

14.

# CHRIST

THE CORNER-STONE



# SPIRITUALISM

BY

J. M. PEEBLES, M.D.

*Author of Travels around the World; Seers of the Ages; Jesus—  
Myth, Man, or God; Spiritualism Defined and Defended;  
The Spiritual Teacher; The Spiritual Harp;  
The Lyceum Guide; The Year-Book  
of Spiritualism; Etc., Etc.*

George Robertson

MELBOURNE, SYDNEY, AND ADELAIDE

1877

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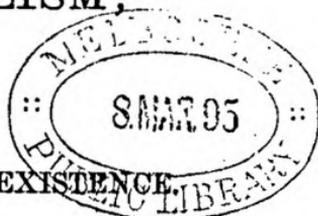
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SPIRITUALISM;

OR, THE



TALMUDIC PROOFS OF JESUS' EXISTENCE.

THE DISTINCTION BETWEEN JESUS AND CHRIST.

THE MORAL ESTIMATE THAT LEADING AMERICAN  
SPIRITUALISTS PUT UPON JESUS OF NAZARETH,

THE COMMANDS, MARVELS, AND SPIRITUAL GIFTS  
OF JESUS CHRIST.

THE PHILOSOPHY OF SALVATION THROUGH CHRIST.

THE BELIEF OF SPIRITUALISTS AND THE CHURCH  
OF THE FUTURE.

TO MY FRIEND,

Thomas W. Stanford,

A gentleman whom, to know, is to esteem; and who, having critically investigated the phenomena and weighed the divine principles of the spiritual philosophy, has had the courage to defend and the generosity to support it,—

*These Pages are Fraternally Dedicated,*

Hoping that, under the providence of God, and the ministration of His good angels, they may be instrumental in leading many to a knowledge of immortality and a practice of the better life.

J. M. PEEBLES.

MELBOURNE, VICTORIA,

*June, 1877.*

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“ Ring out the old, ring in the new,  
Ring happy bells across the snow ;  
The age is going, let it go,  
Ring out the false, ring in the new.

“ Ring out old shapes of foul disease,  
Ring out the narrowing lust of gold ;  
Ring out the thousand years of old,  
Ring in the thousand years of peace.

“ Ring in the valiant man and free,  
With larger heart and kindlier hand ;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.”

TENNYSON.

## JEWISH EVIDENCE OF JESUS' EXISTENCE.

INASMUCH as history warrants, why not willingly admit that Plato, the prince of philosophers, sat as a pupil at the feet of Egyptian priests ; that Socrates found in his dæmon guide a most effective helper in the time of need ; and that Jesus of Nazareth walked sorrowfully by the banks of the Jordan, and trustingly taught along the shores of the Sea of Galilee ?

Contemporary writers, it is true, made little or no mention of Jesus ; just as Homer made no mention of Solomon ; Theogones none of Pythagoras, and Brahminical historians none of the advent of Alexander the Great into Northern India. The extensive writings of Plato, Solon, Thales, Herodotus, Xenophon, and other distinguished Grecians, contain no account of, nor the least reference to, the Jews ; but that does not prove the non-existence of this people in classic times. Clarendon and John Milton were contemporaries, and yet Clarendon makes not the least mention of the man

and the poet who wrote *Paradise Lost*. The royal-souled are fated to non-recognition, or to feel the stings of envy from their fellows. Seers in all ages have been sad and tearful. Prophets never had where to lay their heads, nor did the proud and erudite deign to notice them! To this position, however, certain Hebrew writers form an honourable exception; for neither the rabbis nor the intelligent Jews of any country have been sufficiently silly, or fool-hardy, to deny the actual existence of Jesus of Nazareth. And why? Because they had access to the Talmud and other rabbinical writings, with their numerous references and unmistakable evidences, proving conclusively that the "Man Christ Jesus," as Paul terms him, lived, taught, and was crucified.

RABBI WISE, of Cincinnati, in referring to the Talmudic writings, says:—"The compilation of the Mishna, commenced by Hillel about 25 B.C., and continued by Rabbi Akiba in the first century, by his pupil, Rabbi Mair, about 140 A.C., was completed by Rabbi Judah, the friend and contemporary of Marcus Aurelius, 175 A.C. The larger work, embracing the Rabbinical literature of Palestine, called the Talmud of Jerusalem, was compiled at the end of the third century. . . . The New Testament, and the part of the Talmud to which we refer, are the products of the same age, the same country, and the same class of men, with the same merits and demerits. . . . Jesus had commenced his public career as a popular teacher in Galilee, and embraced the cause of the anti-priesthood and theocratic associates. Like John, he preached repentance and remission of sins, obedience to the Law, and opposition to priest, prince, and corruption, in order to restore in Israel the pure theocracy, the eternal kingdom of Heaven. He was too young to find acknowledgment or have many admirers. A few disciples of the lower class of people had congregated around him, who admired and loved him. . . . The death of John the Baptist naturally alarmed his disciples and compatriots, and Jesus, with his small band of followers, fled to the thinly-inhabited outskirts of the land, where he justly envied the birds for their nests, when the son of man had no home in this world. From and after this time Jesus was a fugitive. We meet him on the Jordan, then on the other side of the land in Phœnicia, then again in the northern mountains; but never more in the interior of Galilee. About this time Peter proclaimed Jesus the Messiah. There was always a Messianic mania among the Hebrew people. Accordingly the cry, 'The Messiah has come!' was to be the mighty signal, just before the Passover feast, to ignite the enthusiasm of the masses to support the Master, surprise and

confound the priests and the Roman officers, take possession of the temple, and proclaim the kingdom of heaven, before priests and Romans could recover from the surprise! The scheme was splendidly initiated; but the masses were powerless. The learned did not believe in the Messianic mania of the vulgar. But Caiaphas and the chief priests were alarmed by the theocratic and anti-priesthood demonstration; while the mere attempt to elevate the Jewish people, or proclaim any new idea, was sufficient at that time to rouse Pilate to bloody vengeance. Soon was the doom of Jesus sealed; for, after a few days, giving him scarcely time enough to expound his scheme of salvation, the Romans captured and crucified him, as thousands of Jews were crucified in those days, some by the same Pilate.\*

EMANUEL DEUTSCH, the distinguished Hebrew rabbi and Prussian scholar, informs us that "Hillel, under whose presidency Jesus was born, came originally from Babylon, in his thirst for knowledge. He became President of the Jerusalem School of Prophets about 30 B.C., and of his attainments, meekness, piety, and benevolence, the Talmudical writings are full. . . . The vital points of contact between the Talmud and the New Testament are more numerous," says he, "than divines seem to realize. Such terms as 'redemption,' 'baptism,' 'grace,' 'Son of Man,' 'Son of God,' 'kingdom of heaven,' were not, as we are apt to think, invented by Christianity, but were household words of Talmudic Judaism. That grand teaching, 'Do unto others as thou wouldst be done by,' is quoted by Hillel, the President of the Academy, at whose death Jesus was ten years of age, not as anything new, but as an old and well-known dictum that comprised the whole essence of the moral law. . . . It is the chief glory of Christianity to have carried these golden germs, hidden in the ancient schools, and among the silent communities of the learned, into the market of humanity."

RABBI GRAETZ, in his history of the Jews, writes thus of Jesus and his followers:—"The small number of 120 to 500 persons, who, after the death of Jesus, had been his only adherents, had formed itself into a Christian Congregation, seconded by the zeal of his principal disciples, especially Paul. The latter, who had introduced a fruitful as well as a practical idea, anxiously sought to win over the Gentiles to the Jewish Moral Law. . . . The whole order of the Essenes and the followers of John the Baptist seemed to have joined the disciples of Jesus during the bitter war with the Romans, and after the fall of the Temple." †

\* Rev. Dr. J. M. Wise, "Origin of Christianity," pp. 1, 5, 6.

† Dr. H. Graetz, History of the Jews, chap. v, pp 54, 55.

RABBI ALEA ROSENSPITZ, an eminent linguist, who, a few years since, ministered to the Congregation Ohabay Shalom, in Nashville, Tennessee, said to me and others—"We have in the Talmud not only the most positive proof of the existence of Jesus, the Galilean prophet, but it gives minute descriptions of him. These are by no means flattering. In my opinion, however, he was a great moralist and Pharisean teacher, acquainted with Babylonian wonder-working and Egyptian magic."

While travelling in Palestine a few years since, I visited the most learned of the rabbis then residing in Jerusalem, telling him frankly that I wished to know what the Talmud said of Jesus. He began unrolling musty scrolls, and to talk of the Mishna; the opinions of one hundred and thirty famous rabbis; the Jerusalem Talmud, and the commentaries upon it. When pointing to one of the sections of the *Neziken* of the Mishna, he said—"These chapters, or divisions, treating of the great Senate and House of Judgment, called the Sanhedrim, make frequent mention of Jesus of Nazareth; his hatred of the priesthood, his indifference to the law of Moses, his magical performances, denominated miracles, his stubborn waywardness, his social irregularities, such as were ascribed to Socrates and Alcibiades, his kingly ambition, and his repeated blasphemies. It was not the Jews so much as the Romans that secured His conviction and crucifixion."

These direct evidences from the Talmud and from living rabbis, with the well-known testimonies of Tacitus, Pliny, Suetonius, Hierocles, Valentius, Basilides, Marcion, writing in the first centuries; and even the opposition efforts of Celsus, Porphyry, and Julian—all writing touching the general fact of a real personage, give the most positive demonstrations of the existence of Jesus of Nazareth, the central figure of the four Gospels. Unlike many uncultured spiritualists, Gerald Massey, the poet and the scholar, said, in his Music Hall lecture, Boston, January 18th:—"The question of the real personal existence of the Man is settled for me by the references to Jesus in the Talmud, where we learn that he was with his teacher, Rabbi Joshua, in Egypt; and that he wrote a manuscript there which he brought into Palestine. This manuscript was well known to the rabbis, and I doubt not it contained the kernel of his teachings, fragments of which have floated down to us in the Gospels."

## WHAT THE NEW TESTAMENT SAYS OF JESUS.

“And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph’s son?”—*Luke* iv. 22.

“And Jesus himself began to be about thirty years of age, being, as was supposed, the son of Joseph, which was *the son* of Heli.”—*Luke* iii. 23.

“And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, . . . From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

“Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and of Simon? and are not his sisters here with us? And they were offended at him.

“But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

“And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

“And he marvelled because of their unbelief.”—*Mark* vi. 2, 3, 4, 5, 6.

“Hath not the Scripture said, That Jesus cometh of the seed of David, and out of the town of Bethlehem, where David was?”—*John* vii. 42.

“And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.”—*Matt.* xv. 22.

“For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham.”—*Heb.* ii. 16.

“Concerning his Son Jesus, which was made of the seed of David according to the flesh;

“And declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.”—*Rom.* i. 3, 4.

“Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel.”—*2 Tim.* ii. 8.

“And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.”—*Mark* i. 11.

“I do nothing of myself; but as my Father hath taught me, I speak these things.

“And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.”—*John* viii. 28.

“But now ye seek to kill me, a man that hath told you the truth, which I have heard of God.

Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God.”—*John* viii. 40, 42.

“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know.”—*Acts* ii. 22.

“Philip findeth Nathanael, and saith unto him, ‘We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.’”—*John* i. 45.

“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”—*John* xx. 17.

“And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

And he said unto him, Why callest thou me good? *there is none good but one, that is, God.*”—*Matt.* xix. 16, 17.

“Go, tell that fox, behold I do cures to-day, and to-morrow, and the third day I shall be perfected.”—*Luke* xiii. 33.

“It became him . . . in bringing many sons unto glory, to make the Captain of their Salvation perfect through suffering.”—*Heb.* ii. 10.

“Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation to all them that obey him.”—*Heb.* v. 8, 9.

“And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, my God, my God, why hast thou forsaken me?

“Some of them that stood there, when they heard *that*, said, This man calleth for Elias.”—*Matt.* xxvii. 46, 47.

“For *there is* one God, and one mediator between God and men, the man Christ Jesus.”—1 *Tim.* ii. 5.

WHAT THE MORE CANDID OF FREETHINKERS AND  
GREAT MEN GENERALLY, THINK OF JESUS  
OF NAZARETH.

THOMAS PAINE's testimony.—“ Nothing that is here said can apply, even with the most distant disrespect, to the moral character of Jesus Christ. He was a virtuous and amiable man. The morality that He preached and practised was of the most benevolent kind ; and, though similar systems of morality had been preached by Confucius, and by some of the Greek Philosophers many ages before, by the Quakers since, and by good men in all ages, it has not been exceeded by any. . . . Jesus Christ called man to the practice of moral virtues, and the belief of one God. The great trait in His character was philanthropy.”

ROUSSEAU's testimony.—“ I will confess that the majesty of the Scriptures strikes me with admiration, and the purity of the Gospel hath its influence on my heart. . . . What sublimity in Jesus' maxims ! What profound wisdom in his discourses ! What presence of mind, what subtlety, what truth in his replies ! How great the command of his passions ! Where is the man—where is the philosopher—who could so live and so die, without weakness and without ostentation ? When Plato described his imaginary good man, loaded with all the shame of guilt, yet meriting the highest rewards of virtue, he described exactly the character of Jesus Christ. The resemblance was so striking that all the fathers perceived it. . . . Indeed, the life of Jesus bears not the mark of fiction ; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. And the marks of truth are so striking in the Gospel, that the inventor would be a more astonishing character than the hero.”

LORD BOLINGBROKE's testimony.—“ No religion ever appeared in the world whose natural tendency was so much directed to promote the peace and happiness of mankind as the Christian. The Gospel of Christ is one continual lesson of the strictest morality, of justice, benevolence, and universal charity. Supposing Christianity to be a human invention, it is the most amiable and successful invention that ever was imposed on mankind for their good.”

DIDEROT's testimony.—“ I defy you all, or as many as are here, to prepare a tale so simple, and, at the same time, so sublime and so touching, as the tale of the passion and death of Jesus Christ ; which produces the same effect, which makes a sensation as strong and as

generally felt, and whose influence will be the same after so many centuries."

**BENJAMIN FRANKLIN'S** testimony.—“Here is my creed : I believe in one God, the creator of the universe. That he governs it by his providence. That he ought to be worshipped. That the most acceptable service we render to him is doing good to his other children. That the soul of man is immortal, and will be treated with justice, in another life, respecting its conduct in this. These I take to be the fundamental points in all sound religion; and I regard them, as you do, in whatever sect I meet them. As to Jesus of Nazareth, my opinion of whom you particularly desire, I think his system of morals and his religion, as he left them to us, the best the world ever saw, or is likely to see. But I apprehend it has received various corrupting changes; and I have, with most of the present Dissenters in England, some doubts as to his divinity, though it is a question I never dogmatize upon, having never studied it, and think it needless to busy myself with it now, when I expect soon an opportunity of knowing the truth with less trouble.”

**NAPOLEON'S** testimony.—“I know man, and I tell you, Bertrand, Christ was not a man. Everything about him astonishes me. His spirit overwhelms and confounds me. There is no comparison between him and any other being. He stands single and alone. Alexander, Cæsar, Charlemagne, and I, have founded empires; but upon what rests the creations of our genius? On force. Jesus alone founded his kingdom on love; and at this hour millions of men would die for him.”

**DR. D. F. STRAUSS'S** testimony.—“Jesus was accused of working his miracles by the aid of magic acquired in his youth. This charge was the most easily attached to the journey of his parents with him into Egypt—that native land of magic and secret wisdom; and thus we find it both in Celsus and in the Talmud. The former makes a Jew allege against Jesus, amongst other things, that he had entered into service for wages in Egypt; that he had there possessed himself of some magic arts, and on the strength of these had, on his return, vaunted himself as God. The Talmud gives him a member of the Jewish Sanhedrim as a teacher, makes him journey to Egypt with this companion, and bring magic charms from thence into Palestine.

“At the feasts in Jerusalem, not only foreign Jews, some of whom, as for example, the Alexandrian and Cyrenian Jews, had synagogues there (Acts vi. to ix.), but also devout heathens, were to be met with (John xii. 20), and that intercourse with these had some influence in

extending the intellectual horizon of Jesus and spiritualizing his opinions, has, as we have already intimated, all historical probability. But allow it true that Jesus owed far more to Alexandrianism and Essenism, and whatever schools and tendencies existed, than we, in our uncertainty, are in a condition to prove: still, for the reformation of a world, these elements were *all* too little, the leaven necessary for this he must obtain from the depths of his own mind and the divinity of his great soul."

MAX MULLER'S testimony.—"Christianity, like all other religions, has a history; the Christianity of the nineteenth century is not the Christianity of the Middle Ages; the Christianity of the Middle Ages is not that of the early councils; the Christianity of the early councils was not that of the Apostles, and *what has been said by Christ, that alone was well said*. But without a constant return to its fountain-head, every religion, even the most perfect, suffers from its contact with the world, as the purest air suffers from the mere fact of its being breathed."

SIR HUMPHREY DAVY has remarked:—"If I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness—creates new hopes when all earthly hopes vanish, and throws over the decay, the destruction, the distraction of existence—the most gorgeous of all lights; awakens life even in death, and from corruption and decay, calls up beauty and divinity. In Jesus Christ we see the teacher and exemplar, the resurrection and the life."

THOMAS CARLYLE'S testimony.—"Our highest Orpheus walked in Judea over one thousand eight hundred years ago. His sphere-melody, flowing in wild native tones, took captive the ravished souls of men; and being, of a truth, sphere-melody, still flows and sounds, though now with thousandfold accompaniments and rich symphonies, through all our hearts, and modulates and divinely leads them."

In selecting these, from thousands of similar authorities at our command, we confess to a pleasure in presenting them, because the well-weighed opinions of such philosophers and illustrious thinkers are infinitely more important, convincing, and trust-worthy, than the cheap lecture-babble of irreligious scoffers and illiterate iconoclasts.

THE ESTIMATE THAT SOME OF THE LEADING AND MORE CULTURED OF THE AMERICAN SPIRITUALISTS PUT UPON JESUS.

ROBERT DALE OWEN.—“Spiritualism is the complement of Christianity; spiritual phenomena are the witnesses of Christianity; all thoughtful observers, when convinced by these phenomena, will be Christians as soon as they make sharp distinction between the simple grandeur of Christ’s teachings, as given in the synoptical gospels, and the Augustinian version of Paul’s theology, as adopted in one form by the Church of Rome and in another endorsed by Calvin and Luther; a system associated with infallibility, and known, among Protestants and Romanists alike, as orthodoxy. I have sufficient evidence that these truths are gradually making their way. My friend Dr. Crowell’s well-timed work, ‘The Identity of Primitive Christianity and Modern Spiritualism,’ has aided in bringing about this result—and I do not doubt their ultimate prevalence.”

A. J. DAVIS.—“Jesus instituted laws and customs above the popular conceptions of his time and country. And the people crucified him for what they considered sedition and conspiracy against the Roman government. But time and intelligence have developed the falseness of this act, and made it manifest that Jesus was misapprehended and most ignobly treated. He was the model man, and a living example of what the race is destined to be.”

MARY F. DAVIS.—“Spiritualism is not the opposer, but the handmaid of pure Christianity. It adopts the essence of the sublime institution given to the world by Jesus and his disciples.”

CORA L. V. RICHMOND.—“Jesus, as a later messenger than Zoroaster or Buddah, has exercised a greater quickening and saving influence over all civilized nations than any other. He lived the spiritual life. When this life is attained, when the other side of the arch is reached, where sense leaves off, and the life of the Spirit begins, there the eyes are opened, and we have the sight of the Spirit, and we can see with it. And we can behold that broadcast, and, as with a flame of fire, angels are lighting the torches on many an ancient altar, and the Promethean fire kindles and burns as of old in the hearts of men, and the Sermon on the Mount is brought home to many hearts by angel messengers.”

JUDGE EDMONDS, distinguished alike for his legal ability and admiration of Jesus, writing of Professor Hare, says—“Dr. Hare has all his life long been an honest, sincere, and inveterate disbeliever in the

Christian religion. But late in life Spiritualism comes to him, and in a short time works in his mind the conviction of the existence of a God and his own immortality. . . . The last time I ever saw him, he told me that he was at length a full believer in the Revelations through Jesus—that, in fine, he was now a Christian, full in the faith—that but a few days before he had made a public proclamation of his belief at a meeting which he had addressed at Salem, Mass., and he read me a long article on that subject, which he had prepared for publication.”

ALLAN PUTNAM.—“The Child of Mary came into life pursuant to pre-arrangements made in spirit realms for his conception and training under spiritualized conditions. High, pure, and powerful spirits were his associates and helpers, while low spirits and spirit forces were subject to his will. . . . We can and do offer our prayers, put up our petitions, as the Apostles did in the name of Jesus Christ, deeming him the most wise and efficient helper Godward, and the most affluent dispenser of heavenly gifts of any created being within our knowledge.”

DR. S. B. BRITTAN.—“Jesus of Nazareth, whose humble life and death were more glorious to humanity than the conquests of a thousand heroes, was pre-eminent over all in devotion to his idea of the celestial life. Amid the noise of passion, and the jarring discords of the world, his soul was at peace. A spirit quickened by Divine fire; love that consumes the deepest resentment and forgiveness which co-existed with all human wrong, were conspicuous in the life of Jesus. When the world was faithless and disobedient, he stood alone—sublimely great—in his solemn trust and his immortal fidelity. That halcyon peace of the soul, that deathless love of humanity and Godlike forgiveness of offenders, were incarnate in the revelations of Jesus. The Church of the Future must be built on the same foundation as the Church of the Past. ‘Other foundation can no man lay,’ but it is certain that we require a new, and, in many respects, a different superstructure. We must have a church whose articles of faith shall be the moral precepts of Jesus—whose sacred books shall comprehend and unfold the discovered principles and the concentrated wisdom of all ages—whose ministers shall be employed to illustrate the philosophy of the Material and Spiritual Universe, and to instruct the people in the true science of life.”

DR. SAMUEL WATSON.—“Roman Catholicism and Protestantism, with their creeds as tests of fellowship, are wide departures from Primitive Christianity, as taught and exemplified in the life of Jesus

Christ. Truly was he the chief among ten thousand, one altogether lovely, and the brightness of the Father's glory. All should strive to be like Christ, exhibiting the principles of peace, purity, and forgiveness. In his practical life may be seen the ideal of the race, the 'Love of God and the Good Shepherd of the sheep.' And if his moral precepts were universally obeyed to-day, not only should we get a superior kind of spiritual manifestations, but the world itself would soon be transformed into an Eden, enabling angels to constantly walk and talk with mortals."

Possibly, it may be in place here to express, in part, my own conception of him who was styled the "Mediator between God and man." Referring, with pleasure, to Peter's definition, I see in "Jesus of Nazareth a man approved of God among you by miracles, wonders and signs that God did by him."—*Acts* ii. 22. In moral grandeur and the tender spirit of self-sacrifice, his character rose almost beyond comparison with the other great men of antiquity. He worshipped in spirit. He never lost sight of the spiritual world. God does not speak to him from without. He feels that God is in him. He needed no sound of thunder like Moses; no revealing tempest, like Job; nor familiar oracle, like Grecian sage. He so consciously lived in the presence of the Father, and was so continually overshadowed by the Christ, that he could truly say, "I and my Father are one." His pre-eminent greatness consisted in his fine harmonial organization; in a constant communion with angels; in the depth of his sweet spirituality; in the keenness of his moral perceptions; in the expansiveness and warmth of his Divine sympathies; in his sincerity of heart; in his soul-pervading spirit of obedience to the mandates of right; in his devoted consecration to the highest interests of humanity; and in his complete and perfect trust in God!

Cherishing these sublime conceptions of Jesus Christ, I can fervently exclaim, Behold "the Way, the Truth, the Life!" And, further, I can sincerely say, that I believe in salvation through Christ—that is, through the Christ-principle of purity, love, and truth,—believe in salvation, or soul-unfoldment through Christ, just as I believe in opening buds and green fields through the summer showers, and in fruits and waving harvests, through the golden sunshine! Christ, then, is the Sun of Righteousness and the Saviour of the World!

## WAS JESUS, OF THE GOSPELS, THE CHRIST?

“And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, ‘Whom say the people that I am?’

“They answered, saying, ‘John the Baptist; but some say Elias, and others say, one of the old prophets is risen again.’ ‘But whom say ye that I am?’ Peter answering, said, ‘The Christ of God.’

“And he straitly charged them, and commanded them to tell no man *that thing*.”—*Luke ix. 18, 21.*

The reason why Jesus so positively charged the disciples to tell no man that he was the Christ, was because he was *not* the Christ, but simply Jesus, the prophet of Galilee, and, as termed by the apostle, “our elder brother.” Christ, from *Kristos*, in the Greek; and this, from *Krio*, to anoint, signifies anointed, enlightened, divinely illumined. Remember, therefore, that Christ is a principle—an impersonal principle—and a *title*, rather than so much *avouirdupois* in the form of man.

The two words, Jesus and Christ, should never be confounded, or employed interchangeably. They are not synonyms. Jesus was not called Christ from his birth. But, on the contrary, the announcing angel said, “She shall bring forth a son, and thou shall call his name Jesus.” True, it is recorded in the first chapter of Matthew “that Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.” That is to say, this account, written after the baptism and the crucifixion, is equivalent to the declaration, Jesus, the son of Joseph and Mary, is *now*, in the writer’s time, called Christ. And, further, as the Nazarene was arraigned, convicted, and crucified, it would not only be appropriate, but legal, that his true name be put upon the Cross; and this was the superscription, “*Jesus of Nazareth, the King of the Jews.*”

Jesus, born of Mary, grew, hungered, ate, drank, slept; but Christ never. Jesus was circumcised; but Christ never. Jesus died upon Calvary; but Christ never. A principle cannot die!

John’s gospel contains the word Jesus, 233 times, and the term Christ, in various connections, only twenty-one times. The phrase “Jesus Christ” does not occur in Luke’s gospel; Paul, ever seeking to put his own stamp upon primitive Christianity, called Jesus of Nazareth, *Christ*, much oftener than did the Evangelists, who were personally with him.

Christ—meaning, the anointed, the baptized, the saving principle

of love and truth, was applied to Jesus as a Messianic title, after he received the out-pouring of the spirit ; or the divine baptism from the Christ-Heavens. The descent of the heavenly afflatus in the form of a dove, was the symbol of his official consecration. From this time he was truly Jesus Christ, and could well say—"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor ; He hath sent me to heal the broken-hearted, to preach deliverance to the captives . . . to set at liberty those that are bound, and to preach the acceptable year of the Lord."

Every scholar acquainted with Church history knows that the Christian Gnostics, in Irenæus' time, maintained that a certain exalted intelligence, called Christ, descended and overshadowed Jesus at his baptism. This angelic presence remained with him till the crucifixion, when he ascended to the Heaven of Heavens.

That Jesus was touched, and his person made radiant with the celestial glory of the Christ-angels, is evident from these passages :—  
 "No man hath ascended into heaven, but He that came down from heaven, even the Son of Man which is in heaven."—"This is my beloved Son in whom I am well pleased"—and, "there appeared an angel strengthening him"—and, "his face did shine as the sun, and his raiment seemed white as the light." Thus illumined, baptized, and divinely consecrated, he could exclaim—"I have overcome the world !" In this, he should be "our exemplar."

" Beside the toilsome way,  
 Lonely and dark, by fruits and flowers unblest,  
 Where weary feet tread sadly day by day,  
 Longing in vain for rest,  
 An angel softly walks—  
 Walks and says—Christ has come—  
 Come the second time—  
 Come to save."

### THE COMMANDS—THE DIVINE GIFTS AND THE SPIRITUAL TEACHING OF JESUS CHRIST.

"God is a Spirit : and they that worship him must worship him in spirit and in truth."—*John* iv. 24.

"And I pray God your whole spirit, and soul and body be preserved blameless."—1 *Thess.* v. 23.

"The spirit of man is the candle of the Lord."—*Prov.* xx. 27.

“For I long to see you, that I may impart unto you some spiritual gift.”—*Rom. i. 11.*

“For he that is spiritual judgeth all things.”—*1 Cor. ii. 15.*

“All our fathers were under the cloud. . . . And did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of the spiritual Rock that followed them: and that Rock was Christ.”—*1 Cor. x. 1, 2, 3, 4.*

“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.”—*Matt. xxviii. 20.*

Mark these emphatic words, “teaching them to observe all things whatsoever I have commanded.” What were those things that Jesus Christ commanded? Listen:—

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”—*Matt. xxii. 37.*

“Thou shalt love thy neighbour as thyself.”—*Matt. xxii. 29.*

“Have faith in God.”—*Mark xi. 22.*

“Heal the sick.”—*Luke x. 9.*

“Work miracles.”—*1 Cor. xii. 10.*

“Your sons and daughters shall prophesy.”—*Acts ii. 17.*

“Shall see visions.”—*Acts ii. 17.*

“Discerning of spirits.”—*Acts i. ; Cor. xi. 10.*

“Casting out devils.”—*Mark xvi. 17.*

“Shall speak with new tongues.”—*Mark xvi. 17.*

“Shall dream dreams.”—*Acts ii. 17.*

“Raise the dead.”—*Matt. x. 8.*

These were the teachings and commands of Jesus Christ that were to be “observed” to “the end of the world.”

The toiler sows in faith. Columbus was a man of faith. The old prophets had unbounded faith in God and a golden age to come. Jesus required those whom he healed to “believe” on him; to have *faith* in him. When there was no passivity, no confidence, no faith, he could not heal.

“He did not many works there because of their unbelief.”—*Matt. xiii. 58.*

“And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.”

“And he marvelled because of their unbelief.”—*Mark vi. 5, 6.*

“And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

“Then came the disciples to Jesus apart, and said, Why could not we cast him out?”

“And Jesus said unto them, because of your unbelief.”—*Matt.* xvii. 18, 20.

The command to lay hands upon the sick and heal them is just as positive on the part of Jesus, as the commands to love God and thy neighbour as thyself.

“And he sent them to preach the kingdom of God, and heal the sick.”—*Luke* ix. 2.

“And they shall lay hands on the sick and they shall recover.”—*Mark* xvi. 18.

As these commands have never been revoked, why do not the clergy of this century observe them? “Heaven and earth shall pass away,” said Jesus, “but my words shall *not* pass away.”—*Mark* xiii. 31.

“Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have, freely give.”—*Matt.* x. 8.

“And they went forth and preached everywhere, the Lord worked with them, and confirmed the word, with signs following. Amen.”—*Mark* xvi. 20.

“And these signs shall follow them that believe.”—*Mark* xvi. 17.

Whenever and wherever the genuine gospel of Jesus Christ is preached, signs and spiritual marvels follow. These gifts and signs that Jesus declared should follow believers were common in the Apostolic Church. Accordingly, Paul writes:—

“And God hath set some in the Church: First, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healing; helps; governments; diversity of tongues.”—*1 Cor.* xii. 28.

The word Church, from *ecclesia*, in the Greek, means an assembly—a sympathizing assembly of spiritually-minded persons. Religious Spiritualists constitute in some measure this Church—the Church of humanity; and in this Church are found the promised gifts and signs.

“But the manifestation of the spirit is given to every man. For to one is given, by the spirit, the word of wisdom; to another, the word of knowledge, by the same spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kind of tongues; to another, the interpretation of tongues.”—*1 Cor.* xii. 7, 11.

“And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.”—*Acts* xix. 11.

Marvels, similar to these mentioned by apostles, abound now-a-days in the ranks of Spiritualists. Magnetized paper, bits of garments, and handkerchiefs are sent by mediums to the sick, and they are healed.

Prophecy, allied to causation, is the utterance of results foreshadowed by acting causes. Prophecy belongs to both the past and present.

“Despise not prophesyings.”—*Thess.* v. 20.

“For the spirits of the prophets are subject to the prophets.”—*1 Cor.* xiv. 31.

“To another, the working of miracles; to another, prophecy.”—*Cor.* xii. 10.

“Wherefore, brethren, covet to prophecy.”—*1 Cor.* xiv. 39.

Jesus is called in the Bible a “prophet.” Prophet and seer were originally synonymous terms. Prophet; mediator; medium—all words of similar import—may be appropriately applied to such as mediate, or act as message-bearers, between this and the heavenly world.

There are mediums in all enlightened countries, engaged in this ennobling work.

Premonitions and visions have been conspicuous in all the religions of the world. “Where there is no vision the people perish.”—*Prov.* xxix. 18.

“I will pour out my spirit upon all flesh, and your sons and your daughters shall prophecy, and your young men shall see visions.”—*Acts* ii. 17.

This command is imperative. But, do the churches heed it? Do their young men see visions?

“And God spake to Israel in the visions of the night.”—*Gen.* xl. 2.

“And it came to pass, when I, *even* I, Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

“And I heard a man’s voice between *the banks of* Ulai, which called, and said, ‘Gabriel, make this *man* to understand the vision.’

“So he came near where I stood: and when he came I was afraid, and fell upon my face.”—*Dan.* viii. 15, 18.

“Yea, while I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.”—*Dan.* ix. 21.

When the Apostles had visions, they gave heed to them. "I was not disobedient to the heavenly visions."—*Acts* xxvi. 19.

There is no phase of modern manifestations more common among spiritualists than visions. But sectarian Christians seem to have lost the gift, and, as a consequence, may appropriately take to themselves the lamenting words that the prophets uttered to degenerate Israel.

"We see not our signs, there is no more any prophet. . . . Therefore night shall be unto you, that ye shall not have a vision. And it shall be dark unto you, that ye shall not divine."—*Micah* iii. 6.

Clairvoyance, or seeing with the spiritual eyes, runs like a silvery thread through all the history of the past.

"To another the discerning of spirits."—*Cor.* xii. 10.

"And, behold, there appeared unto them Moses and Elias talking with them."—*Matt.* xvii. 3.

Moses and Elias had been in the spirit-world a long period of time; and yet Peter, James, and John "discerned" them—that is, saw them clairvoyantly, and conversed with them, just as mediums see the spirits of our loved ones to-day. Neither God nor His laws have changed.

"And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith 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."—*Rev.* xxii. 8, 9.

I have been privileged, during my extensive travels, to meet hundreds of mediums who had the gift of tongues.

"To another divers kinds of tongues."—*1 Cor.* xi. 10.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—*Acts* ii. 4.

"And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans. And how hear we every man in our own tongue, wherein we were born."—*Acts* ii. 7, 8.

A concentration of innumerable angels and spirits at this Pentecostal place and season rendered the very atmosphere so electric, so potent with spirit forces, that 3,000 believed, and were baptized with the Holy Spirit.

"They shall speak with new tongues."—*Mark* xvi. 17. This is among the express commands of Jesus Christ; and yet, who but mediums—who but spiritualists, obey the command?

“And as ye go, preach, saying, The kingdom of heaven is at hand.

“Heal the sick, cleanse the lepers, raise the dead.”—*Matt. x. 7, 8.*

The same voice that gave the command to go and preach, gave the command to “*Raise the dead.*” But this does not mean the physical body; for that, saying nothing of the impossibility, would be raising a body only to die again. But the reference is to the raising, or re-clothing the spiritual body, in such materialized garments as could be touched and seen with the physical eye. At the crucifixion many spiritual bodies reclothed themselves, or materialized, as they do at the present time, and appeared in Jerusalem.

“And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his holy resurrection, and went into the holy city, and appeared unto many.”—*Matt. xxvii. 52, 53.*

Jesus rose in his spiritual body, which spiritual body was clothed with a temporarily materialized body, for the purpose of recognition. In no other way could the doubting Thomas have identified him. He walked the earth forty days in this body. Though material, it was so ethereal that he appeared “suddenly in their midst,”—he “appeared in another form, the doors being shut,” and he also, says the Evangelist, “vanished out of their sight.” Frequently have I seen similar phenomena—seen spirits in this temporary clothing—seen friends thus recognize their loved spirit friends—and then I have seen them vanish from sight. To me, therefore, a future existence is not belief, but knowledge. O grave, where is thy victory!

Is it said that these spiritual beings appearing in ancient times were not the spirits of men, but angels—a special and uncreated order of beings! Of this there is no proof in the Bible. But, on the contrary, *angels, spirits, men of God, and men*, are used synonymously by biblical writers. Surely, Samuel, who appeared to Saul, was once a man upon earth; Moses and Elias also were once men; the three angels that Abraham entertained, are called in the second verse “men”: “and, lo! three men stood beside him.” The wrestling angel of Jacob was called a “man”; and the phrase, “the man Gabriel,” was common to the prophet Daniel. First the acorn, then the oak; first the infant, then the man, then the spirit, then the angel. All angels were once mortals. That *angels* and *men* are used synonymously in the Gospels, needs no further proof than a reference to the passages whereof two evangelists writing of the same spiritual beings, one calls them “men,” and the other “angels.”

## LUKE'S ACCOUNT.

“And they found the stone rolled away from the sepulchre.

“And it came to pass, as they were much perplexed thereabout, behold, *two men* stood by them in shining garments :

“And they said unto them, Why seek ye the living among the dead ?

“He is not here, but is risen.”

*Luke xxiv. 2-45.*

## JOHN'S ACCOUNT.

“But Mary stood without at the sepulchre weeping : and as she wept, she stooped down, and looked into the sepulchre,

“And seeth *two angels* in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

“And they say unto her, Woman, why weepest thou ?”

*John xx. 11, 12, 13.*

It may be argued that the ministry of spirits, the signs, and the spiritual gifts, were to continue only during the apostolic age. But the facts are against any such whiffling exegesis. The writings of the early church fathers abound in records of visions, prophecies, trances, and ecstasies. No man of erudition will deny that these spiritual marvels were common in Asia Minor and other portions of the East, till Christianity, under Constantine the Great, crystallized into a sect ; till dogmas took the place of works, creeds the place of benevolent deeds, and persecution enthroned itself in the place of purity and charity. Immediately, after Christians began to fight, and to proselytise with the sword, spiritual gifts and angel ministries partially ceased. And John Wesley, in his 94th Sermon, says—“The cause of this was not, as has been vulgarly supposed, because there was no more occasion for them (the spirit gifts), because all the world had become Christians. This is a *miserable mistake* ; not a twentieth part of it was then nominally Christian. The *real* cause was, ‘the love of many waxed cold.’ The Christians had no more of the spirit than *the other heathens*. . . . This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church—because the *Christians were turned heathens* again, and had only a dead form left.”

During the dark ages, though spiritual manifestations were suppressed, still they occurred occasionally, as witnesses of immortality ; and they were designed to continue through all time. “These signs shall follow them that believe,” was the promise of Jesus.

“Whatsoever God doeth, it shall be for ever.”—*Eccles. iii. 14.*

“The thing that hath been, it is that which shall be ; and that which is done, is that which shall be done.”—*Eccles. i. 9.*

“He that believeth in me, the works that I do shall he do ; and

greater works than these shall he do, because I go to the Father."—  
*John* xiv. 12.

It is perfectly evident that the disciples believed and taught that these "works," "signs," "gifts," were for all future ages; for, in *Acts* ii. 29, Peter says: "The promise is to you and to your children, and to all that are afar off."

Only a rational and spiritual religion can stand the test of science. Creeds are the tares to be burned. And Christ, compared to a refiner's fire, is continually coming.

"They cry: 'He comes—  
The signs are sure—all lands are armed for war—  
The mystic number is fulfilled—He comes!'

We answer: O that he would come! We want  
The Christ! We want a God to burn the truth  
Afresh upon the forehead of the world!  
We want a Man to walk once more among  
The wrangling Pharisees, to drive the beasts  
And moneymongers from the temple courts;  
To bring the Gospel back again, and prove  
How all unlike the churches are to Christ!  
We want that Christ again to tell the 'saints'  
Their sins: that they were sent to bless the poor,  
And they have sold themselves unto the rich;  
That they were sent to preach the works of peace,  
And they have filled the world with war of words;  
That they were sent the messengers of love,  
And they have driven love out of their creeds;  
That they were sent to teach men not to lie,  
Nor tremble when their duty led to death—  
O for the Christ again!

\* \* \* \* \*

Already Christ is coming. Hear ye not  
The footfalls of the Lord? He tramples down  
The cruel hedges men have built about  
The gate that leads to heaven. He rends the creeds  
And gives their tatters to the merry winds.  
He does not come as bigots prophesy,  
To choose a handful and to damn the rest,  
To found a Jewish-Gentile kingdom here  
And roll the world into the past again.  
He comes, the spirit of a riper age,  
When all that is not good or true shall die—  
When all that's bad in custom, false in creed,  
And all that makes the boor and mars the man,  
Shall pass away forever. Yes, he comes  
To give the world a passion for the truth,  
To inspire us with a holy human love,  
To make us sure that, ere a man can be  
A saint, he first must be a man."

## THE BELIEF OF SPIRITUALISTS—THE BAPTIZED OF CHRIST—THE CHURCH OF THE FUTURE.

The teachings of the New Testament, especially those in the Gospels and the Acts of the Apostles, rightly interpreted, and the phenomena and the philosophy of spiritualism, are in perfect accord. For truth is a unit, and what was true 1,800 years ago is true to-day.

Briefly defining the doctrines of spiritualism, remember that I define it only for myself. We have no crushing creeds, no fixed formulas, no bishops, no cardinals, and no infallible pope; but say with the Apostle—"Let every man be fully persuaded in his own mind."

I believe in one living and true God, Maker of heaven, earth, and all things; and that the process of creation was, and is, by evolution. God is absolute spirit. Spirit and matter are both eternal. The interstellar ether; spiritual substances, electrifiable forces, and divine principles, are the intermediates; the connecting links between physical matter and Spirit.

I believe in Jesus Christ, accepting Peter's definition (Acts ii. 22), "Jesus of Nazareth, a man approved of God among you by wonders and miracles and signs, which God did by him."

I believe in the Holy Spirit—that it fell upon the apostles—was poured out upon the Gentiles, and is a constantly descending afflatus from the Christ-Heavens of holiness.

I believe in inspiration, as a spiritual outflowing from the Divine Fountain. Prophets and apostles, martyrs and poets, have been inspired in all ages.

I believe in the beauty of faith, the necessity of repentance, and a just and adequate punishment, as cause and effect, for all sins, or violations of law.

I believe in heaven and hell, as conditions rather than locations—the one is not a golden-paved city, nor the other a lake of fire. "The Kingdom of God is within you," said Jesus. It is the kingdom; or reign of purity, and charity, and divine truth.

I believe in spiritual gifts, prophecies, clairvoyance, visions, trances, and spirit materializations as demonstrating a future conscious existence. This is not belief, but positive knowledge, and thus conditioned, I have obeyed the apostolic injunction, "Add to your faith, knowledge."

I believe in a natural and spiritual body, and when death takes place, each individual, taking with him memory and consciousness,

commences the life hereafter precisely as he leaves this, mentally and spiritually; and that all in the future world, as here, are the subjects of progression.

I believe in moral law; moral responsibility; and salvation through Divine obedience—that is, through Christ—much as I believe in buds and flowers and harvests through the quickening sunshine.

I believe that none of us has secrets. God, angels, spirits, may know our very thoughts. Our souls are as the leaflets of an open book. Memory is the recording angel, and a cultured conscience the approving or reproving voice; while self-denial, nobleness of purpose, and purity of life, are the ascending steps that lead to Heaven.

I believe in the church of God, the church of humanity, the holy apostolic church, wherein should be found purity, peace, spiritual gifts, and “all things in common,” as upon the day of Pentecost. I would see this church worship daily in spirit and in truth. I would see it supported by voluntary contributions. I would see its doors open alike to rich and poor; I would see it a home of sympathy and spiritual culture; a sanctuary of peace and patient trust; a retreat for the penitent, the weak and the weary, where love would be law; benevolence the ever-burning incense; and perfection of character the crowning aim and purpose. And over the arching portal of the temple, wherein these worshippers meet, I would see inscribed—“*This is the gate of heaven. Welcome all! Behold how we love one another!*”

The acorn, roughly whipped by the winds, falls, germinates, struggles, before appears the towering oak. Jesus washed his disciples' feet. Humility precedes the exaltation of Heaven.

Evolution implies something to be evolved from; and also, the potencies of a life-principle. Aspiration and self-exertion, though factors in the work, are not sufficient to save the soul. By salvation, I mean soul growth—the unfoldment and harmonial development of all the faculties, looking to the divine standard of the perfect man! The individual who sought to lift himself over the hedge by his coat-collar signally failed. The grains of wheat taken, as Dr. Carpenter assures us, from the catacombs of Ancient Egypt, did not swell, germinate and grow, till quickened by the energizing influences of the showers and the golden sunshine. So the soul requires the stimulating, the quickening energies of the Christ-spirit, to unfold and grow up into the moral likeness of Jesus, and those angels that do the will of God.

Among the noblest sentences uttered by the martyred Lincoln was this—“With malice towards none, and charity for all, I seek only the good of my countrymen.” And these divine words of Jesus—“*resist not evil*”—though voiced nearly 2,000 years ago, are seemingly

as incomprehensible to the Christians and spiritualists of this century, as was the stern self-denial of the old mystics to the senators of Rome. Resistance only begets resistance. If a room is damp, do not fret—do not curse the dampness; but let in the bright, drying sunshine. If your apartment is dark, do not furiously fight the darkness; but glide gently into the room with a lighted taper, and see how naturally the darkness disappears. The dripping showers and the sunshine of spring quietly displace the dry leaves that the buds may open, and the flowers scatter their fragrance. The law of the nations is the law of resistance—of force—of eye for eye; but the law of Christ is the law of love—of forgiveness—and of that charity which thinketh no evil. To quell the war-spirit by war is comparable to pouring oil upon fire. Force may conquer, but love alone can soften and subdue. If persons persist in doing evil to you, bear it patiently; it is infinitely better to suffer wrong than to do wrong. The inspired words, “Father, forgive them,” still echo along the corridors of time—echo as does angel-music. The selfish can hardly understand how “it is more blessed to give than to receive;” nor can maddened warriors, whether Turks or Christians, comprehend the command, “Put up thy sword;” “Return good for evil, and blessing for cursing.” Oh, for a deeper, diviner baptism into Christ! The Brahmins, and the Buddhists, the Theraputæ, and the Essenes—all the seers and saints of the past, who consecrated their lives to peace and purity, were thus baptised. In them, as in the truly good of to-day, “Christ was the hope of glory.”

In a moment of inspiration the apostle wrote:—

“Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

“I press toward the mark for the prize of the high calling of God in Christ Jesus. . . . Not as though I had *already attained*, either were already perfect.”

Does not Paul write the experience of us all? Who is stainless? Who is perfect? Though hampered personally by no persistent vice—though no mortal has ever fastened an immoral act upon even the skirts of my garments, still, with humility I say it—*still*, “I have not already attained.” I have not, though attended by exalted spirit-teachers, become perfect: have not reached that grand ideal that my soul so earnestly seeks! And so I strive—so I struggle with myself to conquer and subdue self—struggle to quell every trivial thought; to think kindly of every fellow being; to crucify every clamouring appetite; to hold in abeyance every selfish motive

—and *all*, that the Christ-Spirit may more fully be and abide in me, as a savour of life unto eternal life through Christ.

Spiritualism, rightly defined, is a phenomenon, a philosophy, a sublime religion! And few spiritualists, as yet, have reached the sublime altitudes of this *universal* religion, whose co-assistant is science, whose creed is freedom, whose psalm is love, and whose only prayer is holy work for human good. The best have not yet entered the vestibule of perfection. The ideal stretches far into the golden distance.

That there are extravagances, wild theories, and moral excrescences, sheltering themselves under the wide-spread wing of Spiritualism, is freely admitted. Is not the same true of Christianity? Let us be charitable one towards the other, for charity, according to the apostle, is greater than faith or hope. The spirit of the age is this—*intellect*—daring to think, unawed by public opinion. It is Conscience daring to assert a higher law, in face of a corrupted society and conforming creeds. It is Will setting at naught the world's tyrannies, and putting into action the private whispers of the still small voice. It is Heart resting in the universal and changeless law of eternal, transcendent love.

Little children symbolize the receptivities of the heavenly life. The humble heart, sheltered away from the storms of passion, and all vested over with the fragrant blossoms of sweet affections, is often nearer in spirit to the angels than is the cold philosopher. Love inspires, wisdom guides, faith opens the gate, and self-sacrifice leads the way into the city of peace—the City of God. Oh! come let us worship in this temple of the eternal religion—a temple whose foundations are deep and wide as the nature of man, and whose dome, reaching into the Heaven of Heavens, shall shelter and make radiant all the races of men.

The current creeds of religionists are but fossils. God has set upon them the seal of death. “Behold I make all things new” is as much the vision of to-day as in the time of John the revelator. This is the “second coming” of Christ—a coming with holy angels and ministering spirits. And this coming, is perpetual, as the law of cycles clearly demonstrates.

When this coming church—when this universal religion of love—shadowed in twilight by Indian sages, seen in increasing sunlight by Syrian seers, and consciously felt to-day by the more highly inspired—becomes actualized in, and outwrought through, the personal lives of earth's surging millions, it will no longer be selfishly said, “Mine, mine,” but “Ours, yours, *all* who appropriate it for holy uses.” Then

our country will be the universe, our home the world, our rest wherever a human heart beats in sympathy with our own, and the highest happiness of each will be found to consist in aiding and blessing others. Then will the soil be as free for all to cultivate as the air they breathe; gardens will blossom and bear fruit for the most humble, orphans will find homes of tenderest sympathy, the tanned foreheads of toiling millions will be wreathed with the symbols of peace, and the great family of humanity will be obedient to, and trust in, law, liberty, *love*—trust in God!

“The man who dares to think, to live,  
True to his soul’s divinest light,  
Shall to the world an impulse give  
For truth and right.

The brave in heart, the pure in mind,  
Will dare to see the truth aright,  
While coward souls, perverse and blind,  
Will shun the light.

But though all eyes on earth were closed,  
Still would the sun as brightly shine,  
And truth, by all the world opposed,  
Is still divine.

That which men abuse to-day,  
Men of the future will adore,  
And truth, which error seeks to slay,  
Lives evermore.

The Cross may meet his noblest deeds,  
The faggot blaze at every word,  
Yet through the angry strife of creeds,  
Christ will be heard.

Thus through the fire, and through the flood,  
All bruised, and scarred, and battle-worn,  
Baptized in tears, and sweat, and blood,  
Great souls are born.

Great souls will set their standard high,  
And, toiling on through storm and night,  
They wake the nations with their cry  
For light! More light!”

CHRIST IS THE LIGHT OF THE WORLD.