were again written upon the two new tables hewn by Moses. Then it was that the Tabernacle was to be made fitting for them, and that men were to be inspired in various ways for the special works and services required of them. The Tabernacle itself as a grand type of humanity was to be copied according to the most minute particulars,

"according to all that I shall shew thee, and the pattern of all the instruments thereof, even so shalt thou make it," and again, as to the candlesticks and the bowls, and the knops and their branches, and the lamps, and tongs, he was told, "and look that thou make them after their pattern, which was shewed thee [or which thou wast caused to see] in the mount." The workmen required were then inspired, and Bezaleel was "called by name," and we are told, "I have filled them with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass . . . . and in the hearts of all that are wise-hearted, I have put wisdom, that they may make all that I have commanded thee." The tabernacle, and the ark of the testimony, and the furniture of the tabernacle, were all to be according to the patterns which Moses was made to see on the holy mount of Sinai, and we are thus shewn conclusively how the inspiration was conveyed into his mind by types or drawings.

When at last the Temple itself was to be built, and which was to be so holy, that David, in the last great and solemn closing scene of his life, "assembled all the princes of Israel, the princes of the tribes, and the captains of the companies, and with the mighty men, and all the valiant men, unto Jerusalem. Then David the king stood up upon his feet, and said 'Hear me my brethren, and my people! as for me, I

had it in my heart to build an house for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building, but God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood, and of all my sons He hath chosen Solomon, my son, to sit upon the throne of the kingdom of the Lord, over Israel, and he said unto me, Solomon, thy son, he shall build my house, and my courts, for I have chosen him to be my son, and I will be his father. Take heed now, for the Lord hath chosen thee to build an house for the sanctuary; be strong, and do it. Then David gave to Solomon, his son, the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat, and *the pattern of all that he had by the Spirit*, (or of all that was with him by the Spirit,) of the courts of the house of the Lord, and of all the chambers round about, of the treasures of the house of God, and of the treasures of the dedicated things, also for the courses of the priests and of the Levites, and for all the work of the service in the house of the Lord. *All this, said David, the Lord made me understand in writing by His hand upon me, even all the works of this pattern.* And David said to Solomon, his son, Be strong, and of good courage, and do it, fear not nor be dismayed, for the Lord God, even my God, will be with thee, He will not



fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord. . . . And there shall be with thee for all manner of workmanship, every willing, skilful man, for any manner of service, also the princes and all the people shall be at thy commandment.' "

Here we are distinctly told of the pattern being inspired into David, the pattern of all that he had by the Spirit, and of which the only literal and understandable meaning is that it was drawn by him as the plan of the building, in some way greatly differing from that of ordinary drawing; and that as to the directions for the courses of the priests and levites, and for all the work of the served of the house of the Lord, "all this the Lord made me understand in writing by his hand upon me." Such an expression abounds with light as to the mode in which the communication was made to him, for he thereby negatives that he knew it previous to his seeing it, in his own writing, and in a similar way he speaks of all the works of this pattern which were given to him. It is remarkable in this connexion that the literal meaning of the word "consecration" is the "filling of the hand," and as a matter of experience, many who have felt this power of writing or drawing, have described it, as coming on with a filling of the arm and hand, and which is sometimes so marked as to produce a lightness which raises the hand. The act of consecration may be, therefore, an out-pouring of some spiritual force which

is attended by, and is explanatory of the same phenomenal mode, by which the drawing and writing are produced.

These passages, however, are brought forward, not for the purpose of drawing an analogy between the subjects of the inspiration, but only by the remarkable instances given to show the mode, or the faculty in man, which has always existed, and does of course still exist in him, however it may now be veiled and covered over, by which inspiration of different kinds can be as a fact received by him. We see that whilst some were inspired for the highest prophecy, others were inspired, or "filled with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, and to work in gold, and in silver, and in brass," and thus one source is predicated of all kinds and degrees of inspiration, leaving the differences to evidence themselves in the results produced. If this view were acknowledged at this day, we should not be questioning as we are, as to the difference between genius and inspiration, but we should call it all inspiration, and if we used the word genius at all, it would be by it to discriminate inspiration as to worldly and scientific truths, from those highest prophetic truths, to which alone inspiration has wrongly come to be confined.

Inspiration is universal. A modern expositor says well in illustrating this broader view of it.

"I turn to the lofty souls who, through breathing

numbers, or melodies, colors, marble, or words, have entranced the world, and I hear them declaring that in their higher creations they are overmastered by a power beyond their will. I turn to the reformers and the martyrs, and I hear them proclaim that the word they speak is not their own. I turn to the private experience of us all, and ask if we have not felt, whenever in our highest moments of thought, of duty, or of prayer, some great truth of principle, or energy, or peace has flushed into our reason, quickened our conscience, moved our will, filled our hearts—whether we have not always felt that it was no creation of our own, but rather something that has entered us, within us, and yet from above us?"

The recognition of such a faculty, and of such an origin of it, would enable us to imbibe a universality of spirit, which would see everything fashioning itself into one great altar, on which man might present his offspring to God, whilst for want of this recognition, man seems in the pride of his intelligence to be constantly attempting to create backwards from the natural to the spiritual, and by human reason to construct his God.

Such a view of inspiration, as I would wish to indicate, is not compatible with an *à priori* pronounced notion of infallibility, which the experience of the present modes of thought amongst some of our best theologians, not less than the decision of the Privy Council, have cut away from the church, but this will

be found a benefit and not a hurt for the Bible, which if it have to be judged from its intrinsic merits, can never be valued at less than it deserves from the world at large. The simple will still understand it in simplicity, and the wise in wisdom, and it will speak, as it has always done, to the inmost heart of man, from its meeting him in those spiritual depths of his nature, where it is his only guide and helper. It has not so much to fear from the attack of foes, as from the strained exigencies of ignorant friends, who are zealous for it above what is written, and who by putting forward claims which it does not warrant for itself, and which they cannot substantiate, drive into opposition those who are only wise enough to know that the others are wrong.

This I know, that whenever the great question of inspiration comes to be investigated in such wise as to give any hope of its being settled, the phenomena which I have brought forward here, and others which are connected with them, will throw more light upon it, than any others that can be produced in the discussion of it, and it is on this ground, and because I know that the facts I have stated are to be relied on, and will stand for ever, that I, with no unwillingness, assert their truth, and am content again to stand before the tribunal of my fellow-sinners to plead for their consideration.

THE END.







