

SECOND EDITION.

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ENCYCLOPEDIA OF

BIBLICAL SPIRITUALISM

OR

A CONCORDANCE

TO THE PRINCIPAL PASSAGES OF THE OLD AND NEW  
TESTAMENT SCRIPTURES WHICH  
PROVE OR IMPLY

SPIRITUALISM;

TOGETHER WITH A BRIEF HISTORY OF THE ORIGIN OF  
MANY OF THE IMPORTANT BOOKS  
OF THE BIBLE.

By MOSES HULL.

Author of Many Works on Spiritualism and Cognate Themes.

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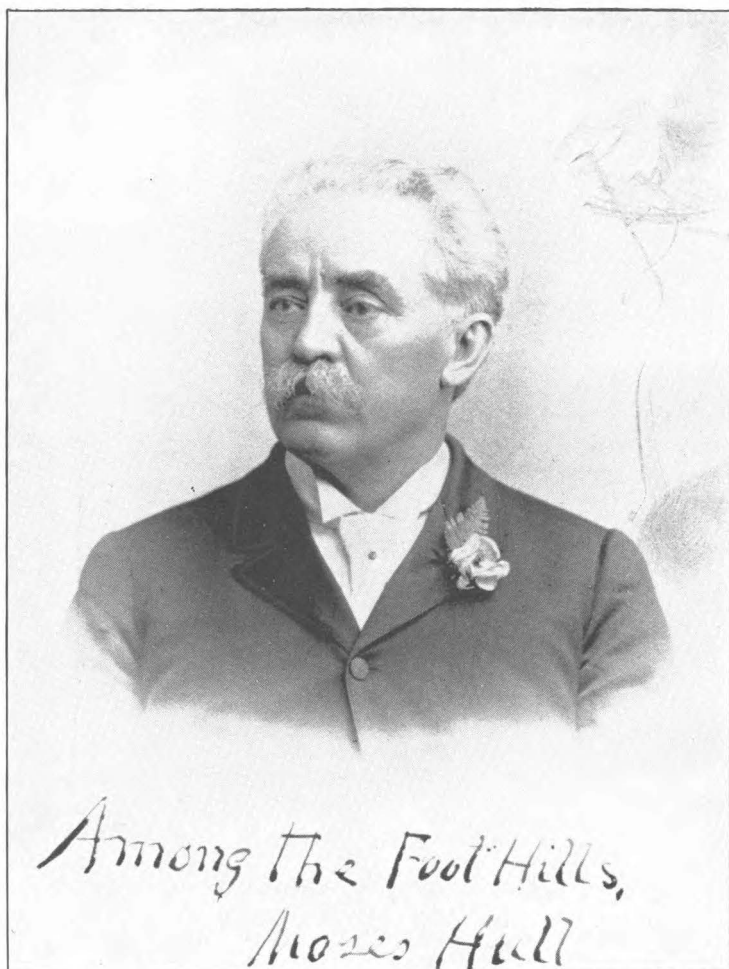
"Whatsoever things were written aforetime were  
written for our learning."—Rom. 15:5.

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## PREFACE.

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MUCH that is in this book appeared in an abridged form in a series of nine full pages of the *Progressive Thinker*. These articles were hastily prepared at the call of hundreds of Spiritualists who felt the need of some kind of document of ready reference. These articles only seemed to whet the appetite for more; the result was that I promised this book on condition that I got five hundred subscribers in advance. Within two days after that was in print, the names began to come in and did not cease until over a thousand subscriptions were received.

My promise to give a very brief account of the more important books of the Bible, brought hundreds of letters of advice—good advice, but to have followed them would have made this volume larger than Webster's Dictionary; indeed, I have had a constant fight with myself, to keep my book within its present dimensions.

Having written this on the wing, when I was either traveling or lecturing every day, reference to numerous authorities was out of the question, yet the reader is assured that backing can be found for all that is here said.

During the first thirty years after the "Rochester Knockings," if the clergy referred to Spiritualism

at all, they found it quite sufficient to say it was opposed, in its phenomena and philosophy, to the Bible; and they everywhere created the impression that no one could take hold of Spiritualism and at the same time maintain any sort of respect for the Bible; and if one gave up his Bible, he gave up his God and his religion, and, of course, lost his soul.

The fact that many of the converts to Spiritualism came from that class of people the church called Infidels, and from non-professors of religion, was pointed to as evidence of the truth of the old proverb that "Birds of a feather flock together."

If an Infidel happened to embrace what they called "the gospel," it was evidence of the power of Christ and his gospel to reach and reclaim the staunchest Infidel or Atheist. But when the Owens, Dr. Hare, and others, who had withstood the batteries of the strongest and most thoroughly charged pulpits in the land, surrendered to the tiny rap, or the tipping of the little pine table, there was evidence that the devil was getting up a few "signs and wonders" in order to hold his own.

Many of those who embraced Spiritualism had not studied the Bible, and very naturally took the Orthodox interpretations of the Bible and Christianity as the Bible itself. They naturally concluded the Bible was opposed to Spiritualism; but they could each one say as Job did: "I know for myself, and not another," that Spiritualism is true. As a legitimate consequence, they sometimes, in language rather more expressive than elegant, told the

churches to take their Bibles and go to — Sunday-school with them; knowing Spiritualism to be a living truth, carrying the evidence of its divinity wherever it went, it did not particularly need the Bible.

Thus many Spiritualists, without any investigation, were driven to reject the Bible. I have met hundreds of them who thought they were Infidels, and who never knew to the contrary until they heard the Bible interpreted in the light of the New Dispensation.

Hoping that this book will serve to lead the people out of the Wilderness of Doubt and Despair; and that when Spiritualism shall have wrested the Bible from its "sanctified" enemies, it will not "spike" it, but will use it to batter down the walls of Christian superstition and ignorance, I send it out on its errand of enlightenment with the humble prayer that it may prove a Divine Benediction to its every reader.

MOSES HULL.

Chicago, March 1, 1895.



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# ENCYCLOPEDIA OF BIBLICAL SPIRITUALISM.

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### INTRODUCTORY.

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Before introducing the general arguments of this book it seems necessary to say a few words about the Bible—the book out of which the most of the arguments herein contained are drawn. The Bible is, I think, one of the best of the sacred books of the ages. It is supposedly the sacred fountain from which two, if not three of the great religions of the world have flown. The Hebrews base their religion almost wholly on the Old Testament; while Christians think they draw theirs, for the most part, from the New Testament. The Old Testament is used by Christians as a kind of background for their religious theories. Mohammedans add to these two great store-houses of religious dogma the Koran, which is largely based on the Bible, and the Talmud.

While the Bible is not the infallible or immaculate book that many have supposed it to be, no one can deny that it is a great book. For centuries many Christians have made a kind of fetisch of it; they have swallowed it whole—have thought it must be accepted or rejected as a book. This idea has borne fruit of various kinds, the most troublesome of which has been the opposite extreme; that is, a large and intelligent class of honest thinkers have rejected the Bible as a whole.

Now, while the Bible can never, with the thinking class, be the fetisch it once was, it can never be driven from its legitimate hold on the hearts of the people. It has changed too many lives for the better to be wholly rejected.

Paul has said: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things.—Phil. 4, 8.

So long as men and women grow to be what they think the most about, so long will the carrying out of such texts as the above make men better.

The Bible has not only a history, but it has fame, it has merit. Its youngest sentences have stood before the world nearly, if not quite seventeen centuries, and during all that time its inspirations have been read and studied much. Yet it must be confessed that the age of critical analysis of all its sayings and of its environments has hardly dawned.



For over one thousand years the Bible was kept from the people; its language was dead, translation of it into the language of the people was not tolerated, and the only way it could reach the people was in small detachments, and as strained through an ignorant and vicious priesthood. In the estimation of the church few crimes were greater than that of trying to read and understand the Bible. It is only three centuries since the Bible existed in the vernacular of the people. Even then its perusal was granted by the dominant church only to keep them from reading those produced by such heretics as Erasmus, Martin Luther and others; and for a long time the Bible was not tolerated except in the vicinities of the Bibles of the Heretics. Even in places where the Bible was tolerated, since the days of Erasmus and Martin Luther, it was taught that the New Testament, when not accompanied by the explanations of the church, was of the devil.

One extreme is likely to follow another; thus, when people were allowed to read and interpret the Bible for themselves, they, knowing little or nothing of its origin, began to swallow it as a whole. Headings of the chapters, divisions of the chapters and verses, and the words which the translators had supplied in italics, all went down together—in the estimation of “the common people” it was all the hand-writing of a God. It soon got so that the man who questioned that the Bible was handed down from heaven just as it is, was a more danger-

ous heretic than the Bible reader was in the palmy days of Catholicism.

It is hardly a century since the critical study of the Bible began. Even in the last quarter of this nineteenth century such men as Dr. Thomas, Professors Swing, Briggs, Smith, and others are considered sinners of entirely too deep a dye to continue in the fellowship of the popular churches, and all because they believed in, and practiced the "higher criticism."

Thousands of country ministers, and some city pastors, still go on in their interpretations of the Bible, as though they were as infallible as they suppose the Bible itself to be, never giving any more thought to the newer interpretations than if they had never been brought to light. With them the Bible is all alike true, all alike inspired. I have even heard one of them quote the heading of a chapter as the "inspired word of God." They regard the Bible as *one book, having one author*, instead of two-thirds of a hundred books, having more than two score of authors, of different localities, nationalities and centuries. With such, any part of the Bible is as true and as important as any other part; and if one undertakes to explain any portion by the peculiar circumstances and conditions surrounding the writer, he is at once put down as an enemy to the Bible, and if an enemy to the Bible, he is, of course an enemy to God, to the church and everything good.

I am glad to note that on this subject public

sentiment is rapidly changing. Even since this chapter was written, a copy of the *Rocky Mountain News* reaches me containing a report of a discourse delivered by John R. Shannon, D.D., of the Episcopal Church. I quote an extract to show the trend of advanced thought. The reverend gentleman said to his Denver audience:

“Divine inspiration is not monopolized by this library of Hebrew literature. Inspiration has not ceased; the visions of Hebrew seers and prophets are not simply a past possession of the world; they are the possession of the world now, if there be those to receive these visions. To-day men can see God and know God and receive revelations from God, even as in old times. Moral inspiration has to do with all nations; it has to do with all ages; it is universal; it takes in all those of the human race that are open or competent to receive divine impressions. We do not believe in the verbal inspiration of the Bible. The dogma that every word of the Bible is supernaturally dictated is false. It ought to be shelved away. Out of that dogma have been hatched stupendous errors that long enough have insulted the majesty of God's truth. Verbal inspiration is a superstitious theory; it has turned multitudes in disgust from the Bible; it has led thousands into infidelity; it has led to savage theological warfare; it has led men to convert the sweet beauty and tranquil scenes of the Bible into a great battlefield over which controversial war has raged



with fierceness; it has buried the Bible under theological rubbish."

In the study of the Bible several things should be borne in mind, a few of which I will mention.

1st. We are only reading one of the numerous Bibles of the world, all of which lay claim to inspiration, and all of which are sincerely believed by honest and intelligent people to have come from God.

The Bible is a collection of ancient books. In fact it was not called the Bible until five hundred years after Christ, but was called the Bibles. The phrase was not *Ton Biblion*, but *Ta Biblia*. Instead of being regarded as "the book," it was a collection of books written by different authors in different centuries before and after Christ.

Some suppose the church was builded on the Bible; this is not true—the Bible was made by the church. The church regarded it as its property for its exclusive use, and thought it so dangerous a weapon to put in the hands of those not authorized by its functionaries to read it, that it anathematized those who read it. Even so late as the fifteenth century, the New Testament when in the wrong hands was, in the estimation of the Catholic clergy, of the devil.

2d. The book we are reading is only one of the numerous translations of old Hebrew and Greek documents, the originals of which in every instance has been irrecoverably lost,—documents which all confess are competing with more counterfeits than

ever confronted any genuine bank note in the world ever had.

3d. So far as the Old Testament is concerned, the most of it is written in solid blocks of capital Hebrew consonant letters,—not a vowel in the whole book. It was not even divided into chapters or sentences. There were no marks separating one word from another. Furthermore, it is written in a language which is absolutely dead. No man living, nor no man who has lived within the last thousand years could read a sentence of the original Old Testament if it could be found. On this point it may not be amiss to quote a few testimonies.

Henry Craik says in the *Ecclesiastical Magazine*, April, 1881:

“In 1508, at the early dawn of the reformation, John Reuchlin compiled the first dictionary and grammar of any real value (of the Hebrew language), excepting such as had at an earlier period been composed by Jewish grammarians.”

The *Christian Spectator*, vol. iii. p. 236, said: “The vowel points are not very ancient.”

“The most sacred copies of the scriptures, which the Jews deposited in their synagogues, are, and ever have been, without points.”—*Ibid*, p. 237.

Bishop Marsh, in his *Fourteenth Lecture*, says:

“The Old Testament is the only work which remains in the ancient Hebrew, nor have we anything like a lexicon or glossary composed while it was yet a living language.”

Godfrey Higgins said: “I am quite certain that

I shall be able to show, to prove that every letter of the Hebrew language has four and probably five meanings."

Le Clerc affirms, in his *Sentium*, p. 156, that "the learned merely guess at the sense of the Old Testament in an infinity of places, which produces a prodigious number of discordant interpretations."

St. Jerome, in his *Commentary on the Fortieth Chapter of Ezekiel*, says: "When we translate Hebrew into Latin we are sometimes guided by conjecture."

As an illustration, the "Inquirer's Text Book" has the following on Noah's ark:

"Our version says it was made of gopher wood, Oukelhos translates it as made of cedar, Castellus says it was juniper, the Arabic commentators declare that it was boxwood, the Persians say it was pine wood, the celebrated Bochart affirms that it was ebony, and Dr. Geddes affirms that it was wicker-work, while Dawson says it was made of bulrushes and daubed with slime."

Giles' Hebrew and Christian Records says:

"Vowel points were not invented before the second century. The present Hebrew letters are later than the Christian era."

4th. With the New Testament the difficulties were in some respects even greater than with the Old. While there was absolutely no original Greek, *there were over one hundred and fifty thousand readings of the Greek, every one of which differed from each of the others.* And yet many texts were want-

ing, and they were compelled in many instances to translate from the Latin Vulgate back into the Greek, before they could render the New Testament from the Greek into the vernacular of the people.

Once upon a time, in the early sixties, I was threatened with a coat of tar and feathers and had to be guarded by an armed guard, to the house of the friend where I was stopping, for making the statement here made; now he would indeed be a very rash or a very ignorant Christian who would deny it. Even the Preface to the Revised Version of the New Testament says:

“Of the many points of interest connected with the translation of 1611, two require special notice; first, the Greek Text which it appears to have represented; and, secondly, the character of the Translation itself.”

With regard to the Greek Text, it would appear that, if to some extent the translators exercised an independent judgment, it was mainly in choosing amongst the readings contained in the principal editions of the Greek text that had appeared in the sixteenth century. Wherever they seem to have followed a reading which is not found in any of those editions, their rendering may probably be traced to the *Latin Vulgate*. Their chief guides appear to have been the later editions of Stephanus and of Beza, and also, to a certain extent, the Complutensian Polyglott. All these were founded, for the most part, on manuscripts of late date, few in number, and used with little critical skill. But in

those days it could hardly have been otherwise. Nearly all the more ancient of the documentary authorities have become known only within the last two centuries. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to light, and on the best modes of distinguishing original readings from changes introduced in the course of transcription. While, therefore, it has long been the opinion of all scholars that the commonly received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness.

The statements above made can be backed by any amount of testimony, but when the leaders of all Evangelical denominations unite in using such language as the above, it is enough.

5th. It would be interesting, if the reader had the time and the writer the space, to give the history of the different translations of the Bible, the division of the Bible into chapters and sentences, and of its punctuation. All these facts would show, if brought out, that the Bible, like all other books, is *exceedingly human* in its origin.

While the Bible is none of it infallible—none of it unerring,—when rightly interpreted it is all of it useful; all of it good. Even the parts which the people called Infidels have ridiculed the most, become beautiful when examined in the light of Modern Spiritualism.

The Bible naturally divides itself into four parts : 1st. The mythical and traditional. 2d. The historical. 3d. The ethical, or what is commonly called the moral; and, 4th. The inspirational and prophetic. A book is not necessarily true because its authors were inspired; inspiration quickens and brings out the ideas of the speaker, writer and inspiring genius. Imagination may be drawn on for the supposed facts in hundreds of inspired discourses, essays and poems to-day, as well as in the past.

The Spiritualists of to-day do not believe that the Bible is inspired; they do not believe that books can be inspired. Inspiration can only come to men, women and children. These inspired persons may write books and fill them with the results of their inspirations, but not with the inspiration itself.

Inspiration can come to men in any and every age of the world, and impart to them the best thought they are capable of receiving or imparting at that time. Inspiration in one age does not shut off the inspiration of other ages. While we may profit by the inspiration that came to Abraham, Moses, Isaiah, Jesus or Paul, we cannot live on their inspiration more than we could on the food they ate. The sun shining on the people of past ages does not warm us, nor does their inspiration afford us the spiritual warmth we need. If we would grow spiritually we must step out into the clear and warm sunshine of the spirit of inspiration.

The Bible, when used as a key with which to unlock our thoughts and inspirations, is a grand

book; but when used as our grandfathers used it, as a cell in which to confine our thinking, it is indeed a dark and gloomy prison. In the following chapters the sacred light of Spiritualism is applied to the Bible and it becomes indeed a "lamp to our feet and a light to our path."

## CHAPTER II.

## ORIGIN OF THE PENTATEUCH.

Meaning of the Word Pentateuch—Moses not Its Author—What Rev. John W. Chadwick says—Pentateuch Younger than the Prophetic Books—Written this side of the Babylonish Captivity—Numerous Samples of Internal Testimonies—The Elohimism and Yah-wehism of these Books—Author's Opinions as to the Authorship of these Books—These Old Books Speak of Older Phenomena.

BEFORE the reader enters too deeply upon an investigation of the Spiritualism of the various parts of the Bible, he would naturally like to know something of the origin of the books he is investigating. My limits will not allow me to enter into an examination of all the evidence in the case; but I will state enough so that the patient reader can start on the right track for all the knowledge obtainable on the subject. The first five books bound in the volume which we call the Bible are together called *The Pentateuch*, the meaning of which is *The Five-fold Book*. Scholars have not been able to find out just how and where the supposed writings of Moses got that name. As the word is Greek and not Hebrew, it is supposed it was thus named after its translation into Greek by the Jewish Sanhedrim, in the third century before Christ.

The general claim has been made that Moses was the author of those books; and it was once as



much as one's social position was worth to deny it, but there are few who value their reputation as scholars to-day who would hazard such an opinion. Not only did such men as Dr. Kuenen, Bishop Colenso and Dean Stanley abandon this position, but Prof. Robertson Smith, of Scotland, in the *Encyclopedia Britannica*, comes out with a labored argument showing that Moses could not have been its author; and for this the Presbyterian Church failed to convict him of heresy.

A course of lectures delivered in Boston by Rev. John W. Chadwick, and published in book form in 1879, under the title "*The Bible of To-Day*," has brought out a great amount of evidence—more than I have found elsewhere in the same amount of space—not only on the origin of the Pentateuch, but of all the books of the Bible. As many of the works he quotes are not at hand just now, and as the authorities in reach justify all he says, I shall, in this department of my subject, follow him more closely than any other author.

On page 43 of the "*Bible of To-Day*" Mr. Chadwick says:

"It is difficult to believe that less than twenty years ago the denial of the Mosaic authorship of the Pentateuch, by Bishop Colenso, roused such a storm of indignation as threatened the good Bishop his position in the English Church, for, at the present time, Stanley, the Dean of Westminster, holds his position in the church, one of the proudest, too, with absolute security, while frankly publishing opin-

ions far more radical than Colenso's. Moreover, he has the scholarship of the church almost entirely on his side, and hundreds of the lower clergy."

There is not in all the first six books of the Bible a sign that either Moses or Joshua wrote a word of them; indeed, the signs are all the other way. Thomas Paine's arguments on this subject have never been either met or forgiven by the church.

There is little doubt but that many of the prophets wrote their prophecies before the first five books of the Bible were written. Not one of them ever quotes Moses, until you come to Malachi, the very last one of them. He is supposed to have written about the year 397 before Christ. He says: "Remember ye the law of Moses, my servant, which I commanded to him in Horeb for all Israel, with the statutes and judgments."—Mal. 4:4.

The internal testimonies of Genesis—*Beginnings*—show that Moses could not have been its author, and both the internal and external testimonies show that if it was written by a Jew it was written by one who lived this side of the Babylonish captivity; one who was somewhat acquainted with their cosmogony, their philosophy and their language.

John W. Chadwick says :

"Not until about the time when Christianity arose, some 1,300 years after the death of Moses, did the tradition obtain currency that Moses was the author of the *Pentateuch*. The tradition originated at this time in the schools of the Rabis, and was one of a circle of traditions which ascribed

various books, or sets of books, in the Old Testament to those who figured in them most considerably. Thus the book of Joshua was ascribed to Joshua, the books of *Samuel* to Samuel. But so uncritical were the Jewish Rabis, that a tradition of theirs on a point of this sort well nigh affords its own sufficient refutation. It would hardly be too much to say that their decisions in regard to the authorship of doubtful books *were always wrong*. How could they well be otherwise, when their ideas of proof were much the same as the early Christian fathers; if anything, yet more irrational! And one of these, Irenius, argued that there must be four gospels, and no more, because the wind blew from the four quarters, and there were four parts to the cross; and another, Gregory the Great, finds the twelve Apostles and the clergy in the seven sons of Job, and the lay worshipers of the Trinity in his three daughters."—Bible of To-day, pp. 84, 85.

Some of the internal testimonies against Moses being the author of these books are as follows. Gen. 10: 5, says: "By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families in their nations."

This could not have been written until after the Gentiles were distinguished from the Jews, and the Jews had been settled in their own land. It is well known that Moses never was in their land. The Lord is represented as saying to Moses, "I have caused thee to see it with thine eyes, but thou shalt not go over thither." Deut. 34: 4.

Gen. 12 : 6, says : "And the Canaanite was then in the land." This could not have been written until after the Israelites had driven the Canaanite from the land ; which was not until several hundred years after the death of Moses.

In Gen. 36 : 31, it is said that "These are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel."

Moses had been in his spirit home over four hundred years before there were any kings over Israel ; but this could not have been written until after, at least, two kings had reigned over Israel. The same kind of anachronisms will be found in all the supposed books of Moses. Lev. 18 : 27, 28, says :

"Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations, neither any of your own nation, nor any stranger that sojourneth among you (for all these abominations have the men of the land done, which were before you and the the land is defiled) that the land spue you not out also when ye defile it, as it spued out the nations which were before you."

Any one can see that this could not have been written until after "the nations which were before you were driven out."

Thomas Paine made the point over one hundred years ago that the expression "unto this day," occurring several times in the Pentateuch, shows that it must have been written long after the events recorded transpired. A sample of that formulæ

will be found in Gen. 35 : 20, and another in Gen. 47 : 26.

Deut 19 : 14, would convey the impression that the writer was a resident of Palestine, and that the people had resided there long enough to refer to the landmarks which had been placed there by those of "old-time." It says : "Thou shalt not remove thy neighbor's landmarks, which they of old-time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it."

In Lev. 26 : 30, the writer threatens a long Sabbath to the land because it did not rest in "your Sabbaths." The whole connection shows that it was written not before they entered the land, but after their repeated compelling of the land to break its Sabbath.

Finally the writer of Deuteronomy, the last book of the Pentateuch, gives an account of Moses' death and burial, and the children of Israel mourning for him thirty days, and what happened at the end of those days. See Deut. 34 : 5-9. Can any one believe that Moses wrote that? If he did, it is a stronger proof of Spiritualism than I expected to encounter at so early a stage of this writing.

The fact is, somebody, after the Babylonish captivity, thought it his duty to give some kind of a history of the beginnings ; and he got the Babylonian myths and dressed them up, for the most part in Jewish language. The *Elohim*, that is, the gods, sometimes figure in Genesis, and anon the book becomes more

Jewish, or rather Egyptian, and the Jehovah-god comes to the front. This Jehovah was called JAH-VAH; it was pronounced YAH-WEH. In this book I shall usually spell it as pronounced—*Yah-weh*. It was originally, in the Hebrew Bible, spelled J-H-V-H. It was finally converted into *Jehovah* by taking the vowels in the name they spoke for God, *Adanoi*, and placing them between the letters J-H-V-H, they made Jehovah of it.

If asked for my opinion as to who wrote these five books, I should say, if they were not written by Ezra, who, it is claimed, re-wrote them by inspiration after they were lost, they were probably written by Shaphan, the scribe, under the direction of Hilkiah, the priest. These captives were among those sent to rebuild the temple, and to “restore and rebuild Jerusalem.” They claimed to have found the book of the law, when clearing away the *debris* for the purpose of rebuilding the temple.

At that time they claimed to have found a book, if that is so, it surely was not Moses' book, if he wrote one; it contained commandments to which the people were strangers; and it made a great religious revival. The account of this matter is told with considerable detail in 2 Chron. 34 : 14-24. Beside this, much light is thrown on this in the Apocryphal books, 1st and 2nd Esdras.

It matters little when these books were written, or by whom; they are not less than twenty-two hundred years old, and they refer to still older phenomena and beliefs. These documents could

not have been written had there been nothing on which to base them. It suits my purpose quite as well to find Spiritualism among the Egyptians, the Babylonians or the Persians, as to find it among the Hebrews. I am looking for facts and not for the authorship of the books containing them ; and a phenomenon is as much of a phenomenon when occurring in one nation as another. If something similar to what is recorded had not occurred, their history could not easily have been written. Even the apocryphal stories had their foundation in genuine phenomena.

## CHAPTER III.

## GENESIS.

First Eleven Chapters of Genesis Mythical—First Materialization—" Lord God " Plural—" Sons of God"—Did They Beget Children?—Story of the Rainbow—God comes down to find out how wicked the people are—The Lord appears to Abram—The Altar—What was it?—The " Word of the Lord—Almighty God and Yah-wah—The Lord again appears to Abraham—The Lord makes a second trip to Earth—Lot and the Angels—God's Visit to Sarah—Hagar and the Angel—God tempts Abraham—Abraham sends a Medium to get a Wife for Isaac—How he found her—"Gave up the Ghost"—Isaac comes to the front—Jacob's Ladder—The God of Beth-el—Mizpah—Yah-weh's Host—Jacob's Wrestle—Beth-el—Joseph a Medium—Divining Cup—Jacob's Blessings to Joseph's Sons—His Dying Inspiration.

IF THERE is any history in the Book of Genesis it begins in chapter twelve, with the call of Abraham. The first eleven chapters are, perhaps, Babylonish records of the somewhat contradictory tradition of the supposed beginning of things ; the flood, and the supposed origin of the various nationalities. But as even these traditions are based on the constantly recurring phenomena among the people, they are valuable as showing how far back these phenomena can be traced.

In Gen. 3 : 8, something called " the Lord God," *Elohim*, materializes and walks through the garden, and talks with Adam and Eve. The story does not say how dark it was ; it only says, " it was in the



cool of the day." In verses 21-24, this same "Lord, God" makes clothing out of skins for his children and drives them out of the garden. This is the first case of materialization the Bible records, unless it was the materialized spirit that walked and talked with this couple. "If the Lord, God" was determined to send them out to try their ability to make a living on their own hook it is well that he first materialized a suit of clothes for them. It would have been a pity to have sent them out in a nude condition.

This "Lord, God" (Elohim), is plural, and not singular, as some suppose; in verse 22, of this chapter this, or these, "Lord, God" said, "*Behold, the man is become as one of us, to know good and evil.*" In verse 5, also, these gods were referred to in the plural. It is evident that the writers of the first six books in the Bible, at least, all believed in a plurality of Gods. In other places, in both the Old and the New Testaments these gods are angels, and the angels are the spirits of the dead.

Gen. 6: 1, 4, reads as follows: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took to them wives of all which they chose. And the Lord said, my spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years. There were giants in those days; and, also after that, when the sons of God came in unto the

daughters of men, and they bear children unto them, and the same became mighty men which were of old, men of renown."

The result was a race of giants. Some have supposed that Spirits did actually marry mortals, and the question has been raised, whether spirits, if they can materialize, as most Spiritualists believe, may not, under very good conditions, cohabit with mortals, and thus infuse more spirituality into the race. Some have gone so far as to argue that that is the way that Jesus of Nazareth was begotten. Some believe so thoroughly in this, that, at Terra Haute, Ind., a wedding ceremony was performed between a supposed materialized spirit and a mortal.

There are many seemingly foolish stories in the Bible, which are only explainable on the hypothesis that the gods in those days, like many spirits nowadays, thought it their duty to be able to answer every question. Their answers were, some of them, as ridiculous as some of the answers made to-day by departed ones, who would like to have mortals believe they know it all. As an illustration, in Gen. 9 : 12-16, this God is represented as saying :

"This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations ; I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass that when I bring a cloud over the earth, that the bow shall be seen in the cloud ; and I will remember my covenant, which is between me

and you and every living creature of all flesh. And the bow shall be seen in the cloud ; and *I will look upon it that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.*"

This spirit felt called upon to explain the cause of the rainbow. He gives an explanation which may have been perfectly satisfactory to that people, and at that time, but no one who ever spent an hour in the study of the laws of the refracting and refranging of light, believed that he was right, either as to the cause or the origin of the rainbow, or as to when it was made. Besides, who, at this day and age of the world, believes in a God who had to have a rainbow in the clouds as a reminder of his past folly in destroying the world, to keep him from repeating that offense against his creatures.

Gen. 11 : 5-8, reads as follows : "And the Lord came down to see the city and the tower which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language ; and this they begin to do ; and nothing will be restrained from them, which they have imagined to do. Go to, let us go down there and confound their language, that they may not understand one another's speech."

Here "the Lord" is in the plural again. In order for him to know what is going on in the earth he is obliged to come down. Now there is no trouble in believing that spirits of departed human beings might object to such work as these people

intended to do, and their objection might culminate in their influencing the builders to talk some strange *gibberish* so that they could not understand each other; such things now happen every day. But who can believe that the one who is supposed to be Omnipotent ever was compelled to resort to such methods? The whole story displays weakness on the part of God, or ignorance on the part of the writer. The best solution of the question is, that this "Lord" was a band of departed human spirits.

From the twelfth chapter of Genesis to the close, the book partakes more of the character of history. In 12: 1-6, "the Lord," whoever that may be, spoke to Abram, and called him out of his country. Paul says: "Abraham obeyed, and went out, not knowing whither he went." Heb. 11: 8. And Stephen said: "The Lord of glory appeared unto our father Abraham" and "called him out to sojourn in a strange land." Acts 7: 2-6.

In verse 7, the Lord appeared to Abram, and Abram builded an altar unto the Lord, who appeared to him. These appearances were either clairvoyance or cases of spirit materialization. That altar, I suppose, was nothing more or less than a cabinet. The purpose of the altar was to enable Abram to "call upon the name of the Lord." Verse 8.

In chapter 13, verse 14, the Lord spoke to Abram again. In verse 18, as Abram had moved away from the old place of manifestations, he had to build a new one, where God could appear to him.

In 14: 13-32, Abram went to the slaughter of

the kings, and returning, met Melchizedek, who was his spirit guide. This Melchizedek was priest of the Most High God, and had "an endless life." See Heb. 7 : 1, 15.

In the first eight verses of chapter 15, The Lord, and "The word of the Lord" came to Abram several times. That expression, "word of the Lord," occurs many times in the Bible, but never refers to a written word ; it always means inspiration. For proof of this see Jer. 18 : 18; 23 : 28; Psalms 119 : 38, 41, 43, 81, 107, 133, 154, 161, 169, 172.

In 15 : 12 to 18, Abram was undoubtedly entranced : "A deep sleep fell upon Abram, and, lo ! a horror of great darkness fell upon him." From that to the 17th verse is the wonderful manifestation of the "smoking furnace," and the "burning lamp." In verse 18 is the "covenant," that this "Lord" makes with Abram.

In chapter 16 : 7-12, Hagar, having been a little "naughty" with Abram, fled from the jealous wrath of Mrs. Abram ; but an angel comes to her in the wilderness and makes remarkable predictions concerning her unborn child ; all of which were fulfilled.

In 17 : 1, this same spirit appeared to Abram again and said : "I am Almighty God." He afterward went to Moses, and told him he had appeared to Abraham as God Almighty, but his real name, which he kept from Abraham, was Yah-weh, or Jehovah. (See Ex. 6 : 2, 3.) Moses was an Egyptian, and this was therefore, a revelation to

him. Yah-weh was probably the spirit of a departed Egyptian ruler.

In verse 8 this spirit promises to be the God, or the guide of Abram's children on certain conditions. The children of Abraham were generally great on promises, but were not good at keeping them, and this God, or guide, had much trouble with them on that account.

In verses 15-23, this God had a long conversation with Abraham; Sarah secreted herself behind the door and listened and laughed incredulously at what was being communicated; but the spirit knew what she was doing, and in 18: 13, told Abram, who by this time had become Abraham, of it.

In those days any spirits that communicated or gave any manifestations, whether there were one or a dozen, were called "The Lord." In Gen. 18, whole chapter, "the Lord" appears to Abraham; he is called "the Lord" eight times; "my Lord" once; "three men" once, and "the men" once. The manifestations were truly wonderful. The first Abraham knew "the Lord" appeared to him. He looked up, and, lo! "three men stood by him." He did not see them come to him; they appeared, as Moses and Elias appeared to Jesus, and as Jesus "appeared unto two of them as they walked and went into the country." They were materializations that could be handled; they had their feet washed. Verse 4. They also ate a "square meal," consisting principally of bread, veal, cake, butter and milk. See verses 6-8. After they had

their dinner they revealed to Abraham the impending doom of Sodom.

The story goes like this: The man, angels, or Lord were on their way to destroy Sodom. Abraham went with them a short distance on their journey; finally, in verse 17, the Lord said:

“Shall I hide from Abraham the thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.”

From this time on the story is of the same sort as the one found in chapter 11: 5-8. It reads as follows:

“And the Lord said, because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.”

Now, I can comprehend that spirits—guardian spirits—should go and make personal investigations of the wickedness which other spirits had reported; I can also comprehend that, in order for them to do a thorough job of investigation, it might be necessary for them to temporarily take on human forms, or materialize, but why God should “go down and see whether they have done altogether according to the cry of it,” which came to him, I cannot understand.

Abraham and those angels called "the Lord," enter into a long conversation over the matter. In this conversation Abraham persuades the Lord not to act too precipitately in the matter. Indeed, he made him promise that if five righteous men could be found in the city, he would not destroy it. This *tete-a-tete* ends, and verse 33 says: "And the Lord went his way as soon as he left off communing with Abraham; and Abraham returned to his place."

In chapter 19: 1, two angels came to Lot, in the city of Sodom, to warn him of his impending destruction. In verse 2, Lot persuades them to go in and have their feet washed, and tarry all night. These persons are called angels twice. See verses 2, 15. They are called men six times. Verses 5, 8, 10, 11, 12, 16. They are "sent of the Lord" three times. Verses 13, 14, 16, and they are called "my Lord" once. Verse 18.

In 20: 1, 2, Abraham went into the land of Gerar. He was among strangers, and he became afraid some one would kill him for his beautiful wife, and his cowardice led him to call her his sister. Abimelech thought of taking her for a wife, but a spirit, who is called God, came to him in a dream, in verses 3 to 7, and told him that the woman was Abraham's wife, and that it would not do for him to take her, "for," said the spirit, "he is a prophet [medium], and he shall pray for thee." Verse 17 says: "So Abraham prayed unto God, and God healed Abimelech and his wife and his maid servants."



Chapter 21 : 1, informs us that God visited Sarah, as he had promised to do, in Gen. 17 : 19, and 18 : 10, 14. Sarah was like many others, she could bear anything better than prosperity. This visit of the Lord caused her to treat Hagar, her servant, barbarously. See verses 10, 11. In verse 12, a spirit again called God, heard the voice of the lad, and the angel of God called to Hagar out of Heaven. Verse 17 : Hagar had gone off to await in solitude the death of her child. She did not wish to witness that sad event. The angel, after a short conversation with her, somehow rendered Hagar clairvoyant, and she discovered at some distance, a well of water ; and thus she saved her child's life. Probably her thirsty and starved condition had something to do with developing her clairvoyance.

In 22 : 1, "God did tempt Abraham." The devil not yet having been made, God had to do his own tempting. This God that comes to Abraham, tells him to kill his son ; not intending that he should do it. This was done to test Abraham's faith. The angel became convinced that Abraham had more faith than he suspected ; and he says, "Now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me."

If this God, who tempted Abraham, was only a departed human spirit, I can understand the case ; but I cannot see how the Infinite Creator of all things — the one "who knows the end from the beginning" — had to tempt Abraham in this way,

in order to find out whether he was faithful. The Lord provided a ram for Abraham, and had the satisfaction of knowing by Abraham's obeying his "Voice," that he was worthy to be the one in whom all the families of the earth should be blessed.

In chapter 24 : Abraham showed his confidence in the angels, in sending a medium out to hunt a wife for his son. His benediction, in verse 7, showed this perfect reliance on the angels. It is as follows : "The Lord God of Heaven . . . shall send his angel before thee, and thou shalt take a wife unto my son from thence." The servant, in telling the story to Rebecca's father and mother, said : "And he said unto me, 'The Lord, before whom I walk, will send his angel with thee, and prosper thee in thy way ; and thou shalt take a wife for my son of my kindred, and of my father's house.'" Verse 40.

In verse 12, of this chapter, it will be found that this man prays the Lord to give him "good speed," and to direct him to the right one of the many girls that should come there to draw water ; he did not want to speak to the wrong girl. And in order that he might know that he had spoken to the right one, he asked the angel to have the girl say, "Drink, and I will give thy camels drink also." Verse 14. In verse 19 this was done, and he decided that "the Lord had made his journey prosperous." Verse 21.

Old Mr. Bethuel also had something of a fore-warning of what was coming ; he sent out to the

man, saying, "Come in, thou blessed of the Lord ; wherefore standest thou without ? for I have prepared the house and room for the camels." Verse 31. The man said to Bethuel, the Lord had appointed his daughter to be a wife for his master. Verse 44. Bethuel acknowledged that "the thing proceedeth from the Lord." Verse 50.

In 25 : 8, it is said that Abraham "gave up the ghost and died." What is this giving up the ghost ? The word, "ghost" is, we are told, a Persian word, and signifies guest. The Septuagint reads, *pneuma*, and signifies spirit. A true rendering would be, "Abraham yielded up his spirit, and died in a good old age, an old man and full of years, and was gathered unto his people."

In verse 17, Ishmael also "gave up the ghost, and died, and was gathered unto his people."

That people in those days received impressions from the spirit world and had especial sittings for that purpose, is further proved by verses 22, 23, of this chapter, where Rebecca went to inquire of the Lord," and was told of her condition, and given a prediction which was afterward fulfilled.

In chapter 26 : 2, the Lord appeared to Isaac and renewed the promise he had made to Abraham. In verse 5, he says, "Abraham obeyed my voice." In verse 24, "the Lord appeared to Isaac in the night. And Isaac builded an altar," or a place for seances.

In verse 28, Abimelech went to Isaac and wanted to form an alliance with him, because he said, "we

saw certainly that the Lord was with thee." That is, he saw that Isaac was a medium; and, as he wanted to get in *rapport* with the spirit world, he would like to co-operate with him.

In 28 : 12-22, is Jacob's wonderful vision of the ladder which reached to heaven, and the angels of God ascending and descending on it. This was a night seance, Jacob was alone, but he said it was the gate of heaven to him. Jacob here pledges himself, on certain conditions, to take Jehovah for his spirit guide. See verses 20-22.

In chapter 31 : 3, in one of his seances with Yah-weh, for this was the real name of his guide, Yah-weh tells him to go back to his own country; he tells him that, as he had been Abraham and Isaac's God, or guide, so he would be his. In verse 10, in a dream, he tells him how to cheat his father-in-law. In verse 11, he shows him certain psychological laws by which he can get about all of his father-in-law's chattel property into his possession. In verse 13, the angel tells him that he is the God of Beth-el; that is, that he is the same God who appeared to him when he was a young man going after his wives. In verse 49, Yah-weh was selected as a God, or guide, between Laban and Jacob; and the place was named "Mizpeh," in honor of that event.

In 32 : 1, 2, Yah-weh, Jacob's guide, met him and brought with him a host of other spirits—a host of angels, the text says. Jacob said : "This is Yah-weh's host. This Yah-weh, or Jehovah, is not called the God of the Universe; the biggest name he has

was given him by Jacob, when he says : " O God of my father Abraham, and God of my father Isaac the Lord (Yah-weh) which said unto me, return into thy country, and to thy kindred, and I will deal well with thee."

In verses 24-32, a man — a spirit man, took advantage of the dark — and wrestled with Jacob until the break of day. He put Jacob's thigh out of joint ; but as the day began to break, Jacob was too much for him, and he plead like a good fellow for Jacob to let him go "for the day breaketh." Here Jacob said he had seen God — Yah-weh — face to face.

In 35 : 1, Jacob is told to arise and go to Beth-el, and make an altar unto the God who appeared to him there, when he was fleeing from his brother Esau. So he gave command to his wives and children to put away their strange gods and cleanse their flesh, and their clothing (a thing always required, as will be shown later on for communications), and go to Beth-el and build an altar. In verse 9, God appeared to Jacob. Here Yah-weh claimed to be God Almighty, he was not ; this will be explained in comments on Ex. 6 : 3.

In verse 13, "God went up from him in the place where he talked with him." In verse 39, Isaac "gave up the ghost ;" that is, yielded up the spirit.

Joseph, one of Jacob's sons, seemed to inherit his father's mediumship. His particular mediumship consisted mostly in dreaming, and giving the interpretations of the dreams of others. An account

will be found in Gen. 37 : 5-11, and 40 : 8-13. In 41 : 16, Joseph said the understanding was not in him ; it was God, or Yah-weh, who gave the interpretations. Pharaoh said the spirit of God was in Joseph. Verse 39. As mediums sometimes look into tea-grounds to get an inspiration, so Joseph had a "divining cup," and used it, too. See Gen. 44 : 5, 15.

In Gen. 46 : 1-4, Jacob, or Israel, offered sacrifices to the God of his father, Isaac, and this God appeared to him in the visions of the night and made certain predictions to him, promising him that he should go down into Egypt, and that his son Joseph, whom he had supposed to be dead, should close his eyes.

In 48 : 3, Jacob tells his son Joseph about "God All Mighty" appearing to him ; and in verses 15-16, he called for Joseph's two sons and blessed them. When Joseph led the boys up to their grandfather, he led them so that Jacob, who was blind, could put his right hand on Manasseh's head, but the inspired medium could not be fooled ; he crossed his hands, placing his right hand on Ephraim, Joseph tried to stop it, but all to no purpose. Here he calls his God the God of Abraham and of Isaac ; also calls him "the angel which redeemed him from all evil."

In Gen. 49, whole chapter, is Jacob's inspired, dying predictions concerning his twelve sons. After which, in verse 33, he "Yielded up the ghost and was gathered unto his people."

## CHAPTER IV.

## EXODUS.

No Slavery in Egypt—Yah-weh—His Residence—Moses gets Yah-weh's Name—Originally an Egyptian—"Gehokah," an Egyptian Priest—Yah-weh of the Hebrews—Test Concerning Aaron—Yah-weh no Longer God Almighty—Why Yah-weh Confides in Moses—Pillar of Cloud and of Fire—How Moses Finds Water—Jethro Thought Yah-weh Rather a Superior God—Yah-weh Willing to Address the People—The Conditions—Ten Commandments Spoken—Not a Complete Law—Conditions Broken—Yah-weh a Jealous God—Yah-weh Promises to Send an Angel—Moses Called up to God's Residence—What he Saw—This God an Angel—Another Trip to Yah-weh's Home—Spiritual Patterns—An Inspired Mechanic—Yah-weh Prepares and Writes Upon Tables—Moses Sees Yah-weh's Back—Moses and God Again Meet—Moses Transfigured—The Light and Cloud over the Tabernacle.

AFTER the lengthy introduction given to the Pentateuch, which includes the Book of Exodus, it is hardly necessary to say anything more about its origin. The book is so named because it contains a more or less correct history of the supposed deliverance of the children of Israel out of Egyptian slavery. I say, supposed, because the children of Israel were never in any such slavery as we had in the United States. Pharaoh confessed that "the children of Israel are more and mightier than we." Ex. 1 : 9, and the Psalmist said they were stronger than their enemies. Psa. 105 : 24. They lived in the land of Goshen, the most productive

part of Egypt, and owned their farms, their flocks and their herds. See Gen. 47 : 6-11.

This book, when interpreted in the light of Modern Spiritualism, is one of the most interesting books of the Bible. In chapter 3 : 1-6, is a very interesting account of Moses happening to get up on Mount Horeb, which was the residence of Yah-weh, called God in verse 1 of King James' version of this chapter. It should be remembered that the idea that God was everywhere present was not thought of until after the Babylonish captivity. God's, or rather Yah-weh's, residence, was in the mountains, particularly in Mount Horeb. When the children of Israel got into the mountains they then sung a song of praise to Yah-weh, that he had guided them to his "holy habitation." Ex. 15 : 13.

In the chapter under examination the angel of the Lord appears in a spirit light, called "the burning bush." The bush was not on fire. This text and a few collaterals will throw additional light on "the Lord," and the "God," who figured in almost every verse of this part of the Bible. This spirit, in verse 2, is called "the angel of the Lord." In verse 4 he is called both "Lord" and "God." Verse 6 says : "Moses was afraid to look upon God." Stephen, in telling the story, in Acts 7 : 30, says : "There appeared to him in the wilderness of Mount Sinai *an angel of the Lord* in a flame of fire in a bush."

In this chapter it seemed that God was not yet well enough acquainted with Moses to trust him with



his name. He simply says, "I am that I am." But in chapter 6: 2, 3, he has become better acquainted, and knowing Moses to be an Egyptian, and to have a good understanding of things, he says: "I am the Lord; and I appeared unto Abraham, unto Isaac and unto Jacob by the name of God Almighty, but by my name, Jehovah (Yah-weh), was I not known unto them. Let me repeat that word Jehovah, given to Moses, but withheld from Abraham, Isaac and Jacob, contained a revelation. *Jah-Vah*, Jah, pronounced Yah—God, Judge or Chief; Vah, pronounced Weh, mountain or hill.

This is supposed to be an Egyptian chief, who kept his tribe, during the annual inundations of the Nile, up in the mountains. There he passed away; there he, as a spirit stayed; there he got acquainted with Moses. Even the enemies of Israel acknowledged Jehovah to be the God of the hills, but not of the valleys. See 1 Kin. 20: 23-28. Was this the reason the Lord—that is, Yah-Weh, could conquer in the hills, but not in the valleys? See Judges 1: 19. The Bible always represents Yah-Weh as dwelling in the hills. Indeed, he could not be Jehovah if he did not dwell there. See Ps. 2: 6; 3: 4; 43, 3; 99: 9, etc.

At the expense of seeming tedious, I must quote on this point, an extract from a scholarly gentleman who has an able article in the *New Thought*, Vol. I, pp. 490-500.

"The Lord declares to his servants that he had appeared to them as yet only as 'God Almighty,' and not by his name, Jehovah. This name, of all others, commands from the devout

Hebrew the profoundest respect, and the intimation is strengthened by corroborative inference, that this august appellation is found, through the Egyptian 'Book of the Dead,' to be a modified adaptation of one 'Gehokah,' the name of a voluptuary and priest, who flourished anterior to the finding of Moses by the king's daughter, amid the reeds of the rippling waters of the classic Nile.

"A scholarly gentleman says: 'There is very good reason for the belief that the Jehovah of the Hebrews was an Egyptian priest and may have been a very pure one at that, judging by some of his acts.'

"The idea is not new that the Mosaic Jehovah is not the creator of the universe, but he was a very ancient disappointed priestly king—Melchisedek, in the Greek tongue; this, however, was a changed name given him, as a characteristic at a certain period of his history, when he was king of Salem, which means king of peace, though aforetime a 'Man of War.' This king was met by Abraham on the plains of Chaldolore, on his return from the slaughter of the kings, a jealous, fighting God—an uncommon peculiarity possessed by this peculiar priest-king, Gehokah, *alias* Melchisedek. He is without father, pedigree or descent, beginning of days or end of life. An extraordinary man, certainly; if not, indeed, a very God. In his dealings with the people, this Gehokah, *alias* Jehovah, specially with the Egyptian rulers, prompted by jealousy and revenge, there is disclosed the unsparing spirit of cross purposes, spite and rivalry, just such feelings as would be shown by the spirit of a man disappointed in his ambition for distinction, one who perhaps in his time has received glimpses of reformatory truths—principles of government in advance of his fellows, and in his present efforts to enforce them, lost his mortal life; but still strong in spirit, tenacious in impulse, and the utility of his convictions, is determined not to be thwarted, he starts on his mission to carry on to completion the reforms he had inaugurated while in the flesh; a medium doubtless for a spirit, who lived in the mortal earlier than he. Crossed, opposed in his wishes to change the social life of the State, he is represented as frequently visiting in *propria persona*, the scenes of his mortal exploits, and the interesting dissensions among the people, vexing the Pharaohs and their priests, afflicting them with loathsome diseases, plagues, pestilence, famine, discords, wars and distress in all phases of social and political trouble, he appears determined to bend all opposition to his imperious will."

In Exodus 3: 15, notwithstanding that God refused to give another name than "I am, that I am," he authorizes Moses to say, "Yah-weh, God of your

fathers, the God of Abraham, the God of Isaac and the God of Jacob hath sent me." In verse 16 he says : "Tell the elders the Yah-weh, God of your fathers, the God of Abraham, of Isaac and of Jacob *hath appeared to me.*" Verse 18, authorizes him to tell the Egyptians that "Yah-weh, God of the Hebrews, hath met with us."

It seems to me that the question must be settled in the mind of the candid reader by this time, that this God is not the being he has been supposed to be ; but, instead, is only "the God of the Hebrews." I promise, however, that other arguments will be dropped in on this point as they may seem needed.

In 4, this "Lord" appears to Moses again, and certain manifestations occur, which, probably, with the exception of the manifestations on Moses' hand, may be regarded as only hypnotic conditions, very common to-day.

In verse 10, Moses tells the Lord (Yah-weh) that he is "not eloquent," but that he is "slow of speech." In verses 11 and 12, Yah-weh tells Moses of his power, and finally says : "Now, therefore, go, and I will be with thy mouth and teach thee what to say."

Verses 13-16 read as follows : "And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the Lord was kindled against Moses, and he said, is not Aaron, the Levite, thy brother ? I know that he can speak well, and, also, behold, he cometh forth to meet thee ; and when he seeth thee he will be glad in his heart, and

thou shalt speak unto him and put words into his mouth ; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do, and he shall be thy spokesman unto the people, and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of a God."

This, beside being a direct test, for Aaron was at that very moment on the road to meet him, is a positive promise to "put words in his mouth, and to teach both Aaron and Moses. If this text had been written for the express purpose of describing modern mediumship it could not have done it better.

In Ex. 6 : 1, 2, is an express revelation concerning who this God was. Verse 2 says, "And God spake unto Moses and said unto him, I am the LORD ; the margin reads, "I am Jehovah." Here, before quoting the next verse, permit me to say, that wherever the word LORD occurs in small capital letters, in the Old Testament, the word is Yahweh, here rendered Jehovah. Verse 3 continues, "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them."

The text informs us that when he appeared unto Abraham, Isaac and Jacob he did not use his own name, and therefore his personality was not known to them. The fact is, as it has been proven, Jehovah was an Egyptian. Moses was also an Egyptian ; Stephen says, "he was learned in all the wisdom of the Egyptians." Acts 7 : 22. Moses could not have been learned in all the wisdom of

the Egyptians without knowing who Yah-weh was. This spirit knowing this, makes a particular confidant of Moses, and in answer to his question, in chapter 3, 13, tells him he is Jehovah, to Moses—to any real scholar—this revelation means much.

In 7 : 1, this same spirit appears again to Moses, and says, “I have made thee a god to Pharaoh; and thy brother Aaron shall be thy prophet.” That is, as these gods, or spirits, have mediums through which to communicate with mortals, so Aaron will be a medium through which you will communicate with Pharaoh.

The next half-dozen chapters are filled with the stories of the plagues which came on Egypt, the most of which are natural phenomena occurring every year of the world ; and the remainder explainable as spiritual manifestations.

Ex. 13 : 21-22, says : “And the Lord went before them by day in a pillar of cloud to lead them in the way. And by night in a pillar of fire, to give them light to go by day and night ; he took not away the pillar of the cloud by day, nor the pillar of fire by night, from the people.”

At Dr. Bland's, in Washington, I once saw many pillars of fire, which, upon bursting, revealed the presence of lords and ladies. This “Lord,” who was in the pillar of fire, was, in other places, said to be an angel. See chapter 14 : 19-20. I might add, the lords and ladies I saw were all angels.

When they get into the wilderness there is especial need for manifestations, and they have them.

As Abraham James, through spirit intervention, revealed an artesian well in Chicago ; and as many other mediums have revealed gold and silver mines, and oil and gas wells, so Moses, under the guidance of the Lord, found the place to smite the rock to find water for his perishing people. See Ex. 17 : 6.

In chapter 18 Moses' father-in-law went to him and made some wise suggestions. He first acknowledges that Yah-weh has done well in bringing that people out of Egypt, and says that he is now convinced that he is greater than all other gods, for he knows of no other god who could have done that work. In verse 11, Moses acknowledges that his task is too heavy, but he did not know what to do, as the people came to him "to inquire of God." That was just as people go to a medium to-day to inquire of spirits. Jethro's wise suggestions are found in verses 19-22.

Studied in the light of Modern Spiritualism, the 19th and 20th chapters of Exodus become luminous and grand. Here you will again find that Jehovah dwelt in the mountains ; and when Moses wanted to commune with him he had to go up into the mountain, 19 : 3. Here the Lord promises to speak by voice, verse 5 ; but he requires that Moses should first go down and take a vote of the people as to whether they will obey the voice. By unanimous vote they promise ; consequently the Lord promises to come in a "thick cloud." Verse 9. He required that the people prepare, in their dress and otherwise, for this seance—that even the

mountain should be sanctified ; that is, set apart. Not a hand or even a beast was to touch the mountain. Verses 10 to 13. From verse 6 to the end of the chapter is an account of the seance. The people were to form a circle "afar off" — no one must, under any circumstances, break the circle, or "break through and gaze." The Lord descended in the dark ; he talked through a trumpet ; or at least, "the trumpet sounded long," and "waxed louder and louder." The Lord, in the midst of the fire, or spirit light, answered by a voice from the midst of the thick darkness. As spirits sometimes call one of the circle to the cabinet, so the Lord called Moses to him, and urged him to go back and insist upon the importance of maintaining the circle unbroken. Then, in chapter 20 : 1 to 18, the Ten Commandments are spoken.

Some regard the Ten Commandments as a completed law, spoken by its author to the people ; such is not the case ; it is part of a law spoken by Yah-weh to the people. At the end of the tenth commandment the conditions were broken, and Yah-weh could proceed no farther. Verses 18-19 say :

"And all the people saw the thunderings and the lightnings, and the noise of the trumpet, and the mountain smoking ; and when the people saw it they removed and stood afar off, and they said unto Moses, Speak thou with us, and we will hear ; but let not God speak with us, lest we die."

Here the fear and the removal of the people broke the circle, and the people went "and stood

afar off," and Moses drew near to the darkness, "where God was," and the remainder of the law, much of it as good as any of the Ten Commandments, was privately communicated to Moses. I cannot help but think that one of them, found in 22: 18, which says, "Thou shalt not revile the gods, nor curse the ruler of thy people," refers to spirit guides. If you do, they may forsake you. In 23: 13, they are forbidden to even mention the name of other gods; the reason was expressed in one of the Ten Commandments; it was because, "Yah-weh, thy God is a jealous God, and his glory he will not give to another."

In verses 20-25, Yah-weh promises to send an angel—a tutelary deity—before them "to keep them in the way," and to bring them into the place which he had prepared for them. Beside, if they would let other gods or guides alone, this angel would even assist them in their battles.

In chapter 24, Moses and his three friends, those who generally assisted in his seances, were again called up into the mountain—to God's residence—so they could come near to the Lord." Verses 1, 2. In verses 10-13, Yah-weh must have materialized. The record says:

"And they saw the God of Israel; and there was under his feet as it were a paved work of sapphire stone, and, as it were, a body of heaven in his clearness. And upon the nobles of the Children of Israel he laid not his hand; also they saw God and did eat and drink. And the Lord said unto Moses,



Come up to me, in the mount, and be there ; and I will give thee tables of stone, and a law and commandments which I have written, that thou mayest teach them ; and Moses rose up, and his minister, Joshua ; and Moses went up into the mount of God."

Here it says twice they saw him—even his feet and the paved work under them ; he did not do as materialized spirits often do now, that is, lay his hands upon them. They evidently saw his hands as well as his feet, but "upon them he laid not his hands." God had also written a law upon stone, as spirits write upon slates to-day, and Moses and his friends went up to the "Mount of God," that is, to the place of God's residence.

This "God of Israel," who was seen on this occasion, Stephen says, was an angel. Acts 7 : 53.

From verses 14 to the end of the chapter is the history of the manifestation in the mountain, when Moses left his friends and went up there where God was. There were clouds and spirit lights "like devouring fire, on the top of the mount."

In Ex. 25 : Moses is urged again to go up into the mountain where Jehovah dwelt, and receive the law, and also clairvoyantly receive patterns for a tabernacle, with its *sanctum sanctorum*, in which alone he is hereafter to get communications from Jehovah. See verses 9 and 22. On this point the reader is also requested to examine Ex. 25 : 22, 40 ; 33 : 8-11 ; 29 : 42, 43 ; 30 : 6, 36 ; Lev. 16 : 2-4 ; Num. 7 : 89 ; Num. 17 : 4 : 2 Kings, 19 : 15 ;

Ps. 80: 1; 99: 1. These texts and others will show that after the tabernacle was built, whenever the Lord said unto Moses," it was a voice from the seance-room.

In Ex. 31: 2, 3, is the history of the inspiration given to certain persons to build the tabernacle after the patterns clairvoyantly shown Moses. Yah-weh, in speaking of Bezaleel, the master mechanic, says: "And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship." Verse 3.

That the ten commandments, after being spoken as they were, on the mount, were written by spirit agency, cannot be doubted by the one who believes his Bible. Ex. 31: 18, says: "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 32: 16, says: "And the tables were the work of God, and the writing was the writing of God, graven upon the tables." In 32: 33, 34, is another promise that the angel will always be with them.

In 33: 1, 2, is another promise of angel presence. In verses 8-10, the tabernacle is erected, and Moses went into it while the people stood without and witnessed the cloudy pillar. The Lord spoke to Moses in that tabernacle, face to face, "as a man speaketh to his friend." Moses wanted to see a materialization; but it seems conditions were

not right for it. The spirit, however, succeeded in materializing his "back parts." See verse 23.

In 34: 1, Yah-weh told Moses to prepare two more tables or slates, and he would re-write the Ten Commandments. This was done; Moses went as high as he could go, and the Lord descended in a cloud to meet him. Verse 5.

In verses 14, 15, Yah-weh gives his principal reasons for objecting to their having anything to do with other spirits, or gods; it is because, "Yah-weh, thy God is a jealous God."

Transfigurations occur frequently in these days; one is minutely described in verses 29 to 35. Moses was so thoroughly transfigured that he had to put a veil over his face as they sometimes do now.

In chapter 40, the tabernacle was finished, and a cloud abode on it in the daytime and a pillar of fire by night. This stayed with them through all their journeys. See verses 34 to 38.

Thus it seems to me that the Book of Exodus, the second in the Pentateuch, when correctly interpreted, is the Spiritualists' own book.

## CHAPTER V.

## LEVITICUS.

Not Written by Moses—Tabernacle could not have been Built in the Wilderness—Reasons why Moses could not have Written this Book—"The Lord Speaks from the Tabernacle"—God Moved to the Tabernacle—Manifestations in the Tabernacle—Was it Electrical?—A Scientific Explanation—Conditions of Entering the Cabinet—Demons, Who are They?—Spirit Communion Prohibited—"I am the Lord."

I HAVE stated that the Book of Leviticus was not written by Moses. In fact, none of the Pentateuch was written until after many of the leading books of the prophets had seen the light. The books of Exodus and Leviticus give a full account of the making of a most elegant tabernacle, and all that pertained to it, in the wilderness. The writer evidently gets his building plans from the temple builded by Solomon. They may have, and probably did, build a kind of tent in the wilderness. But no such tabernacle as is here described could have been erected in this wilderness. It may be true that Yah-weh inspired the workmen as is here stated, but they had neither the tools nor the material with them to do the work. It must be remembered that for several hundred years there was no smith in all Israel. I Sam. 13: 19-20, says:

"Now there was no smith found throughout all the land of Israel; for the Philistines said, lest the Hebrews make them swords or spears; but all the

Israelites went down to the Philistines to sharpen every man his share, and his coulter and his axe and his mattock. Yet they had a file for the mattocks and for the coulters and for the forks and for the axes, and to sharpen the goads."

At the time they were in the wilderness they were especially ignorant of, and unprepared for any kind of work except farming, cattle-raising and brick-making.

The fact is, the priestly idea had been growing among the Jews for centuries, until Ezra's day, and he, or some one about his time, developed it and gave the formulæ for worship here found; they having at best nothing better than the traditions which had been growing for ages for authority.

Moses never set foot in the promised land; he ascended Mount Nebo and viewed it from a distance, before he passed away. (See Deut. 3 : 27, 34 : 1). He, therefore, could not have written Lev. 18 : 26-28, which reads as follows :

"Ye shall therefore keep my statutes and judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you. For all these abominations have the men of the land done which were before you, and the land is defiled; that the land spue you not out also, when ye defile it, as it spued out the nations that were before you."

This must have been written after the nations which were before them were driven out. Nor

could any one have written verses 34, 35, of chapter 26, before the land had "enjoyed her Sabbaths," that is, until it was desolated on account of the sins of Israel after they had inhabited the land.

After having gone quite extensively into an examination of the first two books of the Pentateuch, I can be excused for being more brief in the examination of the others.

In the first chapter and verse of Leviticus, "The Lord called Moses into the tabernacle of the congregation," and, from the mercy seat, gave him particular instructions about burnt sacrifices. All these sacrifices and burnt offerings brought a chemical change in the atmosphere, and thus were aids to spirit manifestations, as, if I find the time and space, I will prove before I get through the five books of Moses.

Here the writer leads the reader to suppose that the tabernacle had been reared ; and, every time, after this when we read, "The Lord said unto Moses," he is supposed to speak from the inner sanctuary of this tabernacle. It has been proved that previous to this, God dwelt in the mountains. I may also add, that after the tabernacle was destroyed, he took up his residence again in the mountains ; also that whenever the Hebrews could, they kept the tabernacle in the mountains, as that was the place Yah-weh liked better than any other. This tabernacle was built as a residence for Yah-weh, so that he could go with them through the wilderness, and into the promised land. It will be

remembered that Moses said : "If thy presence go not with me, carry us not up hence." For proof that God first dwelt in the mountains, and moved from them to the tent, and thence to Solomon's temple, see Ex. 19 : 3 ; 40 : 34-38 ; 1 Kin. 8 : 10-13 ; 1 Chron. 17 : 3-7.

In Lev. 9 : 23, 24, is the wonderful manifestation of the glory of Yah-weh, where a fire came from his presence and consumed the sacrifice on the altar. The history of the affair reads as follows :

"And Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people ; and the glory of the Lord appeared to all the people, and there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat ; which, when all the people saw, they shouted, and fell on their faces."

This manifestation of the "fire of the Lord," if it occurred, was either spiritual or an electrical manifestation. The next one can be better explained on the spiritual and electrical hypothesis than on any other. It is found in 16 : 1, 2. It is the story of two of Aaron's sons being consumed, or burned to death, as a result of using strange fire in their sanctuary services. For years I have inclined to the theory that this and several other cases of destruction in connection with that ark could be accounted for on the electrical hypothesis. To-day I saw a scientific article copied in the *Progressive Thinker*, which confirms that view of the case. The article is so timely that I copy it entire :

"There is nothing new on the face of the earth, and there is no doubt that electricity was well known to the Israelites and probably to the Phœnicians. The first record of electrical phenomena is as old as the Ten Commandments. Moses, when he received the stone tables on which the Ten Commandments were written the second time, built a box out of fir—not the common cedar or any other of the native woods, but fir-wood, which had to be imported by Phœnician merchants from the southern part of Europe. Was this choice accidental on account of the great value of the resinous wood, or was it in the choice of the best known non-conductor among the great number of various timbers?

"Moses had the fir box lined inside and outside with beaten gold, which converted the ark of the covenant into a very expensive but very perfect Leyden jar or storage battery for electricity. As gold is by fifty per cent. a better conductor of electricity than copper, was the choice of gold again on account of its value, or was it an inspiration or revelation? So much is certain, that if Edison or Tesla had lived in those days they could not have improved on the choice of material, and the result was a powerful Leyden jar.

"How was this Leyden jar charged was the next problem. A fire of material rich in carbon was kept burning on top of the ark of the covenant, and during daytime a tall column of smoke guided the twelve tribes of Israel through their wanderings, and at night a tall flame was equally well seen by them. Now carbon is a good conductor of electricity: and the particles of carbon floating in the smoke would conduct sufficient electricity to charge the Leyden jar. At least the current of electricity would be amply strong, so that if a hand were laid toward the ark of the covenant sparks would result. That this was done by Moses at different times is a matter of record, and that he could always depend that his faithful Levites would obey his instructions to the letter and have the jar always charged.

"After Moses' death others took the matter in hand and greatly improved the electrical power of the strange battery. They had the ark of the covenant placed in the temple and had it surrounded by poles fifty ells high, or 150 feet. These poles were covered with beaten gold, and golden chains were hung from the poles to the ark of the covenant, which made a very expensive, but very complete and powerful electrical connection. In a country where electrical storms are as frequent and as powerful as in Palestine, at an elevation of 600 feet and a reach of 150 feet of the best conductor, an abundant supply of Franklin's electricity would necessarily always be on hand.

"It is very likely that they knew nothing of amperes, ohms or volts; otherwise Aaron's two sons never would have monkeyed with this powerful apparatus, and they would not have



been killed by fire breaking out of the ark of the covenant and killed them without any wounds or burns appearing on their bodies.

"Any coroner's jury of to-day, if it were to sit on an inquest over the bodies of Aaron's sons, would at once bring a verdict of death by a discharge of electricity.

"Aaron knew this power, and to make it effective, all he had to do to deal death from his apparatus was to remove the costly camel's hair carpets, which are almost perfect non-conductors of electricity, and make the culprit stand on terra firma. Death would result instantly by fire breaking out, and leave no wounds or burns to account for his death. That several members of revolting tribes of Israelites were thus electrocuted is also a matter of record in the Bible.

"Solomon, in building his temple, advanced one step further. He found that copper would do as well as gold. He had the temple covered with copper, and copper water-pipes led into the cistern inside the temple.

"On the temple, or rather on its roof, a number of gilt spears were placed in vertical positions, ostensibly to scare off the birds, and to keep them from defiling the temple, but these spears were several cords high, or from sixteen to twenty-four feet. Such a height would hardly be necessary for scarecrows, but it was ample to load the roof, water-pipes, etc., with a powerful current of electricity.

"Franklin, the electric chair in the State of New York, and the discovery of the Leyden jar itself, in Leyden, Germany, are all back numbers. History only repeats itself, whether recorded or not."

May not Uzza's death, as well as that of the fifty thousand, be accounted for on the same grounds? See 1 Chron. 13: 9-12; 1 Sam. 6: 19.

In chapter 16: 2 to 4, are stated some of the conditions required of mediums before entering the cabinet—conditions the carrying out of which, I verily believe, would give us better manifestations than we have to-day.

The priest, or medium, was not to enter the cabinet in the clothing he had been wearing among the people; and thus carry the sick and sinful magnetisms of every one with whom he had come in contact, into the cabinet; but he was to lay

aside those clothes and wash his flesh in water, and then put on clean linen garments and then go in there alone. See verse 17. The fact is, no other magnetism was allowed in the cabinet. Then the Lord was *to appear* or to materialize in the cloud of incense offered. Please compare verses 2 and 13.

When Yah-weh, under certain conditions promises through Ezekiel, to restore the Jewish policy, including the temple service, on a vastly improved plan, he puts in these same conditions of entering the *sanctum sanctorum*. Ezek. 44:17-19, says:

“And it shall come to pass, that when they enter in at the gates of the inner court they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within. They shall have linen bonnets upon their heads and shall have linen breeches upon their loins; they shall not gird themselves with anything that causeth sweat. And when they go forth into the utter court, even into the utter court of the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.”

In verse 17, the seance in the tabernacle was to be entirely private; no one except the priest, or medium, was to be allowed in the *sanctum sanctorum*, or cabinet.

In 17: 7, they were forbidden to offer sacrifices

to devils. These devils were demons, and demons, I will prove in the proper place, were departed human spirits. While I think this may have been a wise law, and that no medium should give way to every spirit that comes along and proposes to control, I think perhaps this prohibition originated in the jealousy of Yah-weh ; who said, "Yah-weh, thy God, is a jealous God, and his glory he will not give to another."

In chapter 19: 31, is a charge to "regard not them that have familiar spirits." The same thing is found, but in a different form of phraseology, in 20: 6, with the threat added of being "cut off from among the people," if the law is violated. That threat does not mean death ; it only means a loss of citizenship in their theocracy. The same threat with the added penalty of death, is found in verse 27. There is no doubt that these are intended to be prohibitive enactments against spirit communion. This law will be found in stronger language in Deuteronomy, and then I will offer a few comments. There are several other places in this book where it is said, "the Lord said unto Moses," but I have said so much about these expressions, both as to who the Lord was, and where the speaking was done, that I will pass it over.

In chapter 22, Yah-weh "spake unto Moses," in the first verse, and then says nine times, "I am the Lord." That is, when correctly translated, "I am Yah-weh." In verses 32-33, he says, "I am the Lord which hallow you, that brought you out

of the land of Egypt, *to be your God* ; I am the Lord." Thus it will be seen that he had not as yet claimed to be the God, or guide of anybody else, except the people whom he brought out of Egypt, nor did he want them to cease to bear in mind that he was Yah-weh. From this time he several times, in the remaining chapters, charges them to remember that he is their God, and in 26 : 45, he says he brought them out of the land of Egypt for the express purpose of being their God.

This classes the Yah-weh of Israel with the other gods, or guides, who were ever trying to find a people to follow their guidance.

## CHAPTER VI.

## NUMBERS.

The Probable Author—The Ark ; What It Was—What Moses got in the Tabernacle—Necessity of a Continuous Revelation—What the Cloud Did—How the Ark Led Israel—Circle of the Seventy—How Moses Differed from Some Mediums—Moses Seeks an Especial Revelation—How Rebels Were Treated—Moses Finds Water—Foretells Aaron's Death—Balak and Balaam—A Clairvoyant Donkey—Balaam Cannot Curse Israel—He is Entranced—Eyes Opened—Formerly a "Shut-Eyed" Medium—Moses Views the Land.

THE BOOK OF NUMBERS was probably written by Ezra. Only two things are positively known about it ; one is, that it was translated into Greek, at Alexandria, in Egypt, over two centuries before the Christian era ; another is, that Moses did not write it. In addition to the reasons given in the chapter on the Pentateuch is the expression found in chapter 12. In verse 3 the writer says : " Now the man Moses was very meek, above all men which were upon the face of the earth."

A very meek man would hardly write so boastfully concerning that particular quality in his make-up. Chapter 15 speaks of " all that the Lord had commanded you by the hand of Moses, from the day that the Lord commanded Moses, and henceforward among your generations." See verse 23. This is one of the many anachronisms which proves that each one of the five books of the Pentateuch was written several generations after Moses.

The Book of Numbers is valuable chiefly, as giving the ideas and traditions concerning the manifestations occurring among that people.

This book is much more full on matters pertaining to Spiritualism than Leviticus. The first chapter opens with a communication made to Moses in the tabernacle. The communication itself occupies several chapters. The ark, which was nothing more than some such kind of table as mediums use to-day, was in the holy place, which was a cabinet. The ark itself, beside being a table for manifestations, was a cabinet of spiritual curiosities. The tables of stone, Aaron's rod that budded and bore fruit and a few other trophies were placed in the ark, as reminders of manifestations which had occurred among them. This ark was to be kept covered with badgers' skins ; and death was the penalty for lifting the cover. See 4 : 5 ; also verse 20. In 1 Sam. 6 : 19, is the account of a great slaughter caused by lifting the cover of the ark and looking therein.

The history of the dedication of this new tabernacle is given in chapter 7. In that dedication, Moses went into the tabernacle, to hear the voice of God, from the mercy seat, which was the cover of the ark. See verse 89 ; also, see Ex. 33 : 9.

In 8 : 4, it is said that the Sanctuary and its furnishings were, according to the pattern showed Moses on the Mount. Of all the places in the world, the mountains are the best places to develop clairvoyance ; and Moses, during his numerous visits

to the mountains, was undoubtedly able to get clairvoyant views of how the Sanctuary should be made.

To show how continually necessary a revelation was, to meet emergencies, I might refer to chapter 9. The Hebrews were commanded to keep the passover, and to be cleansed when they kept it ; "they must come at no dead body." Now on a certain occasion when the time came for their pass-over some of them had been necessarily defiled by handling dead bodies. What should they do ? The command to keep the passover was positive, but the command to be cleansed from handling the dead was equally positive. It took one day to cleanse one who had handled the dead. They were in a quandary ; they appealed to Moses, but he knew no more than the rest of them. The only thing to be done was to go into the cabinet and ask the voice that talked with him there. In verse 8, Moses says : "Stand ye still and I will hear what the Lord will command concerning you." Thus they were dependent on continual communications to meet emergencies ; consequently the tabernacle must be kept always ready.

In verse 15 to the end of the chapter is the history of the cloud and the pillar of fire covering the the tabernacle. This cloud or pillar always suggested to them when to start on their journey, where to go and when to stop. Thus, for a period of forty years, did they constantly enjoy these manifestations. Verses 22, 23 read as follows:

“Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not. But when it was taken up, they journeyed. At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed. They kept the charge of the Lord by the hand of Moses.”

Chapter 10 : 33-36, reads as follows :

“And they departed from the mount of the Lord three days' journey ; and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting-place for them. And the cloud of the Lord was upon them by day, when they went out of the camp. And it came to pass when the ark set forward, that Moses said, rise up, Lord, and let thine enemies be scattered ; and let them that hate thee flee before thee. And when it rested he said, return, O, Lord, unto the many thousands of Israel.”

The tabernacle was a seance-room where Yah-weh manifested more frequently, and apparently easier than anywhere else. The Hebrews fully believed that the Lord was all the time connected with the tabernacle, and, that when he wanted them to move he would signify it by rising in a pillar of fire, or cloud ; hence Moses said, “ Rise up, Lord,” and “ Return, O, Yah-weh.”

In 11 : 16, 17, the Lord ordered the forming of a circle ; he demanded that seventy of the elders of Israel should assemble at the tabernacle, and prom-



ised to develop them as mediums. The language is :

“And the Lord said unto Moses, Gather unto me seventy of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them ; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there ; and I will take of the spirit which is upon thee, and will put it upon them ; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.”

In verses 24 to 30 is the history of that seance and their development. It informs us that the Lord came down and spoke, and gave the spirit that was upon Moses to the seventy elders, and they prophesied.

When Moses saw how grand it was, he wished every one of them could be developed as mediums. In verse 29 he says : “Would that all the Lord's children were prophets (mediums), and that he would put his spirit upon them.”

In chapter 12 : 3 to 5, Moses, Aaron and Miriam went into the tabernacle, and probably held a seance; at least they witnessed a materialization. The Lord came down in the pillar of the cloud, and stood in the door of the tabernacle. A promise is then and there made that he will speak to prophets, or mediums generally, in visions or in dreams; but with Moses he should speak mouth to mouth. Not only so, but he should be clairvoyant. “The similitude of the Lord shall he behold.” Here Miriam was

transfigured, and made as white as snow. This lasted but a few moments. Moses prayed for her and it was removed. See verses 10 to 13.

In 14: 10, 11, is another manifestation in the tabernacle. In verses 12 to 24 is a long communication making certain promises and threats to Israel.

Chapter 15: 32-36, contains the record of the violation of the Sabbath; they did not know what to with the one who had broken the Sabbath, so they put him in prison until it should be declared what should be done with him. Moses held a private seance with Yah-weh, his spirit guide, who ordered him stoned to death.

In chapter 16, it appears that some of the people thought Aaron and Moses took too much upon themselves. In their estimation all the congregation of Israel was holy, and they demanded that the Lord speak to, and through others as well as through them. Moses goes into the tabernacle and takes the case to Yah-weh, who told him that he would demonstrate to Israel who was holy, and who could come nigh to him. It verse 9, Moses says:

"Seemeth it but a small thing to you that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister to them?"

Yah-weh would have none only those he chose to "do the service of the tabernacle." It seems that this whole company had not only undertaken to reject Aaron and Moses from being mediums, but

that they had gathered against Yah-weh, the God of Israel. The result was, Moses, who seemed either to have a clairvoyant perception of when an earthquake was coming, or to have power, with Yah-weh's help, to bring one, had the whole company arranged where one swallowed them up; at least, it is reported that the earth opened her mouth and swallowed them up, after which the glory of Yah-weh filled the tabernacle. See verses 28-43.

In chapter 20 : 6-11, is another manifestation, in which the Lord appears to Moses and tells him where to find water for Israel. In verses 23 and 24, Moses foretold Aaron's death, as he afterward did his own; and, as Immanuel Swedenborg and others afterward did theirs. In verse 28 Aaron passed away according to Moses' prediction.

In chapters 22, 23 and 24 are records of a series of wonderfully interesting manifestations. In 22 : 6 Balak sends for Balaam to go and curse Israel for him. In verses 9-13 God appeared to Balaam and told him not to go. But Balak was persistent and urged him to go. He sent "other and more honorable men" to Balaam with still greater offers. Balaam told him that "for a house full of silver and gold he could not go beyond the word of the Lord. (This lord was Yah-weh. Balaam lived in the mountains and had got acquainted with the God of Israel, 25 : 14, 23.) That is to say, Balaam was entranced, and could only speak the words spoken through him. See 22 : 18. That night the spirit they called God came to Balaam

and told him to go. But, said he, "speak only the words that I shall say unto thee." 22 : 20, 35.

The next morning when he started, the ass on which he was riding saw the angel. Robert Dale Owen and others have demonstrated that animals are sometimes clairvoyant. Several times in verses 23-28, we read, "the ass saw the angel." Finally, in verse 30, the ass is represented as speaking ; this was probably a spirit voice which Balaam, in his excited condition, could not locate. About this time Balaam himself became clairvoyant ; "the Lord opened the eyes of Balaam and he saw the angel." Verse 31. A conversation now ensues between the angel and Balaam. See verses 31, 36.

When Balaam met Balak he confessed his sole dependence on his mediumship. "The word that God putteth in my mouth, that I shall speak." Verse 38. In 23 : 8, he told Balak he could not curse those whom God had not cursed. In verses 10-12 he blessed Israel, which greatly displeased Balak. But Balaam declared his inability to speak any other words than those which Yah-weh had put in his mouth.

He had Balak erect for him other altars, or cabinets, but his efforts to curse Israel proved to him that God would not repent of the blessing he had given to Israel, and that "no enchantment could prevail against him." In 24 : 1-5, he tries it again. This time the Bible plainly informs us that he fell into a trance, with his eyes open. The margin says : "Who had his eyes shut, but now

opened." This time, as in former cases, his curse proves to be a blessing. Finally, in verses 15-17, he is again entranced, and fails a fourth time to curse Israel.

The record of Balaam's trances are found in chapter 24, and verses, 3, 4 and 16. Verses 3 and 4 read as follows :

"And he took up this parable and said, Balaam, the son of Beor, hath said, and the man whose eyes are opened 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 ; how goodly are thy tents, O, Jacob and thy tabernacles, O, Israel."

Verse 18 says:

"He hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open."

The margin of verse 4 says : "Who had his eyes shut, but now opened." Many mediums, in our day, begin their trances with their eyes closed, but develop to where they can be entranced with their eyes opened.

In 27 : 12, Moses, having been told that his time had come to be gathered to his people, was told to get up into the mountain and look over into the land which the children of Israel were to possess. After gazing into the land and returning, Moses prays, in verse 16, "Let the Lord, the God of the spirits of all flesh, set a man over the congregation." In

verse 18 the work was done. Yah-weh made his choice of a medium. Verse 18 says: "And the Lord said unto Moses, take thee Joshua, the son of Nun, *a man in whom is the spirit*, and lay thine hands upon him."

In verse 21 Eleazer is told to try to obtain the judgment of urim. Urim, it is well known, was a stone similar to what is now called a Japanese crystal, and was used by the priests and others to obtain communications from Yah-weh, as such crystals are now used.

In verse 23 of this chapter is the history of Moses laying his hands on Joshua, which, according to Deut. 34: 9, made a medium of him. The record says:

"And Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as the Lord commanded Moses."

This and many other passages proves Moses to have been what is now called a developing medium.

## CHAPTER VII.

## DEUTERONOMY.

Meaning of the Word—A Priestly Book—Moses' Three Speeches—Moses Relates the Story of Deliverance—Heard but did not See—Yah-weh a Materialized Spirit—Yah-weh's Slate-writing—Law against Necromancy—The Law-maker a Believer in Spiritualism—Why the Law was Made—Did Jesus Violate it?—Is the Penalty Binding?—Prophet like Moses—Yah-weh only the God of the Hebrews—Who is Jah?—Moses' Psalm—Joshua Ordained.

THE word Deuteronomy is a combination of two Greek words—*Deutros*, which signifies second, and *nomos*, law. It signifies a second giving, or a repetition of the law. The book purports to be mostly a rehearsal by Moses of the history of the Hebrews during their forty years' sojourn in the wilderness, together with a repetition of the law given them.

This book is probably the one supposed to be found by Hilkiah, the priest, in the ruins of Solomon's temple. It is a priestly book, written to supplant the worship of Milcom, Chemosh, Ash-toreth and others, by that of Yah-weh. Rev. John Chadwick said:

“Moses himself is represented to be the speaker, but, with the exception of fragments here and there, it is evident that the book had come into existence only a short time previous to its discovery. The prophets after Josiah's time frequently refer to it, while those before his time never refer to any such

book. It could not have been written long before the time at which it appeared. Its doctrines and ideas are the doctrines and ideas of the priests and prophets of Isaiah's time. It was a manifesto of their wishes put into the mouth of Moses to express their sense of its importance, and to give it an authority which otherwise it could not have possessed." —Bible of To-day, p. 103.

I will make proportionally shorter work of this last supposed book of Moses than I have of the others. The book is, as its name signifies, a repetition of the former books. The writer represents that when Moses found that his race was run, he had but a few more days to live, he called all Israel together, most of whom had been born since their exodus from Egypt, and in one speech repeats over to them the wonderful phenomena which had occurred to them in Egypt and in the wilderness. In another, he repeats the Ten Commandments and their ceremonial laws. In a third speech he urges upon them the necessity of right living and obedience to the angel who was to lead them to the land of Canaan and make of them a mighty people. After this Moses passes away as was predicted, and Christians have generally supposed that some later writer adds the account of that event to the book.

In the first chapter the writer tells them of the "fire by night and the cloud by day," which led them out of the land of Egypt. In chapter 2 he assures them that it was Yah-weh, their own God,



and not another, who had done all this for them. In 3 : 24, 25, Moses says:

“O Lord [Yah-weh] God, thou hast begun to show thy servant thy greatness and thy mighty hand; for what God is there in heaven or in earth that can do according to thy works and according to thy might; I pray thee, let me go over and see the goodly mountain and Lebanon.”

- Although Moses flattered Yah-weh by telling him that he was greater than any other God, he would not permit him to go into the promised land. In 4 : 2-5, they are forbidden to add to the words of Yah-weh, their God; and they are particularly warned against following the god Baal-peor. In verses 12-15 Moses relates the events which occurred at Sinai. He tells them that they heard the voice that proceedeth from the fire, or spirit light. But they “saw no similitude.” When Paul saw Jesus it was the same way, every one saw the light, and all heard the voice, but Paul alone saw Jesus. Acts, 9 : 7. The fact is, Paul and Moses were both clairvoyant.

In verse 13 of chapter 4, Moses reiterates that after the commandments were spoken they were written on stone by an unseen power. In verse 15 he said: “Take ye therefore good heed unto yourselves, for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire.”

In verse 36 he says: “Out of heaven he made thee to hear his voice, that he might instruct thee ;

and upon the earth he showed thee his great fire ; and thou heardest his words out of the midst of the fire." In chapter 5: 4, he says: "The Lord talked with you face to face in the mount out of the midst of the fire." This same power professes to be the Yah-weh-God that brought them out of the land of Egypt.

In verse 9 he warns them again against other Gods, or spirits, and says, "I, Yah-weh, thy God, am a jealous God."

In verse 22, he says: "These words the Lord (Yah-weh) spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice ; and he added no more. And he wrote them in two tables of stone and delivered them to me." See also verses 23 to 25.

In 6 : 10, Yah-weh says: "But, as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them, in the land which I give them to possess it."

Does not this sound more like the talk of a materialized spirit than like a message from the Omnipotent Deity ?

The greatest fear this Hebrew Yah-weh had was that his people would forsake him and get acquainted with the gods of the surrounding nations. All this classes him as only one of the numerous gods who

would be likely to compete for the adoration and leadership of Israel. See 6: 13-15.

In 10: 2, is repeated the words: "And I will write on the tables the words which were on the first tables which thou breakest, and thou shalt put them in the ark." Verse 4 repeats that God did the writing on these stones. Until Spiritualism demonstrated the possibility of an invisible power writing on slates it was almost impossible to believe these stories about God writing on stone.

In 18: 9-12, is a repetition of the law against having anything to do with familiar spirits. It is as follows:

"There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee."

Nothing could be more plain and positive than this law. It not only forbids divination, witchcraft, observing of times, enchanting and consulting with familiar spirits, but it says, "there must not be found among you a necromancer." The word necromancy is a combination of two Greek words: *Necron*, or *necros*, which means dead, and *mantis*, or *mantia*, which means conversation or dealings.

Thus the text, in the plainest possible language, forbids anything like Spiritualism.

There are local reasons for this embargo; but what shall be said of the party who made this law, be this party God or man? Is not the law itself a proof that the law-making power believed in Spiritualism? If it was believed to be impossible to get knowledge from the dead, why should laws be issued against getting such knowledge? What a grand opportunity bible-makers here lost of telling the people that the dead could impart no knowledge! and that all pretended communication with the dead was a delusion! But, instead of that, the reader of this text is left in full belief that, while communion with the dead is possible, for certain reasons—local reasons—the Hebrews must not practice it.

The important reason given is, because the nations driven out of the land did so. See verse 14. The secret of the whole thing was probably in the fact that "The Lord thy God,"—that is, Yah-weh, this Egyptian spirit—"is a jealous God," and he would not give his glory, his prerogatives, to another. See Ex. 20:5; 34:14; Deut. 4:24; 6:15.

I, myself, think that if Yah-weh wanted to hold the people to all of his laws, it was wise on his part to prevent communion with every spirit that might incline to come to them. Indeed, there are many cases where that law, even to-day, would not be bad. Like others of the Jewish laws, this was

“added because of transgression,” and passed away. Gal. 3:19; Col. 2:14.

If that law was binding in the days of Jesus then Jesus violated a living law in talking with Moses and Elias (see Matt. 17 : 3); in the violation of this law he was a sinner if it was a sin to violate the law. If he was a sinner he must die for his own sins, if that was so he could not die for the sins of those who preach the binding obligation of this law. On the other hand, if he violated this law without sinning, then it was no sin in Jesus' day to violate this law. If the violation of the law was not a sin in Jesus' day, it surely is not now.

The law had its penalty, which was death. Is the penalty binding to-day? if so, why not stone spiritualists to death for seeking knowledge from dead? but if the penalty is not binding will those who use this text against Spiritualists please tell us how it happened that the penalty for the violation of the law died while the law itself remained binding?

In Deut. 18:15-19, is the prediction concerning a great prophet or medium to be raised up. Many Christians, and even some of the apostles, supposed this applied to Jesus; but it was literally fulfilled in that other Jesus, whom we have been wont to call Joshua. In 31 : 14, begins the fulfillment of this prediction about the one who was to take Moses' place. The matter reads as follows:

“And the Lord said unto Moses, ‘behold, the days approach that thou must die; call Joshua and

present yourselves in the tabernacle of the congregation, that I may give him a charge.' And Moses and Joshua went and presented themselves in the tabernacle of the congregation. And the Lord appeared in the pillar of a cloud; and the pillar of the cloud stood over the door of the tabernacle."

I skipped from Deut. 18 to 31, because I wanted to connect the fulfillment of this prediction with the prediction itself.

Now turn back to 28, and you will read several times of "Yah-weh, thy God." See particularly verses 45, 47; but verse 58, to the scholar, has a wonderful meaning. There he puts "the Lord, or, Yah-weh, thy God," in large capital letters. The point sought to be impressed is that *it must not be forgotten that Yah-weh was their God*—not the God of any body else; and that Yah-weh was true to them, so they must be true to him.

Here I cannot resist the temptation to quote Psal. 68:4, just as it stands in King James' Bible:

"Sing unto God, sing praises to His name: extol Him that rideth upon the heavens by his name JAH, and rejoice before him." This JAH I have taken the liberty to spell YAH throughout this book. This I have done on account of the pronunciation. Jah is declared emphatically to be God's name. See, also, Ex. 6:3.

The appearance of Yah-weh in Deut. 31:14, 17, is his last appearance to Moses, and is in the tabernacle, where all the important manifestations had been since it was builded. Now Moses composes a

psalm, in which he is inspired to tell all the wonders done by Yah-weh, and of their having provoked him to jealousy and wrath by turning from him to other gods or spirits. See 32:16. He also tells about Yah-weh coming down upon Mount Sinai and other mountains; and of "ten thousand saints," or spirits, accompanying him. Remember, saints are those who once wore flesh and blood. See Rev. 18:24. In a few instances they are those who are still clothed in flesh. See Acts, 9:82.

The last thing Moses does before going to Mount Nebo and expiring, is to lay his hands on Joshua's head so that he becomes a medium. The record says: "And Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hands on him; and the children of Israel hearkened unto him, and did as the Lord had commanded Moses." 34:9.

By this time the reader, no matter what he thinks of the Bible, must be convinced that the five books of Moses are full of Spiritualism. Reader: the farther you peruse the Bible, the more Spiritualism you will find in it. The very last book of the Bible contains more Spiritualism than any other one book with which I am acquainted.

If we continue this diegesis until the whole Bible shall have passed under review, then it will be decided that all the Bible, like the Pentateuch, is decidedly a Spiritual book.

## CHAPTER VIII.

## JOSHUA.

Belongs in the Pentateuch—Joshua Writes his own Obituary—Spirits in Joshua's Wars—Waters Parted—An Angel Captain—A Grand Circle—Was it a Physical Manifestation—An Interesting Dialogue—How the Church Swallows Camels and Chokes on Gnats—Yah-weh Stones His Enemies—Yah-weh and other Deities—Joshua a Practical Psychometrist.

JOSHUA is called the first book after the Pentateuch. It would be more correct to call it the last book of the Pentateuch, for the Pentateuch can certainly dispense with the Book of Genesis more naturally than it can that of Joshua. Joshua is certainly written in the same age, if not by the same hand as those who wrote the four later books of the Pentateuch.

The Book of Joshua naturally divides itself into two parts. First, chapters 1 to 14, which relate the blood-curdling stories of Joshua's numerous butcheries in which he conquers the land of Canaan. Second, 14-24, which relates the story of the division of the land among the tribes of Israel. All of it is evidently written by what might be called a *Deuteronomist*, and is made up either of fragments of old records or out of old traditions.

In this book the writer puts Joshua in the same condition that the Deuteronomist does Moses; that is, he makes him write his own obituary and many



events which follow. In Josh. 24:29-31 the writer says:

“And it came to pass after these things, that Joshua, the son of Nun, the servant of the Lord, died, being an hundred and ten years old, and they buried him in the border of his inheritance in Timnath-serah, which is in Mount Ephraim, on the north side of the hill of Gaash. And Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, and which had known all the works of the Lord that he had done in Israel.”

The above is proof “strong as holy writ,” that the book was neither written by Joshua, nor during the lives of the “elders that outlived Joshua.”

I shall touch this book as lightly as possible. I never liked to read it; it is one of the most blood-thirsty books ever translated into the English language. Yet, if we choose to rummage among its blood-curdling stories, we will find Spiritual beings taking part in the most of its wars, thus proving that there is not so much difference in people on the other and on this side of death; also, that in the selection of mediums they were not very particular as to the character of those selected; their chief aim being to find one adapted to their work. Even Rahab, the harlot, the only heroine of the book under consideration, Paul has canonized among his saints. See Heb. 11: 31.

In the first chapter the Lord comes to Joshua and tells him to be of good courage, for as he had

been with Moses, so he would be with him. See verses 1, 5.

In 3: 7, he says: "This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee."

Yah-weh was determined that the people should know that it was as his medium or instrument that all this work was to be done.

In verse 13, the waters of the River Jordan were parted and Israel went through as their fathers had crossed the Red Sea two score of years before. This, it is claimed in verses 23, 24, was done by "Yah-weh, your God."

In the heading of chapter 5, we read that: "An angel appeareth to Joshua." But in verses 13 to 15 it will be found that "Joshua lifted up his eyes and saw a *man* with a sword drawn in his hand." Joshua did not know that this man was one who had laid off his body. Supposing it to be an enemy he drew his sword, and said, "Art thou for us or for our adversaries?" The angel said, "Nay, but as captain of the host of the Lord (Yah-weh) am I now come." That is to say he was captain of a host of angels, who had determined to produce a marvelous physical manifestation of spirit power. Jacob had informed us, in Gen. 32: 1, 2, that the Lord's host was an angel host.

Joshua, who now engaged in a conversation with this angel, perhaps thought of the words of Moses, "I will send an angel before thee," etc. See Ex.

32 : 34 ; 33 : 2. This conversation between the angel and Joshua runs over into chapter 6. The angel urges Joshua to form all Israel into one grand circle; such as is now called a horse-shoe circle, and to march around the city of Jericho thirteen times in all. See 6: 4. Then the priests were to blow on the trumpets, and all the people to shout, and the walls were to "fall down flat."

The conditions of this circle were very strict. Chapter 6 and verse 10, says :

"And Joshua had commanded the people, saying, ye shall not shout nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout."

In many biblical seances they were not permitted to speak, and mediums in those days were often forbidden to speak until after the manifestation had occurred. See Josh. 6 : 10; 2 Kin. 4 : 29; Luke 10 : 4.

They did exactly as they were commanded by this "man with a sword in his hand." It is stated in verses 15, 16 as follows :

"And it came to pass on the seventh day, that they rose early, about the dawning of day, and compassed the city after the same manner seven times; only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew the trumpets, Joshua said unto the people, shout; for the Lord hath given you the city."

They complied with all the conditions; marching, and not breaking the circle, or speaking; and finally shouting as they were commanded; and the "walls fell down flat," and they took their prey. This is the substance of the story. Now, I am inspired to ask, how did these walls fall? I answer they fell, if they fell at all, in obedience to a physical manifestation of spirit power. The angels were in there with their battering rams, and, by a power generated by these mediums marching around the city, they were enabled to knock those walls outward toward Israel. The marching, the silence, the blowing of the trumpets and the shouting was not all for nothing; it served the same purpose as forming circles and singing does in producing the manifestations of to-day.

Whether this interpretation of this manifestation is true or not, it is, at least, rational. It may not be out of place for me to here state that "once upon a time" I had a dialogue with a minister who believed nothing in modern manifestations. The text of the conversation ran, as near as I can remember, about as follows:

HULL. Do you believe the wonderful story about the falling of the walls of Jericho?

MINISTER. Most assuredly I do. If I did not, I should be like yourself, an infidel.

H. Yes, but why do you believe it?

M. Because it is in the Bible. I never ask questions about what is in the Bible; I have no desire to be "wise above what is written."

H. Who put that story in the Bible?

M. Don't know.

H. Could you guess within a thousand years of when it was put there?

M. No, I could not.

H. What language was it written in?

M. I give it up; I don't know.

H. What kind of language was it? Was it prose or poetry?

M. I tell you I don't know anything about it.

H. Then it may have been an old song for anything you know to the contrary?

M. I tell you I do not know anything about it; I only believe it because it is in God's word.

H. Permit me to ask you just one more question; do you know of the existence of a scrap of history on earth that will corroborate this story?

M. Really, Mr. Hull, I do not think I do.

H. And yet you believe it?

M. Yes, I believe it; I cannot reject any part of God's word, and then ask the people to believe other things simply because they are in the Bible.

H. And yet I have told you stories not a thousandth part as large as this—stories that I can prove by dozens of as good men as there are in the world, and you have the cheek to insinuate that I falsify, and your neighbors—ladies and gentlemen whose word you would take in any other matter—have united with me in telling these falsehoods on purpose to deceive you, and that too when we have nothing to gain, but everything to lose by that deception!

My friend, I think you are the one Jesus meant when he told of certain ones who would strain out a gnat and swallow a camel. It makes no difference how large the camel is, when he is found in the Bible you swallow him; and, be the gnat ever so small, if he is found in modern Spiritualism, he is more than you can swallow.

This particular minister had no more to say; he looked at me as though he thought I belonged in a lunatic asylum, and turned on his heel and walked away with all the dignity of a Digger Indian.

Another wonderful physical phenomenon occurs in Josh. 10: 11, where it is said that the Lord "cast down great stones from heaven," and slew Isreal's enemies. This Spiritual stone-throwing finds its parallel in many manifestations of to-day. I could produce a hundred witnesses who would testify to the throwing of stones and other things, in Slade's presence.

In chapter 24: 15-21, Joshua contrasts the work of Yah-weh with that of other gods. He tells his people how true and faithful Yah-weh had always been. He informs them that he is a holy God, but that he is a jealous God, and he will forsake them if they run after other gods. He does not deny the existence of these gods, but advises his people to stick to Yah-weh, who has always been faithful. Thus Yah-weh, or "The Lord," is always classed with the gods of the nations, which, Dr. George Campbell says, were by the most erudite of the pagans regarded as only departed human spirits.

Joshua was as thorough a believer in psychometry as was the lamented Prof. William Denton, or as is Prof. Joseph Rodes Buchanan. In chapter 24: 27 to 31, he, fearing that Israel might forsake Yah-weh, the spirit of an Egyptian, for some other god, had them hold a seance in the presence of a great stone; in the presence of this great stone, he makes them renew their allegiance to Yah-weh ; and their promise to forsake all other gods, or spirits. Then Joshua said: "Behold, this stone shall be a witness unto us ; for it hath heard all the words of the Lord, which he spake unto us; it shall be therefore a witness unto you, lest you deny your God." Thus the pledge they had made to Jehovah, and his pledge to them, had been heard—and fastened themselves upon this stone, and in the future the stone would testify.

## CHAPTER IX.

## JUDGES.

This Book Differs from Joshua—Not Written Until After the Babylonish Captivity—Iron Chariots—The Explanation—Other Influences Hard to Exorcise—"Bochim"—Deborah a Prophetess or Medium—Gideon and the Angel—The Angel's Lunch—The Fleece—Soldiers Controlled to Lap Water—They Lapse into the Adoration of other Deities—Yah-weh sends out Evil Spirits—They Worship Strange Deities—Jephthah Places Chemosh and Yah-weh on Equal Terms—The Angel and Mrs. Manoah—A Spirit Power on Samson—His Mediumistic Feats—The Book of Ruth—Gist of the Story—Result, Obed, etc.

THE Book of Judges comes next after Joshua, and covers the period of time from Joshua to Samuel, the period when the people had no king, but "every man did that which was right in his own eyes." This book is one of the most useful of the historic books of the Bible. It corrects many of the unhistorical stories of the Book of Joshua.

From reading the book of Joshua, one would conclude that the ten tribes of Israel which crossed the Jordan, acted in perfect unity in subjugating and exterminating the "seven nations" inhabiting that country. The reading of Judges gives the reader to understand that the conquest was very gradual; in fact, so gradual that it did not occur at all, for the nations were there to harass Israel clear down to the time of David.



From Judges we learn that Israel was not a unit, but instead were almost constantly engaged in internal wars. Moses, or rather Yah-weh, had said: "I will utterly put out the remembrance of Amalek from under heaven," Ex. 17 : 13, but until in King Saul's day, Amalek comes as regularly as the seasons of the year to blot and be blotted out, until Samuel offers its King Agag as a sacrifice to Yah-weh. 1 Sam. 15:32.

But, as the Pentateuch was not written by Moses, and the book of Joshua was not written by Joshua, so the book of Judges was not written until after the Babylonish Captivity. The materials for compiling the book may have existed from the days of Samuel, but Judges, 18:30, could not have been written until after the captivity. It reads as follows:

"And the children of Dan set up the graven image; and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land."

In Judges 1:19, is a text that can only be understood when interpreted in the light of the Spiritual philosophy. It reads as follows: "And the Lord was with Judah, and he drave out the inhabitants of the mountain; but he could not drive out the inhabitants of the valley, for they had chariots of iron." The man who is called an infidel quotes this text and asserts that iron chariots were too much for Jehovah. The Christian folds his arms and shuts his eyes and in his soul wishes that text was not in

the Bible. To me the explanation is clear. Yah-weh, the god here introduced, is the god of the hills. (See 1 Kings 20, 23, 28.) These gods or spirits, like game-cocks, fight better at home than when away from home. Spirits always give better manifestations in their own seance room, where they are accustomed to manifesting, than they do elsewhere. The furniture and everything in the room is magnetized and thus more easily managed.

Now these Hebrews fought as mediums, and could conquer when in Yah-weh's territory; but Chemosh was also a god. Judges 11:24, 25. When Yah-weh and his army of spirits and mediums got down into the valleys, into Chemosh's territory, Chemosh and his soldiers being at home, conquered.

In Judges 2:1, an "angel of the Lord" came up from Gilgal with a very important revelation, informing Israel that they had broken the conditions, and consequently other influences had gotten in among them—influences which would harass them for a long time. The history of the battle between Yah-weh and other influences, called other gods, takes up much of the remainder of the chapter.

In verses 4 and 5 it is said:

"And it came to pass when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice and wept. And they called the name of that place Bochim: and they sacrificed unto the Lord."

Here the people changed back from the other

gods and again went to sacrificing to "the Lord," which is Yah-weh.

In verses 12 and 13 the writer says :

"And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger, and they forsook the Lord, and served Baal and Ashtaroth."

Here the Lord God, or Yah-weh-god, was forsaken, and Baal, Ashtaroth, and "other gods" were accepted. This made Yah-weh angry. All this chapter goes on in the same strain. This angel told them of their sins in this particular, and they became so ashamed of them that they named the place where the angel appeared to them, Bochim, that is the weepers.

In 3:10, Kenaz, Caleb's youngest brother, becomes a medium. "The Spirit of the Lord came upon him and he judged Israel."

In 4:4-6, is the history of Deborah, a prophetess or medium, to whom the people used to go for judgments or sittings. That her messages and prophecies were true, is proved by verse 9, compared with verses 14 and 21.

In 5:19, 20, is the history of another battle, where spirit-lights served to assist Israel and hinder Sisera. Verse 20 says: "They fought from heaven; the stars in their courses fought against Sisera." In this chapter also an angel comes from heaven and curses Meroz bitterly because it did not come to the

battle; and blesses Jael, the wife of Heber, for betraying Sisera by an act of treachery, and finally driving a nail into his head. Compare verse 23, with 4:21.

In 6:8, Yah-weh sent a prophet—a medium—to Israel with important messages. In verses 11 and 12 an angel appeared to Gideon, and he was called by an audible voice to lead Israel's army, as Joan of Arc was afterward called to lead the French army. Gideon was only a common man, of a common family, and he did not believe that an angel would come to one of so low a degree. It required several tests to make this medium believe his own eyes and ears. This celestial visitant is called an angel seven times; the Lord, or Yah-weh, seven times; and God twice. Gideon could not believe his own mediumship. In verse 17, he says: "If now I have found grace in thy sight, then show me a sign that thou talkest with me."

Finally, when he was convinced that he had seen and talked with an angel, he said: "Alas, O, Yah-weh God, for because I have seen an angel face to face." Verse 22.

Gideon prepares a lunch of cakes, flesh and broth for the angel. Verses 19-21. Finally the spirit of the Lord, that is, the spirit of Yah-weh, came upon Gideon. Let two things be not forgotten: First, Whenever you find the word LORD, in this part of the Bible, in small capital letters, the original word is Yah-weh. Second, Yah-weh was the spirit of a

dead Egyptian. In verses 36, 38 and 40, this spirit is called God. He became Gideon's control.

Here, by the way, are manifestations more ridiculous than any rappings or table-tippings ever met with in modern Spiritualism. Gideon asks Yah-weh, his control, for a test and receives two of them; one by the dew coming on the fleece and not on the grass around it; the other by the dew coming on the grass around the fleece, and not on the fleece. Each of these manifestations occurred in the night.

In chapter 7, this same thing is continued. In verse 2, the Lord comes to Gideon and tells him his army is too large. This is something new; generals seldom get too large an army. Now, if this army was to do its work as a band of mediums it was too large the moment it got one soldier into it who was not sufficiently developed for the work. The army which, at the beginning, was not half as large as that of the Midianites, after being cut down, was still too large; so Gideon's control led him to take his army down to water; and Gideon, by command of his influence, watched them drink. Only those who could be controlled to lap water like a dog were selected. There were only three hundred of them.

Gideon, by his "Lord," or his influence, was led down, in the dark, to the camp of the combined Midianites and Amalekites, to hear them tell their dreams. These men, "like grasshoppers, for multitude," had fearful dreams, which prepared them to be frightened at very small things when they came

from Gideon's band. After this, the three hundred light their lamps (torches,—*Margin*) and put them in the pitchers, and go into the midst of the camp; and, at a given signal, the trumpets sound, the mediums break their pitchers and let their torches shine out, and shout, "the sword of Yah-weh and the sword of Gideon!" The excited Midianites, in their insane fright, fall upon and kill each other.

The idea of the plurality of gods is kept up all through the early part of the Bible; other deities—Yah-weh's rivals—were ever trying to crowd him out and get his place and they often did so. Verses 33, 34, chap. 8, impart the information that "As soon as Gideon was dead the children of Israel turned again, and went after Baalim, and made Baalberith their God. And the children of Israel remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side."

After Israel and Judah were divided in the days of Rehoboam, David's grandson, Baal, had more than ten times as many followers in Israel as Yah-weh had.

Sometimes, when Yah-weh fell out with the people, he sent evil spirits to lead them astray. In 9:23, Yah-weh sent an evil spirit between Abimelech and the men of Shechem, and treachery was the result.

Such is often the case to this day. Even in Spiritualism, influences often lead mediums to oppose each other. Some think Jesuitical spirits are by this means endeavoring to render Spiritual-

ism obnoxious to the world. Personally I suffered for more than a score of years, under the pens and tongues of those who, under spirit direction, sought to destroy my usefulness. Thanks to the higher and more intelligent powers, it is all over now.

In 10:10 to 13, the Hebrews had deserted Yah-weh, their spirit guide; but when they got into trouble they called to him to come to them once more. But "Yah-weh, thy God, is a jealous God," and he says to them in verses 13 and 14: "Ye have forsaken me and served other gods; wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen; and let them deliver you in the time of your tribulation."

In verses 15, 16, the children of Israel made their acknowledgments to Yah-weh, and put away their strange gods, and again accepted his guidance.

In chapter 11, Jephtha, the son of a "naughty woman," and one who afterward sacrificed his daughter to Yah-weh (see verse 39), was called to fight for and judge Israel. This Jephtha acknowledged the God of the Ammonites to be as much God as his own Yah-weh. In verse 24, he said to the general of the armies:

"Wilt not thou possess all that Chemosh thy god giveth thee to possess so whomsoever Yah-weh, our God, shall drive out before us then will we possess."

Here the gods Chemosh and Yah-weh are placed on equal terms.

In chapter 13: 3 to 22, the angel appeared first

to the wife of Manoah, the Danite, and then to Manoah. This appearance is called an angel, ten times ; a man, and a man of God, five times ; and the Lord, and my Lord, three times. This man, or angel, appeared to the woman, who was probably the better medium of the two, several times. She did not know who he was. She said in verse 6 : "A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible ; but I asked him not whence he was, neither told he me his name." The result of all this was the birth of Samson. Samson was not of himself a strong man. The Philistines knew that, and were very anxious to know the source of his strength. It was simply because a spirit power came upon him.

Chapter 14 : 6, informs us that it was the spirit of the Lord (Yah-weh) on Samson that enabled him to slay a lion, "as he would have rent a kid." Again, verse 19 : "And the spirit of the Lord came upon him and he went down to Ashkelon and slew thirty men." Again in 15 : 14 : "The spirit of the Lord came mightily upon him and the cords that were upon his arms became as flax that was burnt with fire and his bands loosed from off his hands." This was something similar to the way the Davenport and other mediums were loosed. Be it remembered, also, that these things were done in the night. In 16 : 3, it will be discovered that it was the midnight hour when he carried away the gates of Gaza.



After Samson's hair was cut he could do nothing, because "the Lord was departed from him." In other words, his mediumship had left him. His last feat was done by a special mediumistic strength imparted for the occasion. See 16:28, where he says:

"O, Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged for my two eyes."

Sometimes the opponents of Spiritualism say: "Why consult mediums? every one should be his own medium." But in chapters 17 and 18, it will be found that Micah hired a Levite as a priest, so that he could consult God every day. Why could not Micah have been his own medium? See 17:5, 7, and 9 to 13. This medium was finally hired away from Micah by the tribe of Dan, and he became their medium. See 18:19, 20.

This ends the Spiritualism of the book of Judges. The book of Ruth, the next in the Bible, is simply the love affair between Boaz and Ruth. Ruth was an unfortunate young widow, who wanted a husband and wanted him badly. She went and crawled into Boaz' bed on the threshing floor when he was asleep. There and then he promised that if he could not get another to marry her he would take her as an additional wife; the other refused, so he took her. Of Boaz and Ruth was born Obed, the grandfather of David, who is considered in some sense the father of Jesus. This is the reason why this story found its way into the Bible.

## CHAPTER X.

## FIRST AND SECOND SAMUEL.

Only One Book—"Man of God"—"The Word of the Lord"—Samuel Called—Possession of the Ark Disastrous to the Philistines—Gods of the Heathens—Killed for Looking—Samuel a Fortune Teller—Samuel Receives a Test—He gives Saul Numerous Tests—Did Samuel Make it Thunder?—Jonathan's Eyes Opened—Cause of Obsession—How he was Exorcised—Yah-weh, "The God of Israel"—Evil Spirit Tries to Kill David—Saul Among the Prophets—Saul Kills David's Medium—The Ephod—Saul and the Woman of Endor—Woman Frightened at Saul—A "God-like Form Ascending"—That Mantle—The Quarrel resumed—Was Samuel There?—Testimony of the Apocraphy—The Medium, Acshish—Spirits Send David to Hebron—Yah-weh Signals David from the Tree-tops—Ark Overcharged—Uzzah Killed—Nathan the Medium—Message to David About Yah-weh's House—Hebrew Mind Materialistic—Counsel of Ahithophel—Human Sacrifice to Yah-weh—Was it Yah-weh or Satan?—How the Plague was Stayed.

WHY the two books of Samuel were ever separated I do not know; in the Jewish canon they were reckoned as one. There is no natural reason why they should be separated. The name of these books alone has caused the supposition that Samuel may have had something to do with writing them; but the history of Samuel's death and burial and the lamentation over him is found in the first book named after him, chapter 25, verse 1. He surely did not write the second book or the latter part of the first.

Like all the other books thus far examined, its writer had an object; the object of these books seems to have been to glorify Samuel and David, two bloodthirsty characters, at the expense of Saul, who was rather a humane king.

Rev. John Chadwick says:

“The text of Samuel is more corrupt than that of any other book; that is to say, more mistakes have occurred in the transcription of manuscripts and more liberties have been taken by transcribers. Davidson marshals hundreds of absurdities or contradictions that have occurred in one or the other of these ways. But through this haze of doubt and contradiction we distinguish the impressive forms of Samuel, Saul and David; we see the growing dawn of Hebrew nationality, and we see, in spite of the final author's predilections, that not to Samuel or David, but to Saul, belongs such credit as inheres in that event. But, if to Saul belongs the credit of national union, to Samuel, who opposed this union, belongs the credit of reviving the worship of Yah-weh as a God delighting in the blood of human sacrifice; he was a strict monolatrist, insisting that to Yah-weh Israel must pay exclusive homage.”

The first thing of importance pertaining to Spiritualism, or mediumship in this book, is in chapter 2, beginning at verse 27. There a medium, called “a man of God,” came to Eli, a good old priest, but a man who had several very wicked sons, and made several predictions concerning these sons, every one of which was fulfilled.

This expression, "man of God," as I have before said, occurs many times in the Bible, and always refers to either a medium or an angel. If the reader is curious to look up a few of the places where this phrase refers to mediums he may turn and read 1 Sam. 9: 6, 8, 10. 1 Kin. 13, 1, 5, 6, 8, 14, 21. In Judges 13: 6, 8, 12, the phrase refers to a visitant from the other world.

In chapter 3: 1, we are informed that "the word of the Lord was precious in those days; there was no open vision." That expression, "the word of the Lord," never, in the Bible, refers to a book, but always to a message from the other world, or to some form of mediumship. Thus, the word of the Lord came to Abraham in a vision. Gen. 15: 26. See also verse 4. This was not a Bible handed to Abraham. When Samuel wanted to show Saul the word of God, it was not to show him a Bible. 1 Sam. 9: 27. The word of the Lord came to Nathan. 2 Sam. 7: 4. See also 1 Kin. 13: 1, 18, 20. 16: 1. 17: 2, 5, 8, 16. 19: 9. 20: 35. 21: 17. 22: 5, 38. I could furnish more than as many more proofs that "the word of the Lord," is always something given directly to a medium, and not a written or printed book, but these are all sufficient.

Samuel was very early developed as a medium; almost or quite as soon as he was weaned he was brought to Eli, the priest, for development as a prophet. It was said: "And the child Samuel grew on, and was in favor both with the Lord, and

also with men." Their only means of knowing he was in favor with Yah-weh was by witnessing his development. That was considered a favor.

In chapter 3:4 to 10, is the history of the calling of Samuel. He was called by an audible voice; insomuch that he thought that it was Eli who called him, and he went to Eli's room three times, each time insisting that Eli had called him. By this time Eli concluded that the voice the child heard was a spirit voice, and told him how to answer. The result was, a message to Samuel, and a vision that young Samuel was afraid to tell, for fear of the disapprobation of those against whom the words were spoken. He was persuaded, however, to tell the vision, and it proved to be true. From this time forward Samuel's reputation as a prophet was established. Verse 20 says: And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord.

In verse 21, the Lord appeared to him again and gave him another revelation. In chapter 5:1 to 5, the Philistines captured the ark, which has before been shown to be a cabinet, and they got into all sorts of trouble because of the manifestations which occurred in the presence of that ark every night. Their gods were found prone before it every morning, and in a mutilated condition. Finally their god Dagon was found with his head cut off. They were more glad to get rid of this cabinet than they were to capture it.

Priests and "diviners" at this day were common,

not only among the Hebrews, but among the surrounding nations. See 6:2. As the "God of Israel" was the spirit-guide of the Hebrews, so the gods of the nations were their guides. See verse 5. On this point I quote the erudite, Dr. Campbell, who said:

"From the days of Titan and Saturn, the poetic progeny of Cœlus and Terra, down to Æsculapius, Portius, and Minos, all their gods were the departed spirits of human beings, and were so regarded by the most erudite of the pagans themselves."

Those Bibleites who are so anxious to spring lights in seances, and break into cabinets and gaze, would do well to read verse 19 of this chapter. It is as follows: "And he smote the men of Bethshe-mesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and three score and ten men, and the people lamented because the Lord had smitten many of the people with a great slaughter."

This has been explained elsewhere as an electrical phenomenon.

The Hebrews got tired of being ruled by judges; they thought their government would be more stable if they had a king. Samuel, being their judge, did not like that very well. But, in 8:7, Yah-weh spoke to Samuel and said: "Hearken unto the people in all that they have said to thee." He went on to say in this message that it was not Samuel but himself who was rejected.

In chapter 9, Saul, a son of Kish, takes with him a servant, and goes out to find lost asses. After a vain search of several days they conclude to find "a man of God"—a medium. Verses 6-9 read as follows:

"And he said unto him, Behold now there is in this city a man of God, and he is an honorable man; all that he saith cometh surely to pass; now let us go thither; peradventure he can show us our way that we should go. Then said Saul to the servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God; what have we? And the servant answered Saul again, and said: Behold, I have here at hand the fourth part of a shekel of silver; that will I give the man of God, to tell us our way. (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.)"

If this was not a case of consulting a medium to find lost property I would not know where to find one. But they knew better than to go to him without money to pay him. So they took all the money they had. "That," said Saul's servant, "will I give to the man of God to tell us our way." From this we learn also that a medium, or prophet, a man of God and a seer are the same.

Samuel was a medium who both received tests for himself and gave tests to others. The Lord, who was a spirit, gave Samuel a test by informing

him in advance that Saul was coming; so Samuel was not in the least surprised; he had not only told him where he would find the property, but he had also told him that he was to anoint the young man who was seeking the asses, as king.

The record reads as follows:

"Now the Lord had told Samuel in his ear a day before Saul came, saying, to-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people, Israel, that he may save my people out of the hands of the Philistines; for I have looked upon my people, because their cry is come unto me. And when Samuel saw Saul, the Lord said unto him, behold the man whom I spake to thee of! This same shall reign over my people." See verses 15-17.

When Samuel met Saul he immediately proceeded to give him tests. In verse 20, he tells him where the asses are, and also hints that he shall be king.

In verse 27, one again gets something of an idea of what the word of God is. As before stated, it is not a Bible, but a direct message from the spirit world. This paragraph says:

"And as they were going down to the end of the city, Samuel said to Saul, bid the servant pass on before us (and he passed on), but stand thou still awhile that I may show thee the word of God."

In 10:2, he tells him of two men he shall meet; he also tell them where he will meet them, and what they will say to him. This proved true. In



verses 3 and 4 he gives him other tests concerning three other men he will meet, and what they will do. This also proved true. In verse 5, he tells him of prophets and musicians he shall meet; and in verse 6, that he shall be developed as a medium, and will prophesy. This was all true. In verses 10 and 11 is the history of Saul's development. From verse 20 to the end of the chapter is the history of how the Spirit world, called "the Lord," selected Saul as king.

The reader is advised to read this entire chapter. It is too long to quote here.

Whether Samuel made it thunder or not I will not say; but if the record is true in chapter 12:15-19, he certainly foresaw and correctly predicted a thunder-storm. At least there was a strange phenomenon, which they believed to be thunder, produced in harvest time, when ordinarily it never thundered. The people believed it to be done by Samuel the prophet, and it caused the people to believe more in Samuel than they ever did before.

Among the ancients, as well as among modern Spiritualists and Occultists, it was believed that a certain course of life, and particularly of diet, would develop one's spiritual faculties. Honey is among the articles of diet several times recommended for that purpose. In chapter 14:26-29, is the history of Saul's son Jonathan finding and eating honey, on a certain day of battle, when a command had been given for all the soldiers to fast. That honey "enlightened," or opened his eyes. This

fact was made known to Saul at a seance organized on purpose to enquire about the matter. See verses 37 to 44.

It seems from verse 37 that Yah-weh was not always in a communicative mood, or, probably, conditions were not always right. The paragraph says:

“And Saul asked counsel of God: Shall I go down after the Phillistines? wilt thou deliver them into the hands of Israel? But he answered him not that day.”

In 15:10, 11, is another message from Yah-weh. It reads as follows:

“Then came the word of the Lord unto Samuel, saying: It repenteth me that I have set up Saul to be king; for he is turned back from following me, and hath not performed my commandments. And is grieved Samuel, and he cried unto the Lord all night.”

Saul has been before proved to be a medium, but now a change of influence comes to him. In 16:14 to 16, it is said: “But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul’s servants said unto him, Behold now an evil spirit from God troubleth thee. Let our Lord now command thy servants, which are before thee, to seek out a man who is a cunning player on a harp; and it shall come to pass when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.”

These spirits, be they good or evil, were always

from God, or the Lord, and it took music to exorcise them, as in verse 16. Verse 23 says: "And it came to pass when the evil spirit from God was upon Saul, that David took an harp, and played with his hand; so Saul was refreshed and was well, and the evil spirit departed from him."

From this, and other paragraphs in the Bible, it will be learned that music assisted in the development of mediums and served to assist in exorcising undesirable controls.

In chapter 17, it is urged in many places, that Yah-weh is a "Living God," and commander of the armies of Israel; also he asserts several times in this chapter, that he is "God of Israel." Up to this time, he had not claimed at most to be anything more than "the God of Israel." See verses 26, 36, 45-47.

In 18: 10, 11, this evil spirit from the Lord had full control of Saul, and enabled him to prophecy; when David came in with his music to exorcise him, the evil spirit did not like that, and so he controlled Saul to attempt to kill David. In 19: 9, this "evil spirit from Yah-weh" makes a second attempt on the life of David.

In 18: 10, it will be found that this evil spirit from Yah-weh enabled Saul to prophecy, the same as though Yah-weh had sent him a good spirit.

In 19: 9, this evil spirit again controls Saul to attempt to take the life of David.

In 19: 20, Saul sent messengers to take David, but when they found a circle of mediums formed

under the direction of Samuel, they joined the seance, and were themselves developed. He sends a second and a third delegation, all of whom passed under this hypnotic influence and prophesied. Finally Saul, failing to get David, concluded to go himself; but the same spirit caught him, and he rather overdid the thing, for he stripped himself naked and prophesied all night long. So it was said: "Is Saul also among the prophets?" See 19: 24.

In 22: 5, David was fleeing before Saul and the prophet; Gad came to him and said: "Abide not in the hold; depart and get thee to the land of Judah."

In verse 10, Saul learns that David inquired of Yah-weh, through Ahimelech, the priest (verse 13) Saul killed Ahimelech for sitting as a medium for David. Abiathar, Ahimelech's son, escapes from Saul and becomes David's medium. See verses 20, 21.

David consulted Yah-weh on every important measure as Spiritualists consult spirits now, but he never depended on his own mediumship.

Abiathar, the priest, was one of the first mediums he used; after this he used Nathan, the prophet, and Gad, the seer. In chapter 23, verses 2 to 12, he will be found consulting the spirits for advice, through Abiathar. The medium Abiathar used the ephod. How much the ephod had to do with the manifestations is not exactly known. The ephod was a breastplate of twelve precious stones

so arranged that the effect was almost entrancing. David made no mistake in being guided by its revelations. David and others would ask the ephod questions, as some Spiritualists consult crystals and planchette.

Probably the most important case of Spiritualism in the book of Samuel is the case of Saul, the spirit of Samuel and the woman at Endor. It will be found in chapter 28:3 to 20. The story starts out with telling us that Samuel was dead and buried in Ramah, and that all Israel had lamented him. Saul, who had put all who had familiar spirits out of the land, had gotten into trouble, and wanted to see one. It is generally so, when you see a person opposing mediums and mediumship you may generally calculate that when he gets into trouble he will be the first one to go to a medium.

When Saul was told that mediums—those who had familiar spirits—would have nothing to do with him, he disguised himself so the medium would not know him and went to her. See verse 8. The woman did not like to violate the law, but, when Saul swore to her that no harm should come to her, she submitted to the influence. When she passed into a spiritual condition she at once recognized Saul; this frightened her; but Saul reassured her and she proceeded. Saul asked her what she saw. She answered she saw gods ascending out of the earth.

Gesenius, one of the finest Hebrew scholars, translates this sentence: "I see a god-like form

ascending out of the earth." That is the way all genuine forms come to-day; they all seem to come up. In the description given by this medium she refers to his mantle. Probably Samuel, like many other spirits, wished to be recognized by his dress. If so, what could be more appropriate than his mantle? The last thing Saul ever saw him do was to tear that mantle.

Samuel now refers to and renews that old quarrel. He even quotes from his own words in that quarrel, and says: "And the Lord hath done to him as he spake by me; for the Lord hath rent the kingdom out of thy hand, and given it to thy neighbor, even to David." The fact that Samuel here quotes from himself renders the proof complete as to the identity of the spirit communicating.

Some deny that Samuel was there, but here are a few of the evidences:

- 1st. "Saul perceived that it was Samuel."
- 2d. The woman describes even his mantle.
- 3d. "And Samuel said to Saul, why hast thou disquieted me?"
- 4th. "Then said Saul," etc. Verse 16.
- 5th. Samuel's quotation from his own words, and saying, "as the Lord spake by me." Verse 17.
- 6th. Samuel, in his last quarrel with Saul, hewed King Agag to pieces before the Lord, that is, he offered him as a sacrifice to Yah-weh. In this quarrel he manifested the same blood-thirsty spirit. In verses 18, 19, he says:

"Because thou obeyedest not the voice of the

Lord, nor executest his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover, the Lord will also deliver Israel, with thee, into the hands of the Philistines; and to-morrow shalt thou and thy son be with me; the Lord shall also deliver the host of Israel into the hands of the Philistines."

7th. The narrative ends by saying: "And Saul was sore afraid because of the words of Samuel."

That this is a case of genuine Spiritualism cannot be doubted by any reasonable person. It is evident that Saul and his friends thought Samuel was there; it is evident that the writer who gave us this narrative thought Samuel was there.

This could not have been the case if the Hebrews at that time did not believe in the return of departed human spirits. As an additional proof that it was the generally received idea that Samuel was there, I quote from the Apocrypha. Ecclesiasticus, 46: 20, says of Samuel:

"And after his death he prophesied and showed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people."

In chapter 29:6 to 11, is a communication to David through Achish. David obeys it and saves his life. In 30:7, 8, David inquires of the Lord and gets another communication through Abiathar and the ephod.

The second book of Samuel is more of a record of intrigues, of sin and of war, than it is of Spirit-

ualism; yet a careful reading of it will bring to light a few grains of Spiritualism.

In chapter 2:1-14, David would like to know whether he should go up into any of the cities of Judah, so he inquired of Yah-weh. He was told to go up and, when he inquired which city, he was told to go to Hebron.

As many Spiritualists inquire of spirits about business, so in 5:19, David again inquires of the Lord about going to war. In verses 23 to 25 the Lord directs him about going into battle, and tells him when he (Yah-weh) makes a certain sound in the mulberry trees, then will be his time to strike. At the given signal David does strike, and conquers the Philistines.

In 6:6, is the history of the return of the ark from the Philistines, and of the dancing and playing on musical instruments as the ark or cabinet returned. The ark seemed to have been overcharged with spirit power, for when Uzzah saw the ark shaking possibly under spirit power—and put forth his hand to steady it he fell dead. Men have been killed in the same way by touching “live” electric wires.

In 7:4-6, the “word of the Lord” (Yah-weh) came to Nathan, who was a medium, telling him to tell David to build him a house. Thus Solomon’s temple originated in the spirit-world, where Emanuel Swedenborg informs his readers everything originates. This will be more fully explained farther on.



In 12:1, the same influence, calling himself Yahweh, again went to Nathan the prophet, or medium, and sent him to David with an important message, reproving him for his sins. Verse 23, of this chapter, has been used by the opponents against Spiritualism. But with me it has no weight—indeed, opponents seldom use it now. It reads as follows: “But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.” The text and context show that all that David meant was that he could not bring his son back to this life. Similar expressions occur in many places in the Bible. Gen. 37:35, shows what was meant by going to him. Jacob there says: “For I will go down into the grave unto my son, mourning.”

The fact is, the Jewish mind was intensely materialistic, and, in Moses' law, put an embargo on communion with the dead. This law added much to the materialism of the day; and, in hours of darkness and doubt, many of them lost all faith in a future existence, as I could prove if necessary. I will make only one quotation. Job 17:13-16, says: “If I wait, the grave is mine house; I have made my bed in the darkness. I have said to corruption, thou art my father; to the worm, thou art my mother and my sister, and where is now my hope; as for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust.”

Chapter 15 contains the history of Absalom's rebellion against David. David evidently regarded it as the most critical period of his life. Verse 27 says he went to Zadok, the priest, and asked him if he was also a seer, that is, a medium. When he learned that he was, he asked him to remain in the city and see; he himself would tarry in the wilderness until he got word from him.

It appears that David's chief and most wise counsellor, Ahithophel, went with Absalom into this rebellion, and David knew that if his counsel was followed by the rebels, the rebellion would succeed, so his prayer was "O, Lord, turn the counsel of Ahithophel into foolishness." 15 : 31. Ahithophel was regarded as about infallible by both David and Absalom. See 16 : 23. But David's prayer was heard, and for the first time they said : "The counsel of Ahithophel is not good this time." 17 : 7. Yah-weh, David's spirit guide, "appointed to defeat the good counsel of Ahithophel" (verse 14), and this brought the rebellion to an end. This causes Ahithophel to commit suicide by hanging himself. See verse 23.

In 21:1, there was a plague in the land, and David being anxious to know its cause, inquired of Yah-weh. He learned that God was yet a little mad over the Amorite, but as his wrath was once appeased by hewing King Agag to pieces, so now nothing less than human sacrifices would be accepted. The word is, "Let seven men of his

(Saul's) sons be delivered unto us, and we will hang them up unto the Lord." This was done; they took seven innocent men up on the hill where God resided, and hung them before Yah-weh. This appeased the wrath of God, "and after that, God was entreated for the land." See verses 9, 14.

In 23, David wrote a hymn to Yah-weh; in verse 2, he confesses to being a medium, in the following language: "The spirit of Yah-weh spoke by me and his name was on my tongue."

That these influences, called "the Lord," are not always the same individuality, is proved by comparing 2 Sam. 24: 1, with ~~1~~ Chron. 21: 1. Both texts teach that David was moved by a spirit influence; but while the former says "again the anger of the Lord was kindled against Israel and *he* moved David against them to say, go number Israel and Judah," the latter leaves the Lord out and says: "*And Satan stood up against Israel and provoked David to number Israel.*" That word "provoked," any scholar will say, only means "stimulated," or "moved."

In verses 11 to 13, you will find that, notwithstanding David's own mediumship, when he wanted a reliable communication from the Lord he consulted a medium. On this occasion Gad, the seer, or medium, came to David and offered him conditions on which the plague could be stayed. In verses 16 and 17, an angel comes to David; David saw and spoke to the angel, who is also called "the Lord." In verse 18, Gad, the medium, permits

David to go up and build an altar, as the Lord had commanded. The philosophy of these altars and sacrifices is easily explained. Should space permit, the explanation may be given before this book is done.

## CHAPTER XI.

## FIRST KINGS.

Really the Third Book of Kings—Written in Babylon—Yah-weh Appears to Solomon—Yah-weh Settled In the Dark—Solomon's Wives Lead Him After Other Gods—An Altar Shaken—A Tricky Medium Causes a "Man of God" to Lose His Life—A Blind Medium Gives a Test to Mrs. Jereboam—Elijah Introduced—Ravens Support Him—Elijah and the Widow—The Widow's Son—Elijah Carried—Baal's Mediums—Elijah's Fire Test—An Angel Cook—Elisha Developed—"God of the Hills"—"Sons of the Prophets"—Jehosaphat and the Mediums—Lying Spirits—Spiritualism Strong Enough to Take the Errors of the Bible—Did God Deceive?—Ezekiel on a Deceiving God.

THE FIRST is really the Third Book of Kings, as the two books of Samuel were formerly called Kings. The Jewish Canon classes these books with the early prophets; they are rather more prophetic than any portions of the books of Samuel unless it is Samuel's immediate predictions. The books of Kings are both written with the idea that the only safety for the people and especially for kings, is strict obedience to the voice of Yah-weh through his prophets. Everywhere they carry the idea that the afflictions of the people, whether sickness, plague, or fleeing or falling before enemies, were just punishments for disobedience to Yah-weh, and sometimes accepting other gods.

The history in these two books begins after David becomes an old man and loses his vigor.

(See 1 Kings 1:1, 2), and ends with the Babylonish captivity; it thus covers a period of between five and six hundred years. These books were undoubtedly written in Babylon during the captivity.

In the days of Solomon's son, Rehoboam, Israel split off from Judah, and from that time onward there was always more or less strife between Israel and Judah. The writer of these two books, was evidently in sympathy with the house of David. He may be expected to everywhere endorse David, Solomon, Rehoboam and the Jewish prophets. When the kings of Israel make prophets or priests, our writer will accuse them of exalting "the lowest of the people" to these offices.

There is much in the book under consideration corroborative of, and explainable by modern Spiritualism. In chapter 3:5, Yah-weh went *by night* to Solomon. And God spoke to Solomon and said: "Ask what I shall give thee." Again in verse 11, the spirit, called God, spoke to Solomon, as spirits speak to men to-day.

In chapter 8:10 to 13, the temple was dedicated, and remarkable manifestations followed. Verses 10 to 13, relate the matter as follows: "And it came to pass when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord. Then spake Solomon. The Lord (Yah-weh) said that he would dwell in the thick darkness. "I have surely built

thee an house to dwell in, a settled place for thee to abide forever."

Here is the same "cloud" that went before them out of Egypt, and led them through the wilderness, and probably the same cloud in which it is promised that Jesus will manifest. It will be well, also, for those opposed to dark manifestations to remember that the first manifestation to Solomon was in the dark, and now Yah-weh is to have a "*settled place in thick darkness*, a place to abide in forever." I think this "settled place" was nothing more or less than a seance room in the temple where Yah-weh was to manifest.

After Solomon had God snugly settled in darkness he made a speech, in which he said it was his father's intention to build a house for the name of Yah-weh, the God of Israel (verse 17), but Yah-weh thought it best for Solomon to do the work.

In 9:2 we read: "And the Lord appeared to Solomon the second time, as he had appeared to him at Gibeon. These various appearances and talks with Solomon prove him to have been a medium. This "Lord" that appeared to Solomon was not the Infinite Deity, for "No man has seen God at any time." Jno. 1:18.

In 11:9, it will be found that Solomon turned aside after other gods, and Yah-weh, who had several times said that he was a "jealous God," was angry. The record says: "His heart was turned from the Lord, who had appeared unto him twice." In verses 7 and 8, he had turned to worshipping Che-

mosh and Molech. These gods were gods as really as was Yah-weh. Solomon's great sin was, ceasing to consult Yah-weh, and consulting the gods, or guides, of some of his numerous wives. See verses 3 and 4. It is presumed that some of his wives were mediums and gave him such undeniable tests as turned his head toward their guides.

In verses 28-34, Ahijah, one of Yah-weh's mediums, went to Jereboam, king of Israel, and rival of Rehoboam, king of Judah, and said:

"Because that they have forsaken me, and have worshiped Ashtoreth, the goddess of the Zidonians, Chemosh, the god of the Moabites, and Milcom, the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father. Howbeit I will not take the whole kingdom out of his hand, but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes."

This prophecy proved true. But I quote this to show the number of gods or spirits that were trying to out-rival Yah-weh.

In 12:21-24, the "word of God" again came to the medium Shemaiah; that peculiar form of expression always refers to direct revelations made to mediums. This "word of God" was particular instruction from Yah-weh to Rehoboam, Solomon's son, to keep out of war with Israel.

It has been proved that the term "man of God"



signified medium. In 13:1, a man of God came out of Judah, and made a prophecy against the altar, and went so far as to call by name the child, as yet unborn, who should offer human sacrifices on it. He prophesied also of the shaking of the altar, as tables are now sometimes shaken, which prophecy was there and then fulfilled. King Jeroboam did not like this prediction, and put his hand out against the medium (probably he tried to knock him down), but his arm was paralyzed, and he was unable to bring it back to him again, until the man of God, who was a healing medium, restored it.

This medium is called a man of God twelve times. The message he brought is four times called "the word of God."

There were tricky mediums in those days as there are now. The spirit that told this "man of God" to go and do this prophesying, told him not to eat or drink while gone, nor to return by the way he went. Another medium or prophet sent for the "man of God" to come and be refreshed, and get his pay. He refused to go; but then the man that sent for him told him that he too was a medium, and that he had received instructions from an angel (verse 18) for him to come, he went in. At the dinner-table this other medium was influenced and told this "man of God" the violent death which awaited him on his way home. See verses 18 to 21. This old medium's prediction was fulfilled.

In 14: 1-6, is rather a peculiar test. The son of Jeroboam, the king, was sick. Jeroboam sent his

wife with a large present to the old blind medium to find out what was the matter with his child, and whether he would get well. As it probably was not very popular to go to mediums, and as Jeroboam had not taken the advice this medium had given him in the past, the lady thought it best to disguise herself, so the poor blind Ahijah would not know her. The spirit told the medium before the woman got there that she was coming, and what she wanted. Also that she was disguised. As soon as she got to the door, and the old blind medium heard the sound of her footsteps, he called out, "Come in, thou wife of Jeroboam; why feignest thou thyself to be the wife of another? for I am sent to thee with heavy tidings." This medium delivers quite a message to her, giving the particulars of the overthrow of her husband's kingdom; and finally concludes his message in verse 12, as follows: "Arise thou, therefore, get thee to thine own house; and when thy feet enter into the city thy child shall die." In verse 17, the historian adds: "And Jeroboam's wife arose and departed, and came to Tirzah; and when she came to the threshold of the door, the child died." I may add that every point in these predictions met a literal fulfillment.

Jehu was also a medium, under the influence of "the word of the Lord." In chapter 16:1-4, he made predictions against Baasha; the fulfillment is afterwards recorded. In verse 34, is the fulfillment of a prophecy made by Joshua, in Jos. 6:26, It will be remembered that Joshua was developed as

a medium by Moses putting his hands on him. See Deut. 34:9.

The first we know of Elijah, the prophet, one who figures as a medium all through his life and then as a spirit all the way down through the New Testament, he is introduced in I. Kings 17: 1. Here he prophesies a drouth. In verse 3, he is told by "the word of the Lord" to hide himself by a certain brook and he would be fed and cared for. In verse 7, the ravens brought him food. It is doubtful whether the ravens brought food expressly for Elijah, but it was a secret place and a place where there was water, and the ravens deposited the food there, probably for themselves. The manifestation was in pointing the place out to Elijah. I have no idea that it was such food as could be found at the Palmer House to-day.

After the stupid ravens learned Elijah's tricks and ceased to deposit food where he could get at it, his influence, "the word of the Lord," directed him to Zarephath, to a widow, who took care of him. In verses 14 to 17, her meal and oil were multiplied in consequence of her care for the medium.

This Elijah was a great healer. In verses 17 to 22, he even healed this woman's son after he was supposed to have been dead.

I have several times indicated that a medium and "a man of God" are the same. As a further proof of this fact, verse 24 of this chapter, says: "And the woman said to Elijah, 'Now, by this I know that thou art a man of God, and that the word of

the Lord in thy mouth is truth.'” The phrase “the word of the Lord in thy mouth,” simply signified that he was inspired.

In chapter 18:1, “the word of the Lord” again came to Elijah, and told him the drouth was at an end; and to go to Ahab, the king. Ahab and Jezebel, his wife, had tried to kill all the prophets, or mediums, but Obadiah had hidden one hundred of them in two caves. From this it would be gathered that there were many prophets or mediums there; and from Elijah's remark in another place, it is learned that many of them were prophets of other spirits beside Yah-weh. In verses 7 to 10, Elijah met Obadiah and asked him to go and tell Ahab that he was there; but Obadiah refused. After a consultation, Obadiah gave his reason as follows: “And it shall come to pass, as soon as I am gone from thee, that the spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me; but thy servant feareth the Lord from my youth.”

Thus it appeared that Obadiah knew that the spirit of Yah-weh had some way of overcoming specific gravity, or by some means, carrying Elijah. This was the means by which Elijah escaped the eyesight of enemies. Though Obadiah refused to tell Ahab that his old enemy was there, Elijah had his command from Yah-weh, “go show thyself to Ahab,” and in verses 13 to 18 he does it.

Ahab and Jezebel were not opposed to mediumship; it was only Yah-weh's medium, Elijah, that

excited their ire. In fact, they fed over eight hundred mediums every day. Verse 18 says:

“Now, therefore, send and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel’s table.”

Elisha did not accuse these four hundred and fifty prophets of Baal and the four hundred prophets of the groves of not being mediums or prophets. He only accused them of not being prophets of Yah-weh. He said: “I, even I, only, am a prophet of the Lord (Yah-weh), but Baal’s prophets are four hundred and fifty men.”

This was a battle more between controlling spirits than between mediums. In order to settle the matter, Elijah proposes a test, not to try the strength of mediumship, but to test the influences—Yah-weh and Baal; “the God that answereth by fire shall be the true God.” In this Yah-weh beat; Yah-weh was everywhere noted for his fiery manifestations. See 1 Chron. 21:26; Lev. 9:23, 24; Judges 6:21; 2 Chron. 7:2, 3, and many other places.

In 19:5 to 8, Elijah lies down to rest; while asleep an angel cooks food for him and touches him. Elijah arises and eats a dinner prepared by a spirit. Other cases of a similar kind are reported in the Bible.

In verses 9 to 13, Elijah becomes terribly discouraged, and tells his control of his discouragements; then “the word of the Lord” comes to him, and in a vision of wind, earthquake and fire,

Elijah learns that Yah-weh is not there; but at last Yah-weh speaks to him in a still small voice. In verses 14-17, "the Lord of hosts," that is, the commander of a host of angels (see Gen. 32:2), appeared again to Elijah, and told him to anoint a king and a prophet. In verses 19 to 21, he develops Elisha as a medium, and Elisha leaves his business and follows Elijah.

In chapter 20:14, 14, a prophet comes to King Ahab with the important message that he, himself, shall command the battle that shall conquer Benhadad, the king of Assyria.

In verse 23, the Syrians accounted for the victory of Israel on the ground that Yah-weh was the god of the hills. They say: "Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they."

Verse 28 says: "And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord."

Please read Yah-weh in three places in this text, where the word "Lord" occurs, and you will be more likely to understand it.

The term "sons of the prophets," was an expression signifying, not that the prophets were their fathers, but that they themselves were prophets.

The same may be said of the term "sons" in many other connections. For "sons" of the prophets see 20:35, 36; 2 Kings 2:3, 5, 7, 15. The phrase "word of the Lord" signifies inspiration. See 1 Kings 13, 17, 18. I say all this as an explanation of chapter 20:35, 36, where one of the "sons of the prophets" asked his neighbor to smite him; he did this, probably knowing the neighbor would refuse; when the neighbor did not strike him he said; "Because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me, a lion shall slay thee." The writer adds that, "As soon as he was departed from him a lion found him and slew him." Another did wound this prophet at his request; so that as a wounded man he could go into the presence of the king and utter a prediction, which was afterward fulfilled. See verse 42. The fulfillment was in 22:31 to 37.

In 21:17, "the word of the Lord" again comes to Elijah, and he made other predictions concerning Ahab and Jezebel, his wife. These prophecies, given inspirationally, by Elijah, are too long to quote, although they were fulfilled to the letter. See 22:38.

In chapter 22 is a wonderful case—one which nothing but Spiritualism can explain. King Jehoshaphat had rejected the mediumship of Elijah; but determined not to be beaten by the medium he rejected, he gathered four hundred mediums or prophets together, and, of course, rewarded them well for their work, and asked them to "inquire

of the Lord " whether he should go to Ramoth-gilead to battle. They all told him to go. In order to make assurance doubly sure, he asked if any one knew yet another medium or prophet, of whom he could inquire. Ahab, the king of Israel, answered Jehosophat, the king of Judah (verse 8), " There is yet one man, Micaiah, the son of Imlah, by whom we may inquire of the Lord; but I hate him; for he doth not prophesy good concerning me, but evil." Jehosophat said, " Let not the king say so;" and ordered him to be brought.

Micaiah joined in with the others in deceiving the king. He saw that these prophets were deceived by lying spirits; and he could converse with deceiving spirits as fast as any of them. Micaiah had promised that he would speak what the Lord gave him to speak, as Balaam had done before. But when Micaiah had passed under the influence of his own spirit guides he said: " Hear thou therefore the word of the Lord; I saw the Lord sitting on his throne, and all the hosts of heaven standing by him on his right and on his left. And the Lord said, who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? and one said on this manner, and another said on that manner. And there came forth a spirit and stood before the Lord, and said, I will persuade him. And the Lord said unto him, wherewith? And he said, *I will go forth and be a lying spirit in the mouth of all his prophets.* And he said, thou shalt persuade him and prevail also; go forth, and do so. Now there-



fore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." Micaiah said further to the king: "Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself." The king demanded that this medium be locked up in a dungeon until his return from the war. To this Micaiah responds: "If thou return at all in peace, the Lord hath not spoken by me." Verses 19-28.

Spiritualism is the only religion strong enough to take the Bible, errors and all; but Spiritualism thrives and fattens as fast on the errors as on the truths of the Bible. Who believes that the author of the universe took his seat on a throne and summoned all heaven to help him deceive a man, that he might lose his kingdom and his life? But when one learns that Yah-weh, the controlling influence on this occasion, was only a departed human spirit, and that he was mad at Ahab for turning from him and going after over four hundred other influences, he can readily understand why he could summon hundreds of his subordinates (for I have found that he had them), and send them out to deceive Ahab in order to fulfill a prediction he had given by Elijah. Let it be understood that the Deity never deceives; spirits do.

When Jeremiah said: "O Lord, thou hast deceived me, and I was deceived; thou art stronger than I, and hast prevailed; I am held in derision daily, every one mocketh me," as he does in Jer.

20:7, there is little doubt but that he was deceived, and deceived by spirits. He was like hundreds of other mediums, the spirits beat him and made him exclaim: "Thou art stronger than I, and hast prevailed." The fact is the term God, in the Bible, generally means nothing more than a tutelary deity—the spirit of a dead person. Such Gods as these are the Gods that practiced the various deceptions in the Bible.

Ezekiel carries out this idea of deceiving spirits as follows: "And if a prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him and will destroy him from the midst of my people Israel." Ezek. 14:9.

## CHAPTER XII.

## SECOND KINGS.

Employs the Wrong Medium—Was Elijah a Black Magician?—Why Ahaz Died—Elisha Under the Spirit of Elijah—The She Bears—The King Sends for a Medium—Music Required—The Widow's Son Raised—Poison Overcome—Naaman Healed—A Dishonest Servant's Reward—An Ax Swims—An Army Keeps Posted by Clairvoyance—An Army Captured by Angels—Prediction Fulfilled—Elisha Prophecies Falsely—Prediction to Hazael—Elisha's Dying Prediction—Rabshakeh's Boasts—How an Angel Beat Them—Hezekieah, the Sick King, Sends for Isaiah—A Wonderful "Sign."

THE second book of Kings has rather more of Spiritualism in it than the book just passed under review. In the first chapter Ahaziah, the king, fell down through a lattice and hurt himself. As was the custom, he sent messengers to a medium, but he made the mistake of sending not to one who was controlled by Yah-weh, but to one controlled by Baal-zebub, the god of Ekron. As Spiritualists to this day go to Owosso, Powhattan, and other spirits, to find out whether they are going to get well, and what will cure them, so did the king send to Baal-zebub for the same purpose. Yah-weh did not like to have the god of Ekron called upon for any such purpose; so, in verses 3 and 4, he sent an angel to Elijah, the medium, to say: "Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub, the god of Ekron?"

I have several times proved that mediums were called "men of God." King Ahaziah sent fifty men to Elijah with a message: "Thou man of God, come down." Then follows a manifestation that I hope will never be paralleled in Modern Spiritualism. The record says, in verse 10, "And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven and consume thee and thy fifty. And there came down fire from heaven and consumed him and his fifty."

The king, instead of making Elijah suffer for this manifestation of black magic, sent another fifty to Elijah with a message; but they were consumed in the same manner as the former fifty. Verses 11, 12. As I have before proved, Elijah was a perfect fire medium. The king sent another messenger to Elijah, who said: "Behold, there came fire from heaven and burnt up the two captains of the former fifties with their fifties; therefore, let my life now be precious in thy sight." At this time one of Yahweh's angels appeared to Elijah and told him to go to the king. Elijah went, and, in verse 16, said to the king: "Thus saith the Lord, Forasmuch as thou hast sent messengers to enquire of Baal-zebub, the god of Ekron, is it not because there is no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die." It is probable that Elijah's hypnotic power killed the king. For the next verse says, "the king died according to the word of Elijah."

Elijah's departure was prophesied not by himself only, but by other prophets, called "the sons of the prophets," and by Elisha. See chapter 2, verses 3 to 5. Finally the Jordan was parted by mediumistic power, and Elijah and Elisha went over it on dry ground. Now Elijah asks Elisha to make his final request of him. Elisha requests that a double portion of Elijah's spirit may rest on him. On certain conditions Elijah promised it. See verses 9 and 10.

Elisha was permitted to see the angels who took Elijah away; this is nothing strange; clairvoyants often see such sights as that.

After Elijah went to where Elisha saw him no more, Elisha returned, when he got back as far as the River Jordan, he calls upon Yah-weh, the God of Elijah, and the waters were parted as they had been by Elijah's mediumship. In this "the sons of the prophets" recognized the spirit of Elijah resting upon Elisha, as he had promised.

Verse 15 says: "And when the sons of the prophets which were to view at Jericho saw him, they said, the spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him."

Elisha is the next star before the biblical foot-lights. His first manifestation, if manifestation it may be called, was of a very low order. It was no less than calling from the woods or the materializing of two she-bears, to devour forty-two silly little children. I am thankful that by the grace of God

I am enabled to disbelieve the old and ridiculous interpretations of many such passages as the above story.

I honestly think the true interpretation of this and many other similar passages may be found in Astrology.

The next reference to Spiritualism is where war is about to break out, and King Jehosaphat wants to consult with "the Lord;" but that could no more be done without a medium than people can to-day consult spirits without a medium. So Jehosaphat enquires for a prophet of Yah-weh; that was rather a strange thing to do, as he was king of Israel, and Israel and her kings had forsaken Yah-weh, and followed other gods or spirits. In verse 11 the king is informed of the mediumistic power of Elisha, who was one of Yah-weh's mediums. The result was, Jehosaphat, the king of Judah, who strictly obeyed what Yah-weh said through Elisha, permitted the king of Moab and the king of Israel to send for Elisha; Elisha came and first recommended them to their own spirit-guides.

He said: "What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. . . . As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehosaphat, the king of Judah, I would not look toward thee nor see thee." Verses 13, 14.

Out of regard to Jehosaphat Elisha finally consents. But he was like many modern mediums, he

could do nothing without music, so he said, "Bring me a minstrel." The record says: "It came to pass, when the minstrel played, that the hand of Yah-weh was upon him." Elisha under this influence gives a communication, a portion of which, at least, proved true.

Elisha was not unlike some of the mediums of to-day, in that he chose the residence of a young widow as his home. He held a private seance with the widow and her two sons, with the doors shut, during which the oil was multiplied and the widow was enabled to pay her debts. This will be found in chapter 4:1-7.

The widow soon fell in love with Elisha, or as the record says she perceived that Elisha was a "holy man of God"—a medium: so she built a cabinet for him, and furnished it with a bed, a table, a stool and a candlestick. Verse 10.

The next manifestation was with the Shunamite woman, who had an old husband but wanted a son very badly. Elisha promised it, and the son came according to promise; 4:16-17. The child, after it got to be quite a lad went out into the harvest field one day, and probably received a sunstroke; at least he was taken sick and it was supposed that he died. The mother went to Elisha, for he was her doctor. When Elisha saw her coming, he saw that she was in trouble, but Yah-weh, his guide, hid from him the cause of the trouble. Thus even the prophets could not always get at everything. When he heard the child was supposed to be dead, he sent

his servant to raise the child. The conditions Elisha laid down were very strict. He was not even to speak to a man if he met him in the road. The man complied with all the conditions, but did not succeed in bringing about the child's recovery. The Bible said the man went back to Elisha and said, "the child is not awaked." Verse 31. Elisha then went and had a private seance with the child. He went in alone and shut the door, and, by warming the child's body with his own, succeeded in restoring it to its mother. See verses 32-35.

The next manifestation worthy of record is the overcoming of poison. When the people had eaten greens with wild gourds in them, they exclaimed, "O, thou man of God, there is death in the pot." Elisha put something in the pot which overcame the poison. See verse 41. After this occurs a manifestation somewhat similar to the so-called miracle of the loaves and fishes. Verses 42 to 44.

Elisha, as before indicated, was something of a healing medium. Naaman, the commander of the Assyrian armies, was a leper. A little Israelitish maiden saw him, and told him that Elisha could cure him. Verse 3. The king of Syria sent the leper with a letter to the king of Israel. The king of Israel did not like it, but Elisha, "the man of God," sent to the king to say, "there is a prophet (medium) in Israel." Verse 8.

There is no doubt but that Elisha generally healed by making passes; so when Elisha told



him to go and wash seven times in the river Jordan the man said, "I thought, he will surely come out to me, and stand, and call on the name of his God, and strike [move his hand up and down—*Margin*] his hand over the place, and recover the leper." Verse 11.

He was mad about Elisha's prescription, but was finally persuaded to baptize himself seven times; and was cured. See verse 14.

The servant of Elisha was not so good a medium as his master; it will be remembered that he failed to raise the Shunamite's son; but he was good at charging. He followed the man and charged him a talent of silver and two changes of raiment. Elisha's clairvoyance told him of this, and he told his servant of it; and the servant was, as the colored people in the South say, "hoodooed." He became a leper. Verses 26, 27.

In chapter 6 is the manifestation of the ax swimming. It reads as follows: "But as one was felling a beam, the ax head fell into the water, and he cried and said, Alas, master, for it was borrowed. And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. Therefore he said, Take it up to thee. And he put out his hand and took it." Verses 5 to 7.

In the war between the king of Syria and the king of Israel, Elisha, "the man of God," warned the king of Israel various times not to pass certain specified points. His clairvoyance told him just where

the Syrians were. This thing was done so often that the Syrian king thought there must be traitors who were giving his plans away. But a soldier told the king that, "Elisha, the prophet, that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber." Verse 12.

The king thought that if Elisha was such a medium as that it would be well to capture him and have him to prophecy for him. As the story goes, he sent a host of soldiers to capture Elisha. In the morning, when Elisha's servant arose he discovered the peril of their situation, and said to Elisha, "Alas, my master, how shall we do?" the record says: "And he answered, fear not; for they that be with us are more than they that be with them. And Elisha prayed and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha." Verses 15 to 17. Thus the young man was developed by Elisha's prayer.

Again Elisha prayed and a psychologic or hypnotic blindness fell on all the Syrian soldiers, and they were led into the city of Samaria, where Elisha, or Yah-weh rather, opened their eyes. He captured them instead of they capturing him. See verse 20.

In chapter 7, Elisha predicts the end of the siege, and foretells the wonderful deliverance of Israel, and the wealth of provisions the Syrians

shall leave for them. All of which was fulfilled to the letter. The peddlers and hucksters used the very words Elisha had announced twenty-four hours in advance.

One of the lords of the land did not believe Elisha's prediction. He said: "Behold, if the lord would make windows in heaven this might be." This calls out another prediction from Elisha, which says: "Behold thou shalt see it with thine eyes, but shalt not eat thereof." Verse 2. Verses 17, 18 inform us that the poor lord was put to watch the gate and saw the provisions, but he was trodden to death without tasting the food.

In 8:7 to 15, the rich king sends a large salary to Elisha, to tell him whether he shall recover. Elisha tells Hazael, the king's servant, to go and tell the king that he will surely recover. In the next breath Elisha confessed to the servant of the king that he was lying to the king—that he would certainly die.

Mediums in those days would sometimes try to make things look brighter to their friends than they really were; thus Elisha knowingly and willfully sent a falsehood to the king. See verse 11.

After this Elisha, under influence, began to weep; when asked the reason of his tears, he said: "Because I know the evil that thou wilt do unto the children of Israel: their strongholds wilt thou set on fire and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child." Hazael responds: "Is

thy servant a dog, that he should do this thing?" Suffice it to say here Hazael went to the king with the lie that Elisha told him to tell. The king passed away, and Hazael took his place and did as Elisha had prophesied.

The next several chapters contain but little except the history of blood, with an occasional message from Yah-weh, informing them that this blood was all shed because they had forsaken him and gone after other gods. Yah-weh sent word to the most bloodthirsty warrior of all of them, saying: "Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children to the fourth generation shall sit on the throne of Israel." 10:30.

In chapter 13 is a record of the death of Elisha. His dying prophecy was given in verses 14-19.

Chapter 17, in verse 13 and also in verse 35, to the end of the chapter, informs us that Yah-weh testified against Israel by all of his prophets and by all of his seers, or mediums. He warned them against turning from their own God and the God of the land to other gods or even to the hosts of heaven.

In chapter 18:19, is the history of the boasting Rabshakeh, being sent out from Sennacherib's army to discourage Israel. He boasts that they have fought with many gods (see 18:33, 34); and, as none of them could deliver their people, so will Yah-weh fail. This utterly discouraged Israel and

their king. The king sends for Isaiah, the medium, who informs them that not one arrow shall be shot over the wall. Verse 32. How Yah-weh conquered them is told in verse 35, as follows:

“And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred four-score and five thousand, and when they arose early in the morning, behold, they were all dead corpses.”

This same Isaiah was the next star-medium to appear on the stage. In chapter 20, Hezekiah, the king, was taken sick. Isaiah, the prophet, the healing medium, was sent to him. His message to the king in verse 1 was: “Thus saith the Lord, set thine house in order; for thou shalt die, and not live.” After delivering this message Isaiah started to leave the king, but he only got out into the middle court, when another influence took him, and he turned around and went back to the king and promised him that he should recover and live fifteen years. He also made a prescription for the king. The king was inclined to be hopeless and skeptical, and wanted a sign from the Lord. Isaiah gave him the choice of having the shadow go backward or forward on the dial of Ahaz. Ahaz chose the former, and the shadow went backward ten degrees. See verses 8 to 12.

Did the whole earth turn backward ten degrees to convince Ahaz that a boil would not kill him?

That was not an elongation of the shadow but an actual moving of the sun backward is proved by

Ecclesiasticus 46:4, which says: "Did not the sun go back by this means? And was not one day as long as two?"

How strange that men will believe this story and then refuse to believe that spirits can lift even a small table! In verse 17 of this chapter, Isaiah makes a prediction that the king's wealth and all the wealth of the temple shall be carried to Babylon, because the king had exposed his wealth in a rather boastful manner to emissaries from that country. I will have more to say on that further on. Suffice it now to say that in this instance, at least, Isaiah was correctly inspired.

In 21:6, Manasseh was condemned for many things, one of which was for dealing with "familiar spirits," all of which is proof that they had the spiritual phenomena there.

In 22:13, on the occasion of finding a book in the ruins of the temple, the king's commandment was, "Go ye, enquire of the Lord for me." In order to "enquire," they went to a female medium whom they called "Hulda, the prophetess; the wife of Shaphan." See verse 14. The young king was over zealous in the matter; in obedience to the supposed command of the jealous Jehovah, he stopped all communication with other spirits. 23:24.

## CHAPTER XIII.

## FIRST CHRONICLES.

Comparatively a Modern Book—Anonymously Written—Davidistic—Opinion of an Able Writer—Largely Repetitions—Why Saul was Killed—David Consults Yah-weh—Mulberry Tree Test—Christ's and Fortune-Tellers—Yah-weh Wants a Home—Who Tempted David?—Innocent People Suffer—Angel at the Threshing-Floor—Sword of Yah-weh—Mediums and Music—Patterns from the Spirit World—Where are the Books?

THE BOOKS of Chronicles are the result of an attempt to reconstruct and, the wisest scholars say, to pervert the national history of Israel and Judah in the interest of the priesthood. These books now occupy a different place to that filled in the Jewish Canon. Prior to the making of the Septuagint version, by the seventy Jews, they were placed with other Jewish records and were called *The Writings*, and were the last in their order. There is no record as to when or by whom they were written. They were in existence less than three hundred years before Christ, and not until after the books of Ezra and Nehemiah were in the Jewish Canon. They are, as before remarked, like many other books of the Bible, anonymously written. Their author is supposed to have been a Levite, who attended continually on the temple service. This supposition is based on the fact of

his vast apparent knowledge of the ways and doings of the singers.

He attempts to write a history of his people from Adam down to the last of the Kings of Israel and Judah. The first ten chapters of the first book is made up of a string of what Paul would call "endless genealogies,"—genealogies which by the way fail to harmonize with those laid down in Genesis. The first of these books seems to be written, as were the Samuels and Kings, in the interest of David and Solomon, as against Saul and his descendants. Saul's case in this book is disposed of in a single chapter, while David and his doings occupies the remainder of the entire book.

The writer was evidently a great Yah-wehist, and as the Kings of Judah stuck more closely to Yah-weh than did those of Israel, the history of the latter is passed over with few words.

The Levite who wrote these books quoted largely from many others, but I think not once from either of the books of Kings. As an illustration, see 1 Chronicles 29:29; 2 Chron. 9:29, 12:15, 13:22.

It is hard work to make a Yah-wehistic hero of Solomon, but the writer ingeniously overcomes all difficulties by making David the real planner and preparer and furnisher of materials for the building of the temple; and then excuses his departure from Yah-weh in his riper years, by laying his sins to his various wives—a regular Adam trick.

The author of the Bible of To-Day, on pp. 64-65, says:



“The conclusion to which we are compelled concerning Chronicles is one which is but little to our taste, but it is a conclusion at which the most careful and conservative scholarship arrived long since. To maintain their authority, and heighten their prestige, the Jewish priesthood stooped to falsify the characters of men, the course of history attributing the ceremonial inventions of their own time to the prevision of David and the inspiration of Yah-weh. But surely there is nothing unexampled in this turpitude. We have no reason to suppose that the Jewish hierarchy was more truthful or honest than the Roman hierarchy of the Middle Ages, and we know that this concocted a whole batch of donations of Pepin and Charlemagne and Isidorial decretals to make good its ecclesiastical pretensions. For the Chronicler, as for the authors of Daniel and the Book of Origins, this only can be said, that “making history” appears to be the order of the day, and literary conscience as undiscovered yet as the Western Hemisphere or the telephone.”

The books under consideration, aside from the peculiarities before mentioned, are little more than repetitions of what has been gone over in the two books of Samuel and first and second Kings. In matters which have been related, I shall either pass them by unnoticed or refer to them very briefly. New matters will receive more attention. As the first few chapters are almost wholly made up of “endless genealogies,” I will skip to chapter 10, verses 13 and 14. They read as follows: “So Saul died

for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it, and inquired not of the Lord; therefore he slew him, and turned the kingdom unto David, the son of Jesse." As I have before said several times, this Lord is Yah-weh, the spirit of an Egyptian. He is referred to in the Egyptian "Book of the Dead," as "Gehokah," and existed long before Moses. Moses could not have been "learned in all the wisdom of Egypt" and not know something of him. Now this jealous Yah-weh, or Gehokah, may, for all that is known to the contrary, have got mad at Saul and killed him for going to this woman; but when he says, "he inquired not of the Lord" (Yah-weh), he tells what is not true; for in 1 Sam. 28:6, the writer says: "And when Saul inquired of the Lord (Yah-weh), the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." Also Saul said to Samuel: "God (Yah-weh) is departed from me and answereth me no more, neither by prophets nor by dreams; therefore have I called for thee."

It occurs to me that this Yah-weh was a good deal of a "dog in the manger," to refuse to answer Saul himself, and then to kill him because he wanted Samuel to answer him. Saul was a medium, and if Yah-weh killed him he did it by influencing him to commit suicide. 1 Sam. 31:4, says: "Then said Saul unto his armor-bearer, draw thy sword and thrust me through therewith; lest these uncir-

cumcised come and thrust me through, and abuse me. But his armor-bearer would not; for he was sore afraid. Therefore Saul took a sword and fell upon it."

The fact is, the books of Chronicles are simply Jewish state or, rather, church records; all right when true, but in this instance they have not stated the matter in accordance with previous records.

In chapter 13, is the history of the return of the ark. The ark, as has before been mentioned, was a kind of cabinet. David, after consulting the priests, the Levites and the congregation of Israel, said: "Let us bring again the ark of our God to us; for we inquired not at it in the days of Saul." Verse 3.

It appears that on its way home it was shaken and Uzza undertook to steady it.

Verse 10 says: "And the anger of the Lord was kindled against Uzza and he smote him because he put his hand to the ark; and there he died before the Lord." I think, if the story is true, the ark was too heavily charged to allow such men as Uzza to touch it. It was to Uzza like taking hold of a "live" electric wire would be to most people. As mediums sometimes get mad at their guides, so David got mad at Yah-weh about this. The record says: "And David was displeased because the Lord had made a breech upon Uzza; wherefore the place is called Perez-uzza to this day. And David was afraid of God that day, saying, How shall I bring the ark of God home to me?"

In 14:10, 11, David wanted to go to battle with the Philistines, but rather feared to do it, so he inquired of Yah-weh, his spirit guide; the Lord said to him, "go up," and he went and conquered. Again the Philistines rallied, and again David inquired of Yah-weh, and Yah-weh said "go not up."

He then tells David to go to the mulberry trees, and he will make a sound in the trees when he should go to battle. David waited for the sound in the trees and again conquered. See verses 13-17.

In chapter 16, Yah-weh, the God of Israel is extolled "above all gods." It is also declared that he protects his mediums. In verses 21, 22, that he suffered no man to do them wrong; yea, he reprov'd kings for their sakes, saying, "touch not mine anointed and do my prophets no harm." The text would be better understood if it said: "Touch not my Christs and do my fortune-tellers no harm."

In 17:3 to 6, is the following: "And it came to pass the same night, that the word of God came to Nathan, saying, go and tell David, my servant, thus saith the Lord, thou shalt not build me an house to dwell in; for I have not dwelt in an house since the day that I brought up Israel, unto this day; but have gone from tent to tent, and from one tabernacle to another. Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, why have ye not built me a house of cedars?"

Does any one believe that the Supreme Deity,

the cause of all causes, is debating the question as to whether they shall build him a cedar house, or whether he can stand it a little longer to go "from tent to tent and from one tabernacle to another," as he had done for four hundred years? I can see why a spirit, who was taking charge of that people, could say, when they got settled enough to do it, he would like for them to build a temple to meet in; and why he should want a dark room in that temple for him to manifest in. On any other hypothesis the text is absolutely without sense.

In chapter 21 David is influenced to number Israel. This chapter lays the blame on Satan. 2 Sam. 24:1, says it was Yah-weh who did this mischief. It was in those days, as it is now, sometimes hard to tell just what spirit was controlling. It is enough now to know that it was done, and Yah-weh was terribly displeased about it; and that he poured the vials of his vengeance out on the poor people who allowed themselves to be numbered. See verse 7.

Now the Lord sends a medium, a seer by the name of Gad, to David to have him choose how he shall punish the innocent people for his sin, if indeed it be a sin to number the people. Verse 15 says: "And God sent an angel unto Jerusalem to destroy it; and as he was destroying, the Lord beheld, and he repented him of the evil, and said to the angel that destroyed, it is enough, stay now thine hand. And the angel of the Lord stood by the threshing floor of Ornan the Jebusite."

I can see how a capricious spirit—one who has control of a host of angels, as it has been proved three times Yah-weh had, could do this mischief; spirits sometimes do wicked things; but how the maker of all worlds could stoop to such things, I cannot comprehend. Here was mediumship and spirit manifestation. The angel stood by the threshing floor. Verse 15. David saw him. Verse 16. David argued the case with God. Verse 17. David was right and God wrong. The angel talked with David through Gad, the medium. Verse 18. In verse 20, Ornan saw the angel. David built an altar, or cabinet, for manifestations. “No man hath seen God at any time,” yet David saw Yah-weh at the altar. See verse 28. And Yah-weh, in verse 26, gave a wonderful manifestation of fire. Solomon's temple was afterwards builded on the same spot.

I have several times shown that the tabernacle, or seance-room, was the place for manifestations; especially if they were expected from Yah-weh. But verses 29, 30, say: “For the tabernacle of the Lord, which Moses made in the wilderness, and the altar of burnt offering, were at that season in the high place of Gibeon. But David could not go before it to enquire of God; for he was afraid because of the sword of the angel of the Lord.”

Materialized spirits have often been seen with swords, particularly in the Bangs sisters' seances; but these spirits were more civilized than those who

appeared in the tabernacle, and did no mischief with their swords.

Chapter 25:15 speaks of David arranging for certain mediums to "prophecy with harps, psaltries, and with cymbals." The fact is, music always helped in almost any kind of spiritual manifestation.

Chapter 25 contains David's admonition to Solomon and his charge to him to build a temple; he says he had it in his heart to build it himself, but "God said unto me, thou shalt not build an house for my name." Verses 2, 3. He gave Solomon somewhat in detail the plan of the building—patterns of every part of the temple, which he had received by the spirit. Verse 11. After he had handed them to Solomon, he said: "All this the Lord made me understand by writing by his hand upon me, even all the works of this pattern." This writing upon David was, perhaps, similar to the writing that used to come on the person of the late Charles Foster, Mrs. Molier, and others.

After David made this speech and sang a psalm, he passed away. The historian said: "Now the acts of David the king, first and last, behold they are written in the book of Samuel, the seer, and in the book of Nathan, the prophet, and in the book of Gad, the seer." 29:29. I wish we had the books of those three mediums: "Samuel, the seer, and Nathan, the prophet, and Gad, the seer." They would undoubtedly throw much light upon the Spiritualism of that day and country.

## CHAPTER XIV.

## SECOND CHRONICLES.

First Manifestation to Solomon—God's Residence Removed to Gibeon—Why the Temple Was Built on Mount Moriah—Music Necessary—Yah-weh in the Dark—Manifestation in the Temple—Where are the Books?—Yah-weh Makes a Fool of Rehoboam—Books of Shemaiah and Iddo—Abijah, with Yah-weh's Help, Conquers Israel—Asa's Plea to Yah-weh—Communication Through Oded—Communication to Jehoshaphat—Writing from Elijah—Message to Amaziah—Hezekiah's Prediction—Army of Angels—The Medium Huldah.

IT IS not necessary to take more of the readers' precious time in an introduction to this Book. It is simply a continuation of the book that has just passed under review.

The first piece of information on our subject, contained in 2 Chronicles, is in 1:35, where it informs us that Yah-weh (the God of the mountain) still loved the high places. He had his residence in the tabernacle which Moses made in the Wilderness, in a high place in Gibeon, and hither Solomon and all the congregation went to consult Yah-weh. There was the first manifestation to Solomon, and, like many other biblical manifestations, it occurred in the night. It is found in verses 7 to 12. Solomon went up into the mountain to the tabernacle, where Moses and so many others got their "thus saith the Lord," and there Yah-weh and he held a regular *tete-a-tete*; one in which God makes prom-



ises to Solomon, such as spirits are very profuse in making to-day; that is, he shall be the wisest man in the world; never, before or since, was or will there be such a prodigy of wisdom as he. Of course, Solomon believed it, and regarded it as a great test; and if Solomon was not the wisest man in the world, he lived in and went out of the world a terribly mistaken man.

To obtain all this wisdom Solomon offered a thousand burnt offerings. I verily believe that these offerings in hundreds of instances assisted in producing genuine spirit manifestations. I believe the burning of numerous beeves and sheep on these occasions brought about a chemical change in the atmosphere, which enabled spirits to approach and do for their friends what they could not do otherwise.

Let it be borne in mind that Yah-weh was "the God of the hills." Moses got acquainted with him in the mountains; there he stayed until Moses coaxed him to go down and live in the tabernacle. Still he loved the mountains; so, in order to be sure and get their manifestations from Yah-weh, and no one else, they moved the tabernacle from Jerusalem to the "*high place that was at Gibeon.*" Verse 3; and when Solomon got through with his visit to Yah-weh, he "came from his journey to the high place at Gibeon." Verse 13.

It should also be remembered that when Solomon built the temple, he built on Mount Moriah, where he would be more sure of the presence of Yah-weh, and less liable to be interrupted by other

gods than elsewhere. As he was above all other gods (see 2:5), so he would build his temple on the highest ground he could find. See 3:1. William Howitt, in his "History of the Supernatural," shows that the Indians who inhabited this country when it was discovered, strove to have their mediums developed in the highest altitudes they could reach, so that they would have higher influences than if developed on lower grounds.

In 3:1 the reason is given why the temple was built on Mount Moriah, it was because "there Yah-weh appeared unto David." He might have added as another reason that there he once appeared to Abraham and saved Isaac's life. See Gen. 22:12.

In those days music was necessary for good manifestations. Chapter 5:13, 14, says: "It came to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, for he is good, for his mercy endureth forever, that then the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God." This "glory" might be rendered, *brightness*. It was simply a spirit light.

Let those who are opposed to dark seances remember that Yah-weh's room in the temple was dark; 6:1, says: "Then said Solomon, the Lord hath said that *he would dwell in the thick darkness*."

But I have built an house of habitation for thee, and a place for thy dwelling forever." Please compare this with 1 Kings 8:12, and Lev. 18:2.

Solomon in his long prayer gives the temple to God, and asks him to go into it; "into thy resting-place, thou and the ark of thy strength." Verse 41. I have before proved that the ark which was kept in Yah-weh's room was a cabinet—a place for Yah-weh to retire and get strength. Solomon hopes that Yah-weh will not wander far from the ark, as he wants to get to him in cases of emergency.

God proved to the assembled multitude, at the dedication, that he was there. When Solomon ended his prayer, the priests could not enter the house of the Lord (that is, Yah-weh's residence), because the glory (brightness) of Yah-weh filled the house; 7:2 and 3, reads as follows: "And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshiped and praised the Lord, saying, for he is good, for his mercy endureth forever."

In verse 12, Yah-weh appeared to Solomon once more. This appearance was at night as were the former appearances. Solomon's career closes and in 9:29 the Chronicler says:

"Now the rest of the acts of Solomon, first and

last, are they not written in the book of Nathan, the prophet, and in the prophecy of Ahijah, the Shilonite, and in the visions of Iddo, the seer against Jeroboam, the son of Nebat."

I would like to see the Book of Nathan, the prophet. It would, perhaps, be very interesting as a book of psychic experiences, but his knowledge of many of the secrets of the lives of David and Solomon would throw much needed light on their lives and times.

Rehoboam, Solomon's son, next reigned over Judah. Yah-weh greatly disliked his actions, yet he sent his mediums to him occasionally. His strange actions were caused partially by his mediumship. • The historian says:

"So the king hearkened not unto the people; for the cause was of God, that the Lord might perform his word, which he spake by the hand of Ahijah, the Shilonite, the Jeroboam, the son of Nebat." 10:15.

In 11:2, Rehoboam was prevented from going to fight Israel by the "word of the Lord." Through Shemaiah, "the man of God"—the medium.

This Shemaiah, the medium, came to Rehoboam many times, but as that matter was pretty thoroughly brought out in the examination of 1 Kings, I will not quote the places here. I will, however, say that when he passed away the historian said: "Now the acts of Rehoboam, first and last, are they not written in the book of Shemaiah, the prophet, and of Iddo, the seer?" 12:15. I can but again express my regret that the most of the spirit-

ual parts of the Bible were lost. The books of Shemaiah, the prophet, and of Iddo, the seer, would undoubtedly throw much light on the subject of Spiritualism. The books under examination are state papers and necessarily dry and statistical, while those of the prophets and seers would afford more of an insight into the spiritual histories of the characters introduced.

Jeroboam caused Israel to rebel against Judah and its king, Rehoboam; and became king of Israel. Abijah reigned over Judah. In order to get into *rapport* with Yah-weh, he went up Mount Zemaraim. He said that Yah-weh, the God of Israel, gave the kingdom to David, yet Jeroboam had rebelled and was trying to take the kingdom of Yah-weh out of the hands of the children of David. He adds: "But as for us, Yah-weh is our God, and we have not forsaken him, and the priests which minister to Yah-weh are the sons of Aaron." He continues: "And behold, God himself is with us, for our Captain, and his priests with sounding trumpets to cry alarm against you. O, children of Israel, fight ye not against Yah-weh, the God of your fathers; for ye shall not prosper." See 13:5-12. Abijah was right; Yah-weh was at home; beside that, he had his priests, mediums and trumpets—musical instruments—and he conquered. Thousands of the Israelites, together with their king, lost their lives. Verses 20, 22.

When Asa, the son of Abijah, was king, the Ethiopians made war on him. Asa made a plea to Yah-

weh, his spirit guide, in the following language: "Yah-weh, it is nothing with thee to help, whether with many, or with those that have no power; help us O, Yah-weh, our God; for we rest on thee, and in thy name we go against this multitude, O, Yah-weh, thou art our God, let not man prevail against thee." 14:11.

The margin reads: O, Yah-weh, thou art God, let not mortal man prevail against thee." The phrase, "mortal man," signifies that Yah-weh is an immortal man.

Oded was a medium, and after Asa conquered, he went to him and under the influence of the spirit of God [Yah-weh], he said to him; "Yah-weh is with you while you be with him, and if ye seek him, he will be found of you, but if ye forsake him, he will forsake you." He then details the reason why Yah-weh had forsaken Israel. 15:2-4.

The record says: "When they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them."

In chapter 18 is another history of the lying spirits. Jehosophat, king of Judah, in verse 4, said: "Inquire, I pray thee, at the word of the Lord to-day." Then follows the lying spirits, so fully explained in a former chapter, that I need not repeat the explanation here.

In 20:14-17 is a message given by the medium Jahaziel to Jehosophat and Judah. This message

is said to come from "the Spirit of Yah-weh." Every word of it was marvelously fulfilled.

In verse 37 the medium, Eliezer, made a remarkable prediction to Jehosophat, which was fulfilled.

Chapter 21:12, says: "And there came a writing to him (King Jehoram) from Elijah, the prophet, saying, thus saith the Lord, God of David, thy father, because thou hast not walked in the ways of Jehosophat, thy father, nor in the ways of Asa, king of Judah, . . . thou shalt have great sickness," etc.

Now remember there were two Jehorams; one was the son of Ahab, and reigned in the latter part of Elijah's life. The other was the son of Jehoshaphat, and did not enter upon his reign until several years after Elijah had passed away. Elijah here in this written message refers to both Jehoshaphat and Asa, each of whom came on to the stage after Elijah passed off. This Jehoram had reigned and wrought wickedness eight years before this written communication came from Elijah. Thus this becomes a strong case of spirit writing.

In 25:7, 9, a "man of God," went to Amaziah, and warned him not to let Israel go with him to battle. Yah-weh was abundantly able to conquer through the armies of Judah and Benjamin, but the king had advanced the pay to the Israelitish army, which was to help him in his fight. He asked him what he should do for that? He was answered: "Yah-weh is able to give thee much more than this." Amaziah did go to battle and conquered as predicted,

but the victory was a bad thing. He went to worshipping the gods of the conquered people. The result was that another medium was sent to him under the influence of Yah-weh to tell him of Yah-weh's determination to destroy him. Amaziah was destroyed as predicted. See verses 15, 16, 27.

Uzziah, the next king of Judah, "had understanding in the visions of God," and as long as he sought Yah-weh, God made him prosper. 26:5.

In 32:7-8, is the prediction of Hezekiah, the king. He says to the army: "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him. For there be more with us than with him. With him is an arm of flesh, but with us is the Lord our God to help us and to fight our battles." There were "an hundred and four score and five thousand" of these Assyrian soldiers, but the medium declares that there be more that be with us than with them." If Isaiah was correct, it was an army of invisibles, for when the boasting Rab-shekah asked Hezekiah to surrender he proffered to give the king two thousand horses if he would find the riders to put on them. See 2 Kings, 18:23.

Isaiah says "with him is an army of flesh, but with us is Yah-weh our God."

In verse 21 Yah-weh sent an angel to fight Hezekiah's battles. This Yah-weh was a "guide" to Hezekiah and his people. Verse 22.

In 32:21, Yah-weh sent an angel to fight the



battles of Hezekiah, and to cut off all the men of valor among the Assyrians.

In 33:6, Manassah is condemned for forsaking Yah-weh and dealing with familiar spirits. Afterward Manassah learned that Yah-weh was God, and obeyed him. Verse 13.

In chapter 34, is the history again of the finding the book, in the ruins of the temple; and of the king and the whole nation putting themselves under the teachings of the medium, Hulda. This has before been examined at length.

## CHAPTER XV.

## EZRA AND NEHEMIAH.

Written by the Chronicler—Attempts to Restore Jerusalem—Would not Accept Assistance—The Reason—The God of Israel's Residence—Ezra Inspired—The Word of the Lord—Nehemiah Inspired for His Work—A False Medium—Other Mediums in the Employ of Sanballat—Sanballat Wants a Seance—The Story of Esther.

THE Books of Ezra and Nehemiah are not only supposed to be written by the authors of the Books of Chronicles, but they are supposed to once have been a part of these books. They do not date back earlier than 300 years before Christ.

They contain portions of contemporary history left out of the former books. These books contain the history of two attempts, partially successful, under the men whose names head the books, to rebuild and restore Jerusalem. In the first attempt, under Ezra, the governor would take no judgment except that which came from a priest, and through Urim and Thummim. Ez. 2:63.

Urim and Thummim were precious stones worn next to the heart of the priest, and, it is supposed, to be looked into, as some to-day look into a Japanese crystal or a goblet of water to enable them to see the future.

There were others not of Judah who desired to assist in building the temple, but Zerubabel and

Joshua, or Jesus, and other builders, were so much afraid of some foreign influence getting in and crowding Yah-weh out, that they say: "Ye have nothing to do with us, to build a house to our God; but we, ourselves together, will build unto Yah-weh, God of Israel, as Cyrus the king of Persia hath commanded us." Ezra 4:3. Thus it will be seen that the great work was not to build a temple, but to build it so as to keep every other influence out except Yah-weh, the God, not of the Universe, but of Israel.

The temple was Yah-weh's temple; and Ezra, the priest, was determined to rebuild it; and so afraid was he that other influences would utter other words beside those that he taught, that he made a decree that if any one gave anything differently his house should be pulled down, and the timber should be set up and he hanged on it.

Ezra seems to think that Moses was inspired by Yah-weh God to write the law. 7:6, 9. He informs his readers that the residence of the God of Israel is in Jerusalem. This is repeated in verse 17. In verse 21, he seems to think himself inspired to write "the law of heaven." In verse 28, the hand, or the inspiration, of Yah-weh, his God, or guide, was upon him.

The phrase, "word of God," was never anything else in the Bible, from the time that "the word of the Lord came to Abraham," Gen. 15:4, to the close of that book, than messages that came to mediums. I have wondered if Ezra, when he speaks of those

“that trembled at the words of the God of Israel” (chapter 9:4; 10:3), did not mean some such trembling as all Spiritualists have seen, on the part of mediums, when they were charged with important messages. See Is. 66:2.

Nehemiah claims to have been particularly inspired for his work. Several times he uses the expression, “The hand of my God is upon me. See Neh. 2:8, 18. The same is true of Ezra. See Ez. 5:5; 7, 6, 9, 28.

Every effort was made to stop the building of the temple; in 6:10-12, a false prophet or medium goes to Nehemiah and warns him that an attempt will be made on his life, and that he had better hide in the temple. Nehemiah responds: “Should such a man as I flee? and who is there that, being as I am, would go into the temple to save his life, I will not go in.” Then he says: “I perceived that God has not sent him.” The fact is, this medium was hired by Sanballat to prophecy falsely. Also a female medium, by the name of Noadiah, was hired to lead Nehemiah astray. Verse 14.

This Sanballat, before he sent these mediums to Nehemiah, wanted to get up a seance at Ono, where these and other mediums were, and have Nehemiah attend. But Nehemiah sent word: “I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it and come to you?” 6:3.

In chapter 9 is a general seance, in which is given an account of the work Yah-weh had done for Israel.

In this reference is made to Yah-weh's originally choosing Abraham; to showing signs in Egypt; to the pillar and the cloud; to the water given in the wilderness and to the Good Spirit; in the New Testament, called the "holy ghost," which was sent to instruct them. See verses 7 to 20.

In verse 30 he says: "Yet many years didst thou forbear them, and testifiedest against them by thy spirit in thy prophets."

Although the Book of Esther, the only remaining historical book in the Old Testament, contains the history of the wonderful deliverance of Esther and Mordecai, and, in fact, all of the Jews, out of the hands of Haman, who was hanged on the gallows he had caused to be erected on which to hang Mordecai, I will pass the book with only a word. The things which transpired at the seance of Esther, Mordecai and Esther's maids are not stated.

I now leave the historical parts of the Old Testament for its more inspired portions—its poetry. The subject from this on will be more versatile.

## CHAPTER XVI.

## THE BOOK OF JOB.

The Book Anonymously Written—Not so Old as Supposed—The First Two and Last Three Chapters are Later Additions—God of Job and God of Moses not the Same—An Epic Poem—Different Doctrine from that in the Earlier Scriptures—"Babylonish Satan"—Matters Little Where it Originated—"Sons of God"—Compact Between "the Lord" and Satan—Eliphez' Mediumship—A Few Points—Scared with Visions—"If a Man Die Shall He Live Again?"—Elihu on Inspiration—When Man is Inspired—Job a Hearing, Seeing and Inspired Medium—The Book a Horrid Nightmare.

THE BOOK OF JOB is in some respects the most interesting book thus far found in the collection known as the Bible. Like many other of the books in this collection, it is anonymously written. No one knows when or by whom it was written. It has been claimed to be the oldest book in the Bible. Some have claimed that it was older than Abraham; others have supposed that it was written by Abraham; others that it was written some time between Abraham and Moses; still others that Moses wrote it as a kind of pastime, at odd moments, while taking care of his father-in-law's sheep. One by one these suppositions have fallen before riper criticism.

It is now supposed that the book was written about six hundred years before the dawn of the Christian era. There are things in it which prove that it could not have been written earlier than 800

B. C.; Kuenen and a few others think that good King Hezekiah may have been Job, and that the epic part of that book may have applied to his fall.

It is regarded as almost certain that the first two and the last three chapters of the book, which are not poetry at all, were additions by some later writer. One of the reasons why this book could not have been written in Moses', Joshua's, or even Elijah's day and country, is found in the fact that the God who figures in this epic is a universal Deity, while the God of these others never aspired to be anything more than the God of Israel—a God who, while he would not tolerate any interference on the part of other gods, never aspired to any higher title than “the God of the Hebrews.”

When I was a boy I was taught to read the book of Job as the most literal and prosy kind of history. To-day no scholar regards it as anything else than a kind of epic poem—a kind of controversy—all emanating from one mind. The subject is, whether God afflicts people for their sins, or whether afflictions are calculated to develop a grace not to be otherwise attained. The poem also illustrates the uncertainty of riches and the necessity of patience under bereavement.

This book has a prose introduction of two chapters and a prose conclusion of three chapters. Between these there is a poetic dialogue between Job and his three friends; after they have had two rounds each, another speaker, Elihu, is introduced, and the Deity comes in last. He however, knows

very little, if any, more about the subject than the others.

The Hebrews, from Moses to David, at least, believed that Yah-weh took especial care of those who were upright in their dealings and true to him. One of the Psalmists said: "I have been young and now am old, yet have I never seen the righteous forsaken nor his seed begging bread." Ps. 37:25. Job, who wins in this controversy, disputes this sentiment in almost every paragraph. "Satan," and the "Sons of God," who figured in 1:6-9 and in 2:1-7, were Babylonish creations. They are none the worse for that, for, in many respects, the Babylonish doctrines are an improvement on that of the Hebrews. I only state the fact to prove the post-captivity origin of the book.

It matters little to the investigator of psychic subjects who wrote this book or under what conditions, or when it was written. It is enough to say, it is an old book, and written by inspiration. It throws light on the trend of thought at the time, and among the people where it originated. Whether this book is history or the story of a novel writer; whether the book is prose or poetry, makes little difference; it is filled with spiritual thoughts, and is a proof of the existence of such thoughts at that time. If I had time and space at my disposal I would give a complete digest, not only of the Spiritualism of that book, but of the book itself; but "life here is too short."

In Job 1:6, 7, God, Satan and "the sons of God,"



all seem to have one general *rendezvous*. The Lord and Satan enter into quite a *tete-a-tete*, which it is unnecessary to quote. The "sons of God" here are probably the same "hosts of heaven" that figured in 1 Kings 22:19—the same ones that shouted for joy, in Job 38:7; possibly the same ones that took the daughters of men for wives. Gen. 6:2.

The result of this meeting between God and Satan was, there was a compact formed, by which poor Job was to be robbed of all his earthly possessions. Even his children were taken from him. In 2:1, God and his sons meet Satan again, and another bargain is made by which Job is deprived of health; but I must only give a synopsis of the Spiritualism of this book.

In 4:12 to 19, Eliphaz, one of the characters in this dialogue, says: "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 men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face, 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 saying: "Shall mortal man be more just than God? shall a man be more pure than his maker? Behold, he put no trust in his servants, and his angels he charged with folly; how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?"

Could inspiration be better described? Note the points:

1. "A thing was secretly brought." Stealthily brought.—*Margin*. That is, spiritually brought.

2. No exoteric or outside power brought this revelation—no visible lips spoke it; it came "in the thoughts, from the visions of the night, when deep sleep (probably a trance) falleth on man."

3. "Fear came upon him." Some say, awe came upon me. How many mediums have similar experiences?

4. His bones shook. I have seen mediums shake as if they had an ague chill.

5. "A spirit passed before my face." That is, he was clairvoyant.

6. "The hair of my flesh stood up." Such things occur at times with nearly every medium.

7. He could not see distinctly enough to describe the spirit; but he saw the "image." Such cases are frequent.

8. "There was silence, and I heard a voice." The marginal reading is better—I heard a still voice. This signifies that the voice was addressed, not to his ears, but to his understanding. I have myself heard such voices many times.

9. "How much less them that dwell in houses of clay." This implies that the angels have moved out of their houses of clay. We on earth are the only ones who live in houses (bodies) of clay.

In 5:1 Eliphaz thinks he has the whole Spirit world at his back, and that Job has no spirit assist-

ance. He says: "Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?"

The character represented as Job seemed obsessed with frightful visions; and while he did not dispute that God speaks to man "in the vision of the night," he says: "When I say, my bed shall comfort me, my couch shall ease my complaint; then thou scarest me with dreams, and terrifiest me with visions;" 7:13, 14. He argues further that he could not reason with this God—the influence which is affecting him. He says: "How much less shall I answer him, and choose out my words to reason with him;" 9:14.

Job recognizes the spirit as being the man; and the skin, flesh, bones and sinews as belonging to the man. He says: "Thou hast clothed me with flesh, and hast fenced me with bones and sinews." 10:11.

He argues that as God, this obsessing spirit, had "poured him out like milk, and curdled him like cheese," so he would, in the other world, take him to a "land of darkness"—a land where there was no order, and the light is as darkness; 10:20 to 22. The fact is, he was thoroughly discouraged, and expected to find things worse, if possible, in the other world than in this.

In 14:14 occurs that oft-repeated and terribly misunderstood text, "If a man die, shall he live again? all the days of my appointed time will I wait until my change come. Thou shalt call and I

will answer thee; thou wilt have a desire to the work of thine own hands." In this it is well to note two things: first, it is conceded on all hands that this is not a question. The writer does not ask, "if a man die shall he live?" but he asserts that if a man die he shall live. Instead, therefore, of this being a question, it was the very strongest possible form of assertion. Second, the word "again" is supplied by the translators, to fill what they supposed was an ellipsis. They had an idea that future life depended on a physical resurrection; so they added the word "again" to the assertion that, "if a man die, he shall live." They were honest enough to put the added word in italics to denote that it was their word, and not Job's. The appointed waiting time is not, as many suppose, in the grave, but it is here and now. The waiting is for the change called death. He would not take his own life, but would wait until "thou shalt call and I will answer thee."

In 32:7 to 9, Elihu says: "I said days should speak, and multitude of years should teach wisdom. But there is a spirit in man, and the inspiration of the Almighty giveth them understanding. Great men are not always wise; neither do the aged understand judgment." This speaker is a young man, and apologizes for one of his years undertaking to teach the old. His apology is that he is inspired; that great men are not always wise, and the aged do not always understand. His argument is that all real wisdom is inspiration. "There is a spirit in man, and the inspiration of the Almighty giveth

them understanding. The doctrine that wisdom is bestowed by inspiration is found all through the Bible. See Dan. 1:17; 2:21; Matt. 11:25; James 1:5.

That Job saw these points quite as clear as Eli-phaz or Elihu did, is clear from 32:14 to 17. There he says: "God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, Then he openeth the ears of men, and sealeth their instruction, that they may withdraw man from his purpose and hide pride from man."

That the character called Job was inspired and clairaudient and clairvoyant is plain from 42:3-5, where he says: "Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak; and I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seeth thee."

He uttered that he understood not—that which was beyond him—things that were too wonderful for him. Trance mediums are often found doing that very thing. Beside that, he had heard, and now he could see. I have heard this quoted to prove that God accused Job of hiding counsel; but such is not the case. Job was giving out more knowledge than either himself or his friends could comprehend. Andrew Jackson Davis did precisely

the same thing when he, an uneducated boy, wrote "Nature's Divine Revelations."

Yah-weh admonishes Job's friends to make reconciliation. He says: "For him will I accept; lest I deal with you after your folly, in that you have not spoken of me the thing which is right as my servant Job."

Now that I am through with the Book of Job, it occurs to me to say that the whole book is a huge nightmare. Job was wealthy and happy in the first chapter; he then passed through such an amount of trouble as no one ever had, except in dreams; and then awoke, in chapter 42, to find his sons, his daughters and all his wealth. How many of us have had similar "midsummer night dreams."

## CHAPTER XVII.

## THE BOOK OF PSALMS.

Meaning of the Word Psalms—Various Authors—The 137th Psalm—"A Psalm of David, Not True"—Devotional Part of the Bible—David a Medium—Communion in the "Night Seasons"—Angel Encampment—Yah-weh's Capriciousness—Yah-weh's Home—Yah-weh's God—Yah-weh a Spirit Guide—Thousands of Angels—"Their Table"—A Poetical Reminiscence—Yah-weh's Location in the Sanctuary—Yah-weh a Choice God—Angel Guidance—"The Lord Said Unto My Lord"—What Solomon Says—Are Thoughts Things.

THE READER'S attention is next called to the Book of Psalms; this book is probably so named because David, the reputed author of several of the Psalms was a musician, playing on an instrument called the Psaltre. The Hebrews called the collection "Songs of Praise." While they are not all of them songs of praise, that title is more readily understood than the one the book now bears. The Rabbins called it the "Book of Hymns."

The book is a collection of poems, of more or less merit, written by various authors, Christians have supposed, from Moses to Solomon. As a sample, take the 137th Psalm. The entire chapter in King James' version reads as follows:

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away cap-

tive required of us a song; and they that wasted us required of us mirth, saying, sing us one of the songs of Zion. How shall we sing the Lord's songs in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. Remember, O Lord, the children of Edom in the day of Jerusalem; who said, raze it, raze it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou has served us. Happy shall he be that taketh and dasheth thy little ones against the stones."

This could only have been written during the time of the Babylonish captivity, hundreds of years this side of David. They were "by the rivers of Babylon;" their "harps were on the willows;" they were in a "strange land;" but could not "forget thee, O Jerusalem. Their hearts were full of vengeance toward Babylon and her daughters."

It is even doubtful whether David wrote the 51st Psalm, the one which seems more Davidistic than any other. The sub-heading says: "A Psalm of David when Nathan the Prophet came to him after he had gone to Bath-sheba." The Psalm reads as one would expect the penitent David to write, and this is undoubtedly the reason the sub-heading has been affixed to it; but verse 18 says: "Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem." This could only have



been written after Zion had been "plowed as a field," and Jerusalem had "become heaps." The wall of Jerusalem was in a perfect state in David's day. When Ezra was striving to build the walls, or when Nehemiah and his men were working at the walls with one hand while they were compelled to hold the sword in the other, this prayer would have been appropriate.

Although the Psalms constitute the most personal and the most devotional part of the Bible, there is little in them except the inspiration under which they were written, which could be called direct proof of Spiritualism. Being written by numerous authors, and in different countries and at different periods of time, from Moses down to two hundred years before Christ, they constitute a strong proof of the universality of inspiration. It is presumed that many of them were written by David, who, as has been before proved, was not only a medium himself but who kept himself surrounded by mediums, so that he could inquire of the Lord. In Acts 2:30, Peter asserts most positively that David was a prophet, or medium.

I shall refer to only a few of the numerous places which make slight reference to secret communion with the spirit world. In 4:4 we are admonished to "Stand in awe and sin not; commune with your own heart and be still."

In 16:7, the writer blesses the Lord for giving him counsel and instruction, "in the night seasons." Let it be remembered that ancient manifestations

were about as liable to come in the night as manifestations are to-day. Why not? That is the most quiet and by far the most favorable time for these occult powers to work. The medium would at that time be more negative than at any other.

In 17:3, the same writer says: "Thou hast proved mine heart; thou has visited me in the night." In 34:7, the doctrine of angel ministry is asserted as follows: "The angel of the Lord encampeth round about them that fear him, and he delivereth them." In this it has been supposed that David refers to some of his numerous deliverances from Saul.

In 18:25, 26, is proof that this Yah-weh, who has figured so largely in the Bible, is not the Universal Deity, who is "without variableness or shadow of turning." But, instead, is a human spirit, as capricious as many other spirits. It says: "With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward." Here Yah-weh seems to be possessed of all the frailties that belong to mortals.

In 20:1, 2, the residence of Yah-weh will again be found in Zion. He and his writers never forget that his location is in the mountains.

In 24:5, 6, Yah-weh is the God of Jacob; in verse 8, he is "strong and mighty in battle," and in verse 10, is "the Lord of hosts." In 26:8, the author tells Yah-weh that "I have loved the habi-

tation of thy house, and the place where thine honor dwelleth."

In 34:7 we are informed that "the angel of the Lord encampeth round about them that fear him, and delivereth them," while in 35:6, we are informed that "the angel persecutes sinners." Psalms 45:6, 7, reads as follows: "Thy throne, O God, is for ever and ever; the scepter of thy kingdom is a right scepter. Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Here Yah-weh is addressed simply as a tutelary deity: "God, thy God, is above him; and he is exalted above his fellow-gods. This is proof, it would seem, sufficient to convince any fair-minded person that Yah-weh, or Jehovah, as he is called, is only one of the members of the God family.

In 48:14, in speaking of Yah-weh, the writer says: "For this God is our God for ever and ever; he will be our guide unto death." In 67:4, this God is called JAH, pronounced *Yah*. Verse 15-18 read as follows: "The hill of God is as the hill of Bashan; an high hill as the hill of Bashan. Why leap ye high hills? this is the hill which God desireth to dwell in; yea, the Lord will dwell in it forever. The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."

Here again Yah-weh's residence is in the hills—the high hills—and there is one particular hill where God desireth to dwell." Then as Yah-weh was in Mount Sinai among the angels, so now he is surrounded by thousands of angels.

Psa. 69:22, 23, the writer refers to his enemies, who were plotting and seeking spirit aid to plot against him, as follows: "Let their table become a snare before them; and that which should have been for their welfare, let it become a trap. Let their eyes be darkened that they see not, and make their loins continually to shake." The poet here clearly recognizes that his enemies will consult spirits, to beat him; hence he prays: "Let their table become a snare. Let their eyes be darkened, that they see not." That is, let them lose their clairvoyant power. Once in time of a rebellion against David he made a similar prayer. He said: "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness." 2 Sam. 15:31.

Asaph, the leader of David's singers, in a song laments that "we see not our signs; there is no more any prophet; neither is there any among us that knoweth how long." Ps. 74:9. How often Spiritualists in the same strain lament that there are no good mediums that they can reach.

In 76:1, 2 we are informed that "God is known in Judah;" that he has a great name in Israel, and that his dwelling-place is in Zion.

Psalms 78 is a poetical, historical reminiscence. It recounts the works done to and for Israel in the

past. In verse 14, he says: "In the daytime also he led them with a cloud and all the night-time with a fire." I have before shown that this was a spirit-light—that the angel went before them in the manner here described. He here tells of the things which were done for Israel, and of their sins; and in verse 49 says: "He cast upon them the fierceness of his anger, wrath and indignation, and trouble, by sending evil angels among them." Why are there evil angels sent among them? and why does Yah-weh send them? Surely the great Deific power does not do this! but Yah-weh does. This being so, we cannot always trust a "thus saith Yah-weh," much more than we can a thus saith a spirit.

In verse 53 he made his own people go forth like sheep and guided them like a flock. That is, he led them by the cloud and the light. As has been shown in verse 54, he brought them to the border of his Sanctuary [residence], even to this mountain."

In 80:1 the exact residence of Yah-weh in the sanctuary is pointed out; it is "between the cherubims." In 82, Yah-weh is referred to as standing in the congregation of the mighty (Gods) and judging among the gods. This God, who judges among the gods, is the one alone whose name "is JEHOVAH," Yah-weh. 83:18.

Ps. 86:8, the writer compares the spirits or gods as follows: "Among the gods there are none like unto thee, O Lord (Yah-weh); neither are their works like unto thy works." In this the inspired writer acknowledges these other spirits to be gods;

but his choice is Yah-weh. When a husband, in praising his wife, says: "Among the women there are none like unto thee, O Maria," he does not intend that she shall understand that Maria is the only woman in the world, but he does want her to understand that, in his estimation, she is a little the best woman he knows. I understand this text in the same way.

In 91:1 to 10, the writer describes what Yah-weh will do for his people. In verses 11 and 12 he says: "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Spiritualists thoroughly believe in angelic interference in behalf of those who trust and keep in *rapport* with them.

Ps. 97:2 shows that Yah-weh lives in the dark. It says: "Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne."

In verse 7 the gods (spirits) are all commanded to worship Yah-weh. In verse 9 Yah-weh is "high above all gods." 99:6, 7 reads as follows: "Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord and he answered them. He spake unto them in the cloudy pillar; they kept his testimonies, and the ordinance that he gave them." It seems that this writer supposed that Moses and Aaron were at that time among Yah-weh's priests, and that Samuel was at that time among those who called upon him. He

also refers to the cloudy pillar of the past. Verse 9 speaks again of Yah-weh's "holy hill."

In 103:20, 21 the angels are hosts of Yah-weh and all called upon to bless Yah-weh. In 104:1 we are informed that "he maketh his angels spirits, and his ministers a flame of fire."

In 105 the departure out of Egypt is again described. Verse 39 says: "He spread a cloud for a covering; and a fire to give light in the night."

In 110-1 the gods are talking and bargaining with each other. It reads as follows: "The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy foot-stool." Scholars inform us that a better rendering would be, "Jehovah, or Yah-weh, said to Adonas," etc. Here Yah-weh proposes an alliance with the Phœnician deity, which was not accepted.

Chapter 119 of this book contains 176 verses, every one of which refers to spirit inspiration, under such terms as "law," "testimonies," "precepts," "commandments," "judgments," "statutes," "word," etc., etc. This Psalm is the grandest prayer for light, inspiration and guidance I ever read. To quote it all would take over four pages of this book.

We will now leave the Psalms and turn to the prophecies, only stopping to look, for a moment, at Proverbs 29:18, where Solomon says: "Where there is no vision, the people perish; but he that keepeth the law, happy is he." This is true; where there is no vision all spirituality dies, and the peo-

ple become besotted. It takes communion with the spiritual world to keep the people in a spiritual condition.

I will consider three other statements in the supposed writings of Solomon. The first is in Ecclesiastes 8:8. It is the statement that "no man hath power over the spirit to retain the spirit; neither hath he power in the day of death." This looks as the writings of this writer do elsewhere, as though he regarded death as a separation of the spirit from the body. In Ecc. 12:7 he says: "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it."

In 10:20 is a passage full of occult meaning. It reads as follows: "Curse not the king, no, not in thy thought; and curse not the rich in thy bed-chamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." We are not only admonished here to be careful of our words, but of our thoughts—even our most secret thoughts, for a bird of the air shall carry the voice, and that which hath wings shall tell the matter. The fact is, in a certain sense, thoughts are things. If this were not so there could be no such thing as psychometry or mediumship.



## CHAPTER XVIII.

## ISAIAH.

When Written—Not all by One Author—Voice of a Learned Clergyman—An Inspired Poem—Go to the Mountain to Worship—An Inspired Mistake—Several "Lords" Unite in the Praise of Yah-weh—The "Live Coal"—Prediction to Ahaz—Christians Get the Wrong Child—"Familiar Spirits"—"No Light in Them"—Voice From the Dead in Hell—A Nude Medium—"Voice in the Ear"—Victory Over Death—What Isaiah Thought of Naughty Mediums—Stammering Mediums—"Prophecy Deceits"—Eyes Opened by Affliction—A Vicious Angel—Prophecy to Hezekiah—Isaiah's Account of His Own Mediumship—An Anointed Medium—Those Who Listen and Tremble.

THE first of the prophecies, and, perhaps the first book written in the Bible is the Book of Isaiah. He commences his work in the latter years of the reign of Uzziah, king of Judah, and his work reaches over into the latter years of Hezekiah; from about 760 to 600 B. C. Isaiah is said to have written the life of Uzziah. 2 Chron. 26:22.

It is not possible that Isaiah wrote the whole of the book bearing his name. From the 40th chapter to the end of the book was evidently written after the Babylonish captivity. Critics speak of much of Isaiah as having been written by an unknown author. Mr. Chadwick says:

"The marginal date of the latest prophecies is 712, and the chapter headings and running titles are adapted to keep up the illusion. But in fact not

more than half of the whole book was written by Isaiah. Chapters 13:9 to 24:23; 11:1 to 10:24 to 27, 34 to 39, are none of them Isaiah's. The last four of these chapters are evidently an editor's appendix to the original Isaiah. The two previous belong to the time of the captivity. And so do all the chapters after the thirty-ninth. \* \* \* Some of the earlier chapters which are not Isaiah's, probably belong to the same author. The critics speak of him as the Great Unknown, or as the *Deutro-Isaiah*."—Bib. of To-Day, pp. 12-14.

Whenever or wherever this book may have been written it is recognized by Bible students everywhere as being an inspired poem embracing a variety of subjects; so it will not be necessary for me to refer to the evidence of its inspiration. The few facts of Spiritualism in it, together with the fact that these inspirations came from angels—tutelary deities—will, perhaps, be better appreciated than any other kind of evidence.

I have several times referred to Yah-weh as a departed human spirit, who dwelt in the mountains; and to the fact that in order to insure his presence in the tabernacle it was necessary to remove it to the mountains. In 2:1 is the "word" that Isaiah, the son of Amoz, saw concerning Judah and Jerusalem. In verse 3, the prophet assures his readers that the time will come when "many people shall go up to the mountain of the house of the God of Jacob." One among the good results will be that, men will cease to learn war; they will beat their

swords into plowshares and their spears into pruning hooks. The prophet evidently anticipates a revival of Spiritualism, for he says: "Out of Zion shall go forth the law, and the words of Yah-weh from Jerusalem."

The inspiration controlling Isaiah was like many of our modern inspirers, mistaken. Men are learning war more now than ever before. War is more of a science to-day than at any previous period of the world's history. And men have ceased to go up into the mountain—the residence of Yah-weh—to worship.

In 5:25 Yah-weh reproves Israel for despising the word, or message of "The Holy one of Israel."

In 6:1, Isaiah claims to have seen the Lord seated upon his throne; this Lord was not Yah-weh, There were several others with him; and, in verse 3, they were saying one to another, "Holy, holy, holy is the Lord God of hosts." This Lord God or hosts they were praising was Yah-weh. Remember wherever the word Lord occurs in small caps, in the Old Testament, the original word is Yah-weh.

In verse 5, of this chapter, Isaiah finds himself undone, when a seraphim, that is, a strong angel, came and touched his lips with a live coal from off the altar. This "live coal" was either a figure representing spiritual illumination, or a literal spirit-light.

In verse 8 he heard a spirit voice, which he said was the voice of Yah-weh.

In 7:3, Isaiah is sent as a medium to Ahaz. In

verses 14 to 16, he prophesies of the birth of a child. Many good Christians, in their anxiety to have Jesus a subject of prophecy, have made the mistake of referring this prediction to him, but it referred to Maher-shalal-hash-baz, Isaiah's own son.

In verse 15, he says: "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Honey was believed to contain a developing power, and was recommended as an article of diet to those who wished development. To-day, some say, honey feeds the imagination.

In 8:1, the prophet makes another prediction concerning this Maher-shalal-hash-baz. In verses 19 and 20 is the oft-quoted text against Spiritualism. It reads as follows: "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.

It will be noticed that this text does not say spirits cannot communicate; it does not even hint that it is wrong to communicate with spirits; it rather leaves us to infer that every one should go to their own gods, or guides. "Should not a people seek unto *their* God?" (not the God of another).

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

These terms, "law," "testimony," and "word," are all terms signifying mediumship or inspiration. If they have "light in them," spiritual light, and speak at all, they should speak according to their inspiration. There are those who pretend to be mediums, and who are not; such will talk to you, but "they have no light in them."

In 11:1 to 4, is a prophecy of a medium on whom the spirit of the Lord shall rest, giving him wisdom and understanding, In 13:1, the prophet claims to see a vision of the future of Babylon. In 14:9 to 12, even the dead, in hell—sheol—the place of the dead, are moved to talk. "All they shall speak, and say unto thee, art thou also become weak as we." . . . "Is this the man that made the earth to tremble?" See verses 9 to 18.

In 19:3 is a prophecy of a time when, in consequence of the grossness of the people, "the spirit of Egypt," "charmers" and "familiar spirits" shall all "fail."

The first four verses of chapter 20 show Isaiah to have been rather a peculiar medium. He went so far in his mediumship as to strip himself naked, in obedience to his spirit guide, and prophesied, and proclaimed the "word of the Lord," in that condition. I am glad spirits have grown wiser since that time. The spirit who to-day would compel his medium to follow Isaiah's example would, after that,

be compelled to give up his medium or control him in a lunatic asylum or prison.

In 21:4, 5, when Isaiah's visions scared him he asked the people to not only "prepare a table," but to put a watchman in the tower; he wanted some to sit at the table for manifestations and others to watch in the tower.

In 22:14, the Lord of Hosts spoke in Isaiah's ears, informing him that the iniquity shall not be purged from certain ones until they die. This hearing a voice in the ear is not uncommon now. Dr. Schlesinger, of San Francisco, one of the best mediums I ever met, gets all his revelations by a voice speaking in his left ear, an ear which, by the way, is totally deaf to earthly sounds.

In Isaiah 25:8, 9 is one of Yah-weh's predictions, which, if it is not fulfilled in modern Spiritualism, is not fulfilled at all. It reads as follows: "He will swallow up death in victory; and the Lord God shall wipe tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him; we will be glad and rejoice in his salvation."

Death, to the Spiritualist, is no more death; it was once supposed that death held those who bowed before it, as victims; now death is, in the estimation of every Spiritualist, a victory over mortality; over sin and suffering. Spiritualism takes

away every tear of grief for our friends; when tears are shed they are tears of joy that our friends have obtained the victory over sufferings and have gone to that country where there is no more sorrow. How many of those who are weary of the "burden and heat of the day," will say, on the approach of that supreme moment, "Lo, this is our God, we have waited for him, and he will save us."

Miss Achsa W. Sprague, one of the early workers in our cause, closed her last earthly song in these words:

"Then I'll wait, I'll wait, at the golden gate,  
'Til it opens and shuts again;  
Though my sun is set, though 'tis growing late,  
I'll wait 'til they take me in.  
For I know the bright hour is coming to me,  
When my spirit will spring from its bondage free;  
Through the golden gate I will pass to thee,  
Lov'd one, and be taken in."

The next thing to which attention is called, is Isaiah's arraignment of the prophets or mediums of his time. The sins of the prophets, if this one can be believed, were as numerous as the worst opposer of Spiritualism would undertake to make people believe the sins of the worst mediums are to-day. The indictment in 28:7, 8 is as follows:

"But they have also erred through wine, and through strong drink are out of the way" [I have known modern mediums to err in the same way]; "the priest and the prophet have erred through strong drink; they are swallowed up of wine, they are out of the way through strong drink; they

err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean." Is it possible that when they sat down to "tables" for manifestations they acted like that? I will discuss this matter further in Jeremiah. Suffice it now to say, prophets accused each other, Christs accused each other, apostles accused each other, and sometimes even mediums accuse each other. See Matt. 24:5, 24; 2 Cor. 11:12, 13.

Many times mediums have been heard to stutter and stammer in consequence, as was supposed, of imperfect controls. Sometimes they have been known to give part of a communication in one language and part of it in another. Can it be that the medium, Isaiah, refers to anything of that kind when he says, in 28:11: "For with stammering lips and another tongue will he (Yah-weh) speak to this people?"

In 29:4, the prophet describes "the voice of a familiar spirit." If familiar spirits never spoke, how could he make his readers know what their voices were like? In 30:10, 11, he talks of people who go to mediums determined to get just such a message as they want. He says: "Which say to the seers, see not; and to the prophets, prophesy not unto us right things, speak unto us smooth things, prophesy deceits. Get you out of the way; turn aside out of the path, cause the Holy One of Israel to cease from before us."

There are thousands to-day who, like those in



Isaiah's day, if they cannot get the kind of communication they want through one medium, or from one spirit, want to get rid of that medium and control as soon as possible, and get another who will "prophecy deceits" to them.

In verses 20, 21, the prophet speaks to them of the inspiration which may come to them through affliction. After they have lived on the "bread of adversity, and the water of affliction," he says their eyes will be their teachers, and their ears shall hear words behind them, saying: "this is the way, walk ye in it."

In 37:4, Isaiah is sent to Hezekiah with a message from Yah-weh, Hezekiah's God. In verse 16, the exact spot in the tabernacle, where the spirit called God dwells, was pointed out. It was between the cherubims, one of which was at either end of the ark of the covenant.

In verse 36, the work of an angel is described as follows: "Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and four score and five thousand; and when they arose in the morning, behold they were all dead corpses." This occurs also in 2 Kings, 19:35.

In 38:1, 5, is the account of the healing of King Hezekiah after a message from Isaiah stating that he could not be healed. This was referred to both in Kings and in Chronicles.

In 39:5, 8 this medium goes to the king with an important message from Yah-weh, informing him that he, and all that he had shall be taken to

Babylon. This prediction was fulfilled to the letter. I say this was fulfilled; so it was, if it was a prediction. The evidence is that it was written by a *Deuteronomist*, and not by a prophet.

In 43:10-15, Yah-weh undertakes to prove both to, and by the Hebrews, that he is God. He tells the wonderful things he has done for them, and adds: "Therefore, ye are my witnesses, saith Yah-weh, that I am God."

In 50:4, 5, Isaiah gives an account of his mediumship. He says: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back."

Individually, I have had many similar experiences; especially of being awakened to catch the Divine Revelations. When he speaks of "opening his ear," he evidently refers to a clairvoyant power which came to him.

In 54:13, he prophecies a universal mediumship, when "all the children shall be taught of the Lord."

In 59:21, Yah-weh claims to control Isaiah. He says: "My spirit that is upon thee, and my words, which I have put into thy mouth, shall not depart out of thy mouth."

In 61:1, 4, he tells what he preaches under spirit influence. He says: "The spirit of the Lord God

is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

In 63:9, he tells of Yah-weh's goodness to his people. He says: "In their affliction he was afflicted, and the angel of his presence saved them." This same Yah-weh led them by the hand of Moses, and had not forgotten Moses and his faithfulness, nor that he himself had led them by the right hand of Moses. Verses 11, 12.

In 66:5, the medium calls on those who are able to listen to the words of Yah-weh to hear them, "Ye that tremble at his word." How many mediums I have seen tremble like an aspen leaf as their ears were toned up to listen to the inner spirit voices.

Here I leave the Book of Isaiah, trusting that the patient reader has discovered what a few of us discovered long ago—that the Book of Isaiah, like all the other books of the Bible thus far examined, in almost every imaginable form of phraseology, proves or implies all there is in Modern Spiritualism.

## CHAPTER XIX.

## JEREMIAH.

When the Book was Written—An Honest but Mistaken Prophet—A Born Medium—Was God a Deceiver?—Jeremiah on Bad Prophets—Covetous—Have False Visions—Liars—Yah-weh Accused of Lying—Prophets all Accused—Prophets Quarrel—Yah-weh Saw Prophets Lead People Astray—"The Queen of Heaven"—Proof Wanted of Jeremiah's Mediumship—Yah-weh Willing to Repent if the People Will—Communication to Zedekiah—Captivity Not Seventy Years—Prediction of a Spiritual Revival—His Impressions Not Always Strong—As a Writing Medium—Automatic Speaking—Private Seance—Jeremiah Brings Yah-weh to Terms—"The Queen of Heaven adopted.

WE NEXT come to the Book of the Weeping Prophet Jeremiah. He was almost one hundred years after Isaiah. Jeremiah probably wrote almost the whole of the book attributed to him, as well as his Book of Lamentations. The latter was written during the Babylonish Captivity. Jer. 51:64, says: "Thus far are the words of Jeremiah." The latter part of the appendix is almost identical with the same story as it is told in the Second Book of Kings.

I think Jeremiah was an honest prophet, but in some of his predictions was woefully mistaken. "Thus saith the Lord," and "thus saith the Lord of hosts," occurs several times in almost every chapter of Jeremiah. In fact they are of such frequent occurrence that I will pay little attention to them.

The communications in the book, like all the others in the Bible, whether coming from "God," "the Lord," or from any other source, are all from the same sources as those which come through mediumship to-day. Jeremiah, I have no doubt, supposed that if he was not born with a "double veil over his face," he was marked for a medium. When Jeremiah first learned of his mediumship, his guide told him, in language I prefer not to quote, that he had been selected long before he was born as a medium. Please turn and read Jer. 1:5. Jeremiah was no speaker, and tried to beg off. Verse 6. But he was informed that the power controlling him could use him. Verse 7. Jeremiah was afraid of the people, but his control touched his mouth and put words into it (verses 8, 9), and told him to be not afraid of faces, for he would confound them. Verse 17. Poor Jeremiah was, however, himself confounded.

In chapter 2, "the word of the Lord" again came to him. In verse 8, the prophet accuses Israel's prophets of departing from the guidance of Yah-weh, and accepting the guidance of Baal. Yah-weh, through Jeremiah, accuses the nation of changing its gods or guides. Verses 9 and 11. The prophet thinks they had gone so far astray that even soap and nitre would not cleanse them.

In 4:9, 10, Jeremiah thinks he has discovered the secret of the nation's turning from Yah-weh to other gods. Yah-weh had deceived them. Verse 10 says: "Then said I, Ah, Lord, God (Yah-weh),

surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul."

In 5:13, he tells the prophets or mediums that they shall lose their mediumship. They shall become wind, and thy word shall not be in them. In verses 30, 31, he opens out severely on the mediums he does not like. He says: "A wonderful and a horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" The prophets, to say the least, were about as hard cases as some of the opposers of Spiritualism have tried to prove mediums to be. I believe I promised that when I came to the Book of Jeremiah I would indulge in a few quotations from him on that subject. They will fit as well here as anywhere.

In Jer. 6:13, 14, he says: "For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace." Here they were not only "covetous," and false dealers, but they prophesied falsely, saying: "Peace, peace, when there was no peace." These prophets got even with Yah-weh by asserting that he was as bad as any of them. Even Jeremiah acknowledged that Yah-weh deceived him. Jer. 10:8.

In 14:13 to 17, Jeremiah says: "Then said I, Ah, Lord, God! behold the prophets say unto them, Ye shall not see the sword, neither shall ye have famine, but I will give you assured peace in this place. Then the Lord said unto me: The prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spake unto them; they prophesy unto you a false vision and divination, and a thing of naught, and the deceit of their heart. Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed."

These prophets were all bad, liars, etc., but when Jeremiah made a mistake Yah-weh was to blame for it. In 15:16 to 18, he says: "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of my heart, for I am called by thy name. Lord God of hosts . . . wilt thou be altogether unto me as a liar, and as waters that fail?" This was a severe accusation against Yah-weh, especially when one considers it comes from his own pet medium, or prophet; but it is in the Bible, and must have its weight with those who take that book for their guide. I have many times heard mediums accuse their controls of lying, but never in stronger language than Jeremiah here uses. If there is any possibility of misunderstanding the passages above quoted, the following is surely plain enough: "O Lord thou hast deceived me and I was deceived;

thou art stronger than I, and hast prevailed; I am in derision daily, every one mocketh me." Jer. 20:7.

In 23:11 to 16, he goes for all other prophets as follows: "For both the prophet and the priest are profane; yea, in my house have I found their wickedness, saith the Lord. . . . And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err. I have seen also in the prophets of Jerusalem a horrible thing; they commit adultery and walk in lies; they strengthen also the hands of evil doers, that none doth return from his wickedness; they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. Therefore thus saith the Lord of hosts concerning the prophets, Behold, I will feed them with wormwood, and make them drink the water of gall; for from the prophets of Jerusalem is profaneness gone forth into all the land. Thus saith the Lord of hosts, hearken not unto the words of the prophets that prophesy unto you; they make you vain; they speak a vision of their own heart and not out of the mouth of the Lord."

In verse 16 he says: "Hearken not unto the words of your prophets that prophesy unto you, saying, Behold the vessels of the Lord's house shall now shortly be brought again from Babylon; for they prophesy a lie unto you."

In 28:10 to 17, not only the mediums but the influences get into a quarrel. Verses 10 and 11 say: "Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it. And



Hananiah spake in the presence of all the people, saying, Thus saith the Lord; even so will I break the yoke of Nebuchadnezzar, king of Babylon, from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way."

In verses 15 and 16 Jeremiah goes for Hananiah as follows: "Then said the prophet Jeremiah to the prophet Hananiah: Hear now, Hananiah; the Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the Lord, Behold, I will cast thee from off the face of the earth; this year thou shalt die, because thou hast rebelled against the Lord."

In 29:8 Jeremiah says: "For thus saith the Lord of hosts, the God of Israel: Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams, which ye cause to be dreamed. For they prophesy falsely in my name; I have not sent them, saith the Lord." Verse 31 says: "Thus saith the Lord concerning Shemaiah, the Nehelamite; because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie; therefore, thus saith the Lord, Behold I will punish Shemaiah."

In Lamentations 2:14 Jeremiah says: "Thy prophets have seen vain and foolish things for thee; and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment."

In Lam. 4:13 he says: "For the sins of her

prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her."

This is surely enough for the present, about the jealousy and the quarrels between the ancient mediums or prophets of the Lord. I will now return to my legitimate work.

In 7:1-11 the word of Yah-weh comes to Jeremiah concerning the conduct and the fate of those who believe in these lying mediums and spirits who made both Jeremiah and his guide so jealous. It is too lengthy to quote, but they are exhorted to "amend their ways and their doings;" they are told that they "trust in lying words," and their prophets have led them to commit almost all of the crimes in the calendar; and the Yah-weh says that he himself has seen it.

In verses 17, 18, Yah-weh says they have provoked him to anger by worshiping the "Queen of Heaven." Yah-weh would not tolerate the worship of any other God, but when they so far departed as to worship a female God, who called herself "the Queen of Heaven," that so excited him that he said: "Behold, mine anger and my fury shall be poured out upon this place." Verse 20.

In 11:1-4, "The Word" came to Jeremiah again, and he pronounced curses upon every one who will not obey the "Lord (Yah-weh) God of Israel, as he reveals himself through Jeremiah." He finally concludes by saying that if they will "obey his voice, he will consent to once more become their God."

In 17:15, it seems that the people doubted the mediumship of Jeremiah, and they ask: "Where is the Word of the Lord? let it come now." Jeremiah was like other mediums, he could not be entranced at all, but he said to Yah-weh: "That which came out of my lips was right before thee." All this shows that the people had as little confidence in Jeremiah as he had in them.

In 18:1-8, the word of the Lord came to Jeremiah again and told him why it was that all his predictions were not fulfilled. The people repented, and then Yah-weh repented.

In 19:14, Jeremiah was sent as a medium to Tophet, where he was to stand up and prophecy; the burden of his prophecy was that Yah-weh would surely bring all the evil that he had threatened through the lips of Jeremiah.

In 21:1-4, Zedekiah wanted a communication from Yah-weh, but he could only get it by sending for Jeremiah, the medium, who was entranced, and Yah-weh gave a communication through his mediumship.

We often hear mediums, in giving communications, which are not at the time understood, say "it will come to you after a while." So Jeremiah, when he gave a communication, said: "In the latter days ye shall consider (understand) it perfectly." 23:20.

In 25:11, 12, under influence, he tells them they shall serve the king of Babylon seventy years; but

they did not. Their service lasted less than sixty years.

In 26:13 to 19, when the people determined to put Jeremiah to death for terrifying them with prophecies which never were fulfilled, he dodges out of it by arguing that Yah-weh repents, and undertakes to prove it by reference to the case of Micha, prophesying that "Zion shall be plowed as a field, and Jerusalem shall become heaps"—a prophecy which failed of fulfillment because Yah-weh repented.

In 27:9, 10, he wants them to give up all the naughty influences and all the naughty mediums—to communicate only with Yah-weh and only through himself. He says: "Therefore hearken not ye to your prophets nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon, for they prophecy a lie unto you, to remove you far from your land, and that I should drive you out, and ye should perish."

In 30:24, he gives them another message that they could not understand, but he tells them again: "In the latter days ye shall consider (understand) it."

In 31:31 to 34, is a prediction, which, I think, if it has any meaning, refers to the present spiritual revival. It is a promise of a new deal, as it were, a new bargain, or covenant. In that covenant inspiration is to be written in the hearts of those who enjoy it. "I will put my law in their inward

parts, and write it in their hearts." I have shown that such words as "law," "statutes," "testimonies," etc., refer to inspiration. For proof of the fact that that is what is referred to here, I will ask you to take your Bibles and read Ps. 40:8; Ezek. 11:19, 20; 36:26, 27; 2 Cor. 3:3.

Here, no man shall teach his neighbor; "all shall know me, from the least to the greatest. For I will put my law in their inward parts and write it in their hearts." Christians do not even claim this inspiration; they go to the Bible—not to inspiration—to learn the law.

Sometimes Jeremiah's impressions were not as strong as he could wish and he had to wait for the fulfillment to find out whether it was the "Word of the Lord," or only his imagination. In 32:6, 8, it was the fulfillment of his impression that caused the prophet to say: "Then I knew that this was the Word of the Lord."

In 34:2, 8 and 12, Jeremiah was sent to Zedekiah and others with important spirit-messages.

In 36:2, as a writing medium Jeremiah indulges in certain very severe denunciations. From verse 8 to 14 it will be found another message was written by the hand of Baruch, Jeremiah's secretary; when Baruch read the message to the people they demanded to know how he got it. Verses 17, 18 read as follows:

"And they asked Baruch saying, Tell us now, How didst thou write all these words at his mouth? Then Baruch answered them: He pronounced all

these words unto me with his mouth, and I wrote them with ink in the book.”

Here, it seems, they were not Jeremiah's words; they were only spoken by his mouth. It is as much a case of automatic speaking as has ever been found in Modern Spiritualism.

In verse 28 this medium writes this same message a second time with certain very important additions.

In 27:17, the king causes Jeremiah to be taken out of the dungeon and holds a secret seance with him. The story reads as follows:

“Then Zedekiah, the king, sent and took him out; and the king asked him secretly in his house, and said, Is there any word from the Lord? and Jeremiah said, There is; for, said he, thou shalt be delivered into the hand of the king of Babylon.”

The king asked Jeremiah to pray unto Yah-weh for him, and Jeremiah tauntingly says: “Where are now your prophets which prophesied unto you, saying, the king of Babylon shall not come against you?” Verse 19.

In 42:2, the people see that Jeremiah, in his predictions in the main had been right, and the other mediums wrong, so they come and beg Jeremiah to pray for them; Jeremiah promises to pray, and that whatever answer he gets from Yah-weh he will give it to them, keeping nothing back. Verse 4.

On the other hand, the people promise implicit obedience to the words of Yah-weh, as spoken through Jeremiah. Verse 6. On the strength of this, Yah-weh repents, and a reconciliation is

effected all around. The reconciliation does not last long, for, in 43:2, 3, Jeremiah's enemies accuse him of being a false prophet and a liar, and deny that Yah-weh is his control.

In 44:17, 18, the people are not only tired of Jeremiah as a prophet, but they are tired of Yah-weh as a control, and many of them want to discard him, and adopt "the queen of heaven," who, they claim, had in their past done better by them than Yah-weh had. Their language is: "But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah and in the streets of Jerusalem; for then we had plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to put our drink offering unto her, we have wanted all things, and have been consumed by the sword and by famine."

This, of course, the jealous Yah-weh did not like; he knew that the "queen of heaven" was as much of a god as he was. On this subject Joshua had said: "Ye cannot serve the Lord, for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the Lord and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good." Josh. 24:19, 20.

In 45:1, Baruch is again called upon as a scribe to write the words that fall from Jeremiah's lips.

Here, we leave the book of this earnest but jealous medium, and take up the next book of the Bible.



## CHAPTER XX.

## EZEKIEL.

A Hebrew Calvin—Written Before the Pentateuch—Unexplained Riddle—Ezekiel's Development—"The Word of the Lord" and the "Hand of God"—Spirit Man Described—Various Experiences—Cake Recipe—Carried by the Hair—Six Destroying Angels—Reads the Minds of Plotters—Accused of Being a False Prophet—He Responds, "You're Another—Terrible Denunciation of Other Mediums—Yahweh Refuses to be Inquired of—God Deceives Elders—Further Maledictions—Condition of the Dead in Hell—Vision of the Finished Temple—Conditions for Manifestations.

KEUNEN regards Ezekiel as a sort of Hebrew Calvin. It would perhaps be better to say that John Calvin was second and somewhat improved edition of the priest Ezekiel. The chapter in which "the man with a destroying weapon in his hand" is told to "slay utterly old and young, both maids and little-children and women," has served as a foundation for many sermons preached to prove that hell was to be the eternal home of "non-elect infants."

This book, written nearly 600 before the Christian Era, was evidently written before the Pentateuch. John W. Chadwick says:

"The last eight last chapters of Ezekiel are a wonderful treasure-house for the modern scientific critic. They could never have been written if the priestly legislation of the Pentateuch had been in

existence at the time. Many of their particulars would have been superfluous; others would have been simply blasphemous. He tells us why the sons of Aaron were to be the only priests. But the priestly legislation of the Pentateuch makes it appear that they had always been the only priests by supernatural decree. No wonder the doctors of the synagogue hesitated to admit Ezekiel into the Canon! When the Temple was rebuilt, his plan, as furnished in his fortieth and succeeding chapters, was not followed. Its ground plan would have occupied the total area of the city. This again is one of the prophecies about which little is said by the apologists." Bible of To-day, p. 17.

This book is generally acknowledged to be an unexplained riddle. It is a bold man indeed who pretends to understand it. It is the first apocalyptic book of the Bible. That Ezekiel was more of a poet than a prophet is generally conceded. Many say the prophecies of Ezekiel were conditional; especially those of the latter part of the book. The conditions were never complied with, and therefore the predictions were never fulfilled. I think Ezekiel was a rather visionary medium, but, like many other mediums, when he attempted to prophesy he got beyond his depth. It is acknowledged that very few, if any, of his predictions ever met their accomplishment.

Ezekiel was a priest, and was developed as a seeing, hearing and a physical medium. The history of his development is found in chapter 1. In the

first verse he says: "The heavens were opened and I saw the visions of God." That is not an uncommon way of speaking of the development of mediumship.

In verse 5 the control says:

"The word of the Lord came expressly unto Ezeziel, the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar, and the hand of the Lord was upon him."

That expression "The word of the Lord came unto me saying," and "The word of the Lord came unto Ezekiel," occurs forty-six times in the book, and always signifies an especial message from the spirit supposed to be Yah-weh. The expression "The hand of God was upon me," or "The hand of the Lord was upon me," occur many times in this book. It always signifies an entrancement, or an especial spirit message. As samples see 3:22, 8:1, 32:22, 37:1, 40:2.

In 1:26, Ezekiel says he sees "the appearance of a man." In verses 27, 28, he describes him as follows: "And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard

a voice of one that spake." Here it is discovered that besides the appearance of a man was a "voice" of one that spoke.

In 2:2, the writer says: "And the spirit entered into me when he spoke unto me, and set me upon my feet, and I heard him that spake unto me." In verses 9 and 10 a hand was sent to him with a book containing writing.

In 3:12 to 14, he says: "Then the spirit took me up, and I heard behind me a voice of a great rushing, saying: Blessed be the glory of the Lord from this place. . . . So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me."

In verse 24 the spirit entered into him again. This, I have before said, I regard as an expression signifying that he was entranced, or that he had entered into a spiritual condition.

In 4:12 to 15, this same spirit, which "entered into him," gave him a recipe for mixing and baking cakes. The recipe, especially for baking, I would not advise any one to follow. The fact is, the spirit must either have been a great joker, or he was not on as exalted a plane as some in the other world are supposed to occupy.

In 8:1-4, "The hand of the Lord" fell upon the prophet, and he describes minutely an "appearance." This "appearance" put forth the form of a hand and took the medium by the hair of the head and carried him away off to Jerusalem, to show him judgments

that were to come upon that city. In verse 12, he was shown what the heads of Israel were doing in the dark—in their secret seances.

Many times Ezekiel was carried in the same way. While there are cases in the Bible of people being carried bodily by spirits, I hardly think this is true of Ezekiel on the banks of the river Chebar, or of John on the Island of Patmos.

In 9:1-3, the prophet hears a loud voice, and six men—spirit men—come with weapons of warfare to slay; but a man clothed in linen persuades them to stay their wrath until he sets a mark on those who “sigh and cry” on account of the abominations committed in Israel. In verse 6, these men get their commission to destroy. In verse 11, the man clothed in linen reported the matter. In 10:2, the man in linen is seen again.

In verse 4, the glory of Yah-weh, or a spirit light, comes, and a “Cherub” stood by. This cherub issued commands to the “man clothed in linen.”

In verse 8, the man's hand is seen again.

In 11:1, the spirit again lifts the medium up, either physically or in spirit, and shows him clairvoyantly twenty men who were plotting mischief against the city. This caused the “Spirit of the Lord” to fall upon the medium, and he prophesied against these men. Ezekiel was something of a mind-reader, and his guide says to these men: “I know the things that come unto your mind every one of them.” Verse 5.

In verses 14-20, “the Word of God” comes to

this medium and urges them to repent, and in verse 19, promises them a new influence.

Verse 24 says "Afterwards the spirit took me up, and brought me in a vision by the spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me."

All accused Ezekiel of being a false prophet, but he in turn followed the example of Elijah, Isaiah and Jeremiah, and accused all the others of being false. In chapter 12:21 to 25, we read: "And the word of the Lord came unto me saying, son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them, therefore, Thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord; I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged; for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God."

The fact is, Ezekiel was a good medium for certain phases of manifestation, but when he undertook to prophesy, he was, like many otherwise good mediums, out of place, and guessed wrong almost every time.

In chapter 13, "the Word of the Lord" came to Ezekiel and told him to denounce all other medi-

ums. He accuses them of prophecying "out of their own hearts." Verse 2. He calls them "foolish prophets," accuses them of "following their own spirit," and says "they have seen nothing." Verse 3. He even compares them to the "wily foxes of the desert." Verse 4. He says "They have seen vanity and lying divination, saying Yah-weh saith; and Yah-weh hath not sent them, and they have made others hope that they could confirm their word." Verse 6. In verse 7, he tells them of their "Vain Visions," and "Lying Divinations." Finally Yah-weh says he will not have them in his seances. Verse 9, says: "And mine hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of my people."

The prophet continues his denunciations. He accuses other mediums of "daubing with untempered mortar," and of saying, "peace, when there was no peace." Verse 10: There were also female prophets that Ezekiel and his guide did not like; he threatens Yah-weh's wrath upon all of them. He continues as follows:

"To wit the prophets of Israel, which prophecy concerning Jerusalem, and which see visions of peace for her, and there is no peace saith the Lord God. Likewise, thou son of man, set thy face against the daughters of thy people, which prophecy out of their own heart, and prophecy though against them." Verses 16, 17.

In verses 22, 23, he says:

“Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life. Therefore ye shall see no more vanity nor divine divinations; for I will deliver my people out of your hand, and ye shall know that I am the Lord.”

In 14:2, 3, Yah-weh refuses to be inquired of by these elders of Israel. He will not honor their seances. In verse 4, Yah-weh even threatens to control the prophets that are opposed to him, in order to lead the idolators astray. He repeats the same thing in verse 7, and in verse 9 he says:

“And if a prophet be deceived, when he hath spoken a thing, I, the Lord, have deceived that prophet, and will stretch out my hand upon him and destroy him from the midst of my people Israel.” Thus we learn that Yah-weh not only deceived, but that he was vindictive in his deceptions. The same is true of the God who figured in the New Testament, as will be shown in due time.

Not even for Noah, Job or Daniel's sake, would Yah-weh save such a set from destruction. Verses 14, 20.

Ezekiel was used as a medium; when the elders of Israel wanted to inquire of the Lord they went to him. In 20:1 to 3, the prophet says: “And it came to pass in the seventh year, and in the fifth month, that certain of the elders of Israel came to inquire of the Lord, and sat before me. Then came



the word of the Lord unto me saying: Son of man speak unto the elders of Israel, and say unto them, thus saith the Lord God; are ye come to inquire of me? As I live, saith the Lord God, I will not be inquired of by you."

In verses 31, 32, Yah-weh repeats that he will not be inquired of by such a set; and, in verse 32, he tells them that "that which cometh to mind" in their sittings when they strive to inquire of him, "shall not be at all that we say."

In 22:25 to 30, the prophet heaps dreadful maledictions on the heads of mediums, prophets and priests of Israel. He even declares that there is a conspiracy among the prophets or mediums. He compares them to "devouring wolves" after their prey. He declares that the priests are violators of the law, and profaners of all that is holy. They are "daubing with untempered mortar," "seeing vanity," "divining lies," and pretending — to be under influence and "saying, the Lord hath spoken, when he hath not." He adds: They "join in oppression," to oppress the people, and that not even a man could be found among them to "stand in the gap," and "make up the hedge."

How strange it was that the prophets Elijah, — Isaiah, Jeremiah and Ezekiel each considered himself the only honest prophet. All of this shows a worse jealousy among the prophets than was ever thought of among the mediums.

In chapters 31 and 32 will be found the prophet's idea of the condition of the dead, who are in hell—

that is, in *sheol*, the place of the dead. They have their weapons of warfare with them; and even Pharaoh and all his host were comforted in hell. See verses 22 to 32; particularly verses 31 and 32 of chapter 32.

In 37:1, "the hand of the Lord" comes to this medium again and leads him away in spirit to a valley of dry bones; and he is influenced to prophesy of the return of Israel.

In 40:2 to 4, the prophet has a talk with a spirit man; that man, it is presumed, came to measure and plan the temple as it should be rebuilt for Israel, if they would comply with the conditions; but they did not, and so, like Ezekiel's other predictions, this failed of fulfillment.

In 43:3-6, a vision is presented the prophet of how the temple is to look when rebuilt on his plan, and filled with the glory of Yah-weh. He was carried in spirit to the possibilities of that new temple, and he says: And I heard him speaking unto me out of the house (as Yah-weh used to speak to Moses from the tabernacle), and "the man (spirit man) stood by me."

In 44:2, 3, no man was permitted to enter and depart through a certain gate, because Yah-weh, the God of Israel, hath entered by that gate.

Verses 17-20, tells the conditions on which the best manifestations will occur in the new temple—conditions, by the way, which, if complied with now, would give us better Spiritual manifestations

than are obtained in our "Go-as-you-please style" of sitting for manifestations.

This ends our comments on the book of the mediumistic priest, Ezekiel.

## CHAPTER XXI.

## DANIEL.

An Interesting Book—When Written—A Pious Fraud—Yahweh and Nebuchadnezzar's God—Mediums Selected by the King—Nebuchadnezzar's Dream—Daniel and His Friends Hold a Seance—Test Acknowledged—The Fiery Furnace—Angels in the Fire—Not an Uncommon Phenomenon—Another Dream—Daniel Explains It—The Writing on the Wall—Daniel Interprets It—A Medium and an Angel Among the Lions—Daniel's Vision—Man in a Cloud—"Ancient of Days"—Saints; Who are They?—Did Not Understand His Own Visions—Man in Linen and Man's Voice—Daniel in a Trauce—A Summary—*Modus Operandi* of Answering Prayer—One Like the Appearance of a Man—Saints on the Banks of a River.

SO FAR as Spiritualism is concerned, the Book of Daniel is by far the most interesting book of the Old Testament, with the exception, perhaps, of Zechariah. Just why this book is called the Book of Daniel no one knows. The book is not only anonymously written, but it is without date.

Some have inferred that it must have been written nearly or quite five hundred years before the Christian era. It was probably written not earlier than about B. C. 165. It was the last book admitted into the Jewish canon, and, in honor to the Jews, be it said, it was not admitted by them—it was the Christians that perpetrated the fraud.

A century ago, and even later, this book was the stronghold of those who undertook to find prophe-

cies of Christianity, of the end of the world, etc.  
Now it is by the erudite almost universally given up.

Rev. John Chadwick says: "Even as an acknowledged fiction it was well adapted to its purpose. How much better as a veritable prophecy of the time of the captivity. This it professed to be. Speaking squarely, it was a pious fraud. *It was pious.* The man who wrote the book was an earnest patriot, filled with an honest hatred of injustice. He had a noble end in view—to strengthen and console his fellow-countrymen. He thought it justified the means. But these were fraudulent. A book written 165 B. C. was put forth as a book written 537 B. C. But the subjective immorality of such an act was not then what it would be now. Then there was not the sense of ownership in books that there is now. The copyist easily glided into the redactor. He added and took away to suit his own ideas. It was a very common thing, especially a little later in the first Christian centuries, to try to float one's book with the great name of some apostle or father in the church."—Bible of To-Day, pp. 18, 19.

It matters little when or by whom this book was written. As a counterfeit proves a genuine coin, so a counterfeit book, sought to be imposed on the Jews at least one hundred years before Christ, full of Spiritualism, proves that there was something in that early age worthy of counterfeiting. The book was probably written with as honest a motive as any other book in the Bible.

Whether the writer relates history, or merely traditions of what occurred a few centuries before, makes little difference to us. The record is a proof of the opinions of the people of that and previous ages.

The book starts out with the idea that Yah-weh gave Jehoiakim, king of Judah, and a good many vessels of Yah-weh's house, into the hands of Nebuchadnezzar, king of Babylon, and that the treasures from Yah-weh's house were taken to the house of Nebuchadnezzar's God. 1:2. This shows that both of these Gods were local deities, having their separate houses in their separate cities, and that these deities were quite as prone to rob each other's houses of their furniture and bric-a-brac as are men who still live in the flesh.

The first chapter of this book shows that the king selected four men of the captives of Judah, who were to be well fed and cared for, at the expense of the government, to be used as mediums. These four men refused the king's meat, believing that it was not so conducive to spiritual development as some other things. In verse 8, the record says: "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the eunuchs that he might not defile himself."

The result of all this was reported in verse 17: "As for these four children, God gave them knowledge and skill in all learning and wisdom; and

Daniel had understanding in all visions and dreams."

These men were evidently very fine mediums. The record says: "And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Verse 20.

In chapter 2, Nebuchadnezzar had a dream, which he thought meant something; but he forgot the dream, and of course could not get the interpretation. He sent for his wise men—mediums, none of whom could give him any light on the subject. Indeed they went so far as to say, in verse 11: "There is none other that can show it before the king, except the gods, whose dwelling is not with flesh." That is, except spirits who are so high that they do not come back to earth.

It seems that these four mediums had not heard of the king's trouble when the king's decree went out to kill all who pretended to have occult power for pretending what they had not. When they came to execute Daniel, he told them he had heard nothing of the trouble and asked for time, which was granted. Daniel immediately made the thing known to his friends, and they held a seance over the matter, and the thing was revealed to him in a night vision. Verses 19 to 23 state the matter as follows: "Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, blessed be the name of God forever and ever; for wisdom and might are his; and he changeth the times and the

seasons; he removeth kings and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding; he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him. I thank thee and praise thee, O thou God of my fathers, who hath given me wisdom and might, and hast made known unto me now what we desired of thee; for thou hast made known unto us the king's matter."

Daniel acknowledged that it was not his own wisdom but a superior power that helped him.

"But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these. As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter, and he that revealeth secrets maketh known to thee what shall come to pass."

In verse 30 he said: "But as for me this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart."

After Daniel told the secret, the king acknowledged the test as follows: "Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." Verse 47.

In 3:21, the three Hebrews were cast into a furnace of fire because they refused to worship Nebu-



cadnezzar's god. The king tried them twice on this matter and threatened them with the furnace, but they responded: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king." Verse 17.

The three men were bound, it is supposed, as securely as ever the Davenports or any other mediums were and were cast into the furnace. After they were cast in, the king looked into the furnace to witness the writhing of the poor fellows, when, lo! to his utmost astonishment he made the discovery that there were four men instead of three and not one of them was bound. He said: "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." [Like a son of God would be better.] Verse 25.

These men were called out of the furnace and no smell of fire was found on their garments. Verse 28 says: "Then Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach and Abed-ne-go, who hath sent his angel and delivered his servants that trusted in him."

Home, the medium, used occasionally to take a bed of red-hot coals for a pillow. Dunn, the medium, used to occasionally handle fire: I have seen other mediums play with fire; but perhaps nothing in modern Spiritualism quite equals the manifestation given to and through these Hebrews.

In chapter 4, Nebuchadnezzar had another dream;

this time he told his dream, but it seems that none of his mediums could interpret it. Verses 8 and 9 read as follows: "But at the last Daniel came before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods; and before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen and the interpretation thereof."

In verse 17, Daniel informs the king that the voice, or demand, was from "the holy ones," that is, from the saints, and that this was done that the king might know that "the most high ruleth in the kingdom of men."

The king recognizes Daniel's mediumship, and, in verse 18, says: "the spirit of the holy gods is in thee."

In verse 31, a voice from heaven spoke to Nebuchadnezzar and told him the kingdom had departed from him.

In chapter 5:5, the record says: "In the same hour came forth the fingers of a man's hand and wrote over against the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote." This spirit-writing and spirit-hand troubled the king, and he sent for all the mediums, under whatever name, whether magicians (and Daniel was one of them; see chapter 1:17, 20; 4:9), astrologers or soothsayers, to interpret the writing on the wall;

but the writing was in a monosyllable, dead language, and no one could get *en rapport* with it. Finally the king's wife went to him and said:

"There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar, thy father, made master of the magicians, astrologers, Chaldeans and soothsayers; forasmuch as an excellent spirit, and knowledge and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar; now let Daniel be called, and he will show the interpretation." Verses 11, 12.

The king sent for Daniel, and said: "I have even heard of thee that the spirit of the holy gods is in thee, and that light and understanding and excellent wisdom is found in thee." Verse 14. I cannot see how Daniel could be told in plainer language than that above quoted that he is a medium. Daniel proved that the king was not mistaken by reading and interpreting the writing on the wall. See verses 25 to 28.

There were many other mediums in Babylon besides Daniel, but Daniel was superior to them all. Daniel was put over the others because of the superiority of his mediumship, or, in Bible language, "because an excellent spirit was in him." 6:3.

In chapter 6, is the record of what has been regarded as a wonderful miracle; but I see no

miracle in it—nothing but a physical manifestation of spirit power. Daniel was cast into a den of hungry lions, so the story goes, because he would pray. But it is generally said that for some miraculous reason, about the time Daniel got to the bottom of that den, the lions lost their appetites; and, instead of eating Daniel, as was anticipated, they *lionized* him. Not so; the lions were still hungry, and would have eaten him as quick as they afterwards did his enemies, if they could; but Daniel was a medium—a physical medium. When the king the next morning asked him if the lions had hurt him, he said: “*My God hath sent his angel, and hath shut the lions’ mouths, that they have not hurt me.*” Verse 22. That settles the whole question; an angel has more strength in his hand than a lion has in his jaw, and the hungry lions were beaten by the mediumship of the prophet.

However interesting it might be to a few, I have no time to go into dissertations on the visions of the 7th and 8th chapters of Daniel, further than to bring out a spiritual point or two. Daniel himself did not understand his visions; he only understood that they came from a higher power, and that they had a deep meaning.

In verse 13, he says: “I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and come to the ancient of days, and they brought him near before him.”

In the phrase, “one like the Son of man,” “one” is a supplied word, and does not belong there. That

word "Son" is an idiom, which signifies one of the same class or kindred. What Daniel intended to say was: One who seemed like a man came in heavenly clouds, heavenly light, or in a heavenly halo. "The ancient of days" is one of the ancients. Some think it refers to David. It may refer to Abraham. In any interpretation, the spiritual part must be admitted. In the first place, there was "the night vision;" then there was the manifestation described as "one like the Son of man in the clouds," and "the ancient of days."

In many places in this book the saints are mentioned; these saints are those who live on the other side of life. In verse 22, of this chapter, "judgment was given to the saints of the Most High." In verse 25 it is stated that an effort is to be made to wear out the saints of the Most High. In verse 27 the kingdom is given "to the people of the saints of the Most High." The people of the saints are not the saints. More on this point later.

I before remarked, Daniel was like many modern mediums; he did not understand his own visions. If many who think they know all about them now were as wise as Daniel, and would confess their ignorance, of what they mean, there would not be so many ponderous expositions of the Book of Daniel.

In verse 15, Daniel says: "I, Daniel, was grieved in my spirit, in the midst of my body, and the visions of my head troubled me."

In verse 28, he says: "Hitherto is the end of the

matter. As for me, Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart."

In 8:27, he says: "And I, Daniel, fainted, and was sick certain days; afterwards I rose up, and did the king's business; and I was astonished at the vision, but none understood it."

The same thing is stated again in 10:7 to 10, and in 10:16, but, as these texts will be quoted for another purpose, I omit them here.

In 8:13, Daniel heard one saint, or spirit, speaking to another saint. These saints, I have said, were once men on the earth. Some of them had shed their blood. See Rev. 18:24.

In verse 15, "the appearance of a man" came to Daniel; and, in verse 16, he heard a "man's voice" between the banks of the Ulai, which called and said: "Gabriel, make this man understand the vision."

In verse 18, Daniel says: "Now, as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me and set me upright." That is, this medium was entranced; but the spirit set him up as spirits make those who are asleep in deep trances, sit, stand, walk, write or preach, as they see fit.

In 9:2, Daniel refers to the predictions of Jeremiah. "The Word of the Lord came to Jeremiah the prophet." In verse 10, he refers to the "Voice" that spoke to the prophet. In verse 21,

Gabriel is called "the man Gabriel," but in Luke 1:19 and 26, Gabriel is called an angel.

Daniel was undoubtedly entranced. In 8:18 says: "Now, as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me and set me upright." Here, beside the "deep sleep," there was a spirit touch from "the man, Gabriel," and a conversation ensues.

In Daniel 9:3 to 20, is his prayer. In verse 21, he says: "Yea, whiles 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." With the particular message of "the man, Gabriel," to Daniel, at this time, I have nothing to do.

In chapter 10, Daniel was again in prayer and in mourning and fasting three full weeks. See verses 2 and 3. After the end of that time, "a certain man clothed in linen" came to him. Verse 5. In verse 6 he describes the spirit man. In verse 7 he shows that it was a clairvoyant vision. He says: "And I, Daniel, alone saw the vision, for the men that were with me saw not the vision; but great quaking fell upon them, so that they fled to hide themselves." Verses 9 to 13 are very important, and read as follows: "Yet heard I the voice of his words; and when I heard the voice of his words, then was I in deep sleep upon my face, and my face toward the ground. And behold, a hand touched me, which set me upon my knees and upon the

palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, fear not, Daniel, for, from the first day that thou didst set thy heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days, but, lo, Michael, one of the chief princes, came to help me; and I remained there with the king of Persia."

These verses contain important lessons:

1. Daniel was entranced. "In a deep sleep."
2. A hand touched him.
3. Daniel stood trembling; not an uncommon thing with trance mediums.
4. The "man in linen" informed him that his prayers were heard when he first began to pray. The question naturally comes up, Why was he three weeks in answering?
5. The answer is plain: "The prince of the kingdom of Persia withstood me one and twenty days." That is just the length of time Daniel was praying, "Three full weeks." Three times seven are twenty-one.
6. The man in linen could not answer this prayer alone, but, at the end of one and twenty days, "Michael, one of the chief princes, came to help



me—and we remained there with the king of Persia ”

In the light of Spiritualism how plain the whole matter is. Daniel was praying “three full weeks” for Israel’s deliverance—no answer. At the end of that time “the man in linen” came to tell him his prayer was heard at the first, and is now, after “one and twenty days,” answered. In order to answer this prayer, the emancipation proclamation must be written by “the prince of the kingdom of Persia.” This “man in linen” tried to make him write the proclamation, but failed. After one and twenty days of effort and failure, Michael, one of the chief princes, came to his assistance. Now his prayer was answered; the emancipation proclamation was written and sent by post throughout the whole country. Now the “man in linen” can, for the first time, find time to come and talk to Daniel. He comes and tells him his prayers, which were heard three weeks ago, are now answered. Allow me to here say, prayers are always answered by means of spiritual interference.

In verse 16, one “like the similitude of the sons of men,” came to Daniel and touched his lips. Again, in verse 18, one like “the appearance of a man,” came to the prophet and strengthened him, as Indian spirits often go and strengthen mediums now, after they have passed through a severe ordeal.

In verses 20 and 21, this one like the appearance of a man came to the medium and said: “Knowest thou wherefore I come to thee? and now will I return

to fight with the prince of Persia; and when I am gone forth, lo, the prince of Grecia shall come. But I will show thee that which is noted in the scriptures of truth; and there is none that holdeth with me in these things but Michael, your prince."

Does the reader see that the men on the other side, like those on this side, hold different opinions on great questions? "There is none that holdeth with me in these things but Michael, your prince."

This "man in linen" continues his conversation through chapters 11 and 12, but with the conversation I need have little to do. The facts are all we are after just now.

In chapter 12, verses 4 to 7, I find the following: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased. Then I, Daniel, looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders? And I heard the man in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven and swear by him that liveth forever and ever, that it shall be for a time, times and a half; and when he shall accomplished to scatter the power of the holy people, all these things shall be finished."

Here the talk was continued to Daniel; beside

that, there was two other spiritual beings, one on each side of the river; and there were two men clothed in linen, one asking and the other answering questions.

The prophecies and visions of the Book of Daniel, like nearly every other portion of the Bible, are susceptible of spiritual interpretations; but as such matters partake more or less of speculation, and as I prefer to confine myself more to facts and phenomena, I here take my leave of this, one of the most spiritual books of the Old Testament.

## CHAPTER XXII.

## THE MINOR PROPHETS.

The Prophet Hosea—When He Wrote—A Dark Prediction—Prediction Against the Prophets—Saints—Jacob's Wrestle—"Similitudes"—Joel not Written until after the Captivity—Predicts a Spiritual Revival—Fulfilled in Spiritualism—Amos, the Herdsman—"Who can but Prophesy?"—God on a Wall—Famine for Mediumship—Jonah Runs Away from God—Voyage in a Fish's Stomach—Fish Sick of its Passenger—Dumps its Cargo—Prophecy Failed—Micah Hits His Fellow-Prophets Hard—They are Mercenary—Go to the Mountains to Visit Yah-weh—Habakak, a Believer in Psychometry—Zephania Opposed to Worship of the "Hosts of Heaven"—Hard on Priests, Mediums, Etc.—Haggai's Prediction Failed—Zechariah—What He Sees and Hears—An Evil Spirit—Two Christs—Four Spirits Described—False Mediums—The Last Prediction—Old Testament Our Book—Richer Mines.

THERE are yet twelve other books of the Bible, several of which contain some things to which reference should be made, to make the Encyclopedia anything like complete. The prophecy of Hosea is the next to consider. He was probably the second in the order of Old Testament prophets. The Bible has his date, 785 B. C.

The messages which came to Hosea were called the "Word of the Lord," as were those which came to all the other prophets. See 1:1, 2. In 3:4, 5, the prophet pictures the terrible state of affairs when Israel shall be left without a king; without a prince, without a sacrifice; without an image; without an

ephod, and without a terephim. This prophecy is designed to show the people that among their other destitutions will be the deprivation of communion with the spirit world. The prophet continues: "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.

David died centuries before Hosea was born, so this seeking to David could refer to nothing except seeking him as a spirit helper.

Hosea, like his predecessors, had his trouble with false prophets—mediums who were either tricksters or in such close *rapport* with ignorant or lying spirits that they could not be trusted. In chapter 9:7 to 9, he says: "The days of visitation are come, the days of recompense are come; Israel shall know it; the prophet is a fool; the spiritual man is mad, for the multitude of thine iniquity, and the great hatred. The watchman of Ephraim was with my God; but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God. They have deeply corrupted themselves, as in the days of Gibeah, therefore he will remember their iniquity, he will visit their sins." By the phrase "spiritual man," he means the man who deals with spiritual things. This man and the prophet is one and the same.

In 11:12, he says: "Judah yet ruleth with God, and is faithful with his saints." I have elsewhere commented sufficiently on the word saints.

Jacob's wrestle with the angel was referred to by Hosea as follows: "Yet he had power over the angel and he prevailed; he wept and made supplication unto him; he found him in Bethel, and there he spake with us; even the Lord of hosts, the Lord is his memorial. 12:4.

The power calling himself "thy God," in verse 10, says: "I have also spoken by the prophets [mediums], and I have multiplied visions and used similitudes, by the ministry of the prophets." The word medium should go in wherever the word prophet occurs in this book.

I think no one knows just when Joel the prophet came to the front. We know it was not 800 B. C., as the margin has it. At that time Joel 3:1-3 could not have been written. In that he prophesies of the time when Yah-weh should "bring again the captivity of Judah and Jerusalem," and speaks about Israel being "scattered among all nations."

This, the next in the regular order of prophets or mediums, lamented the decadence of mediumship, and prophesied of its return. In 2:28, 29, he says: "And it shall come to pass afterward, that I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; also upon my servants and upon the handmaids in those days will I pour out my spirit."

Peter quotes this as having begun to have its fulfillment on the day of Pentecost. Undoubtedly the

pouring out of the spirit began then, but that was nothing to what has occurred since; especially that part of the prediction which speaks of the "handmaids prophesying that day;" but could a prophecy by any possibility meet a more literal fulfillment than this finds in the modern outpouring of spirit power? No glove ever fitted the hand more perfectly than this prophecy fits the Spiritualism of the last half century.

The next book to pass under examination is that one supposed to be written by Amos. Amos was not a professional medium, or prophet. He was a herdsman; and, as many of the prophets had been such hard characters that the very name had become odious among those who knew them, he was ashamed to be called a prophet.

The prophecy is introduced as "the words of Amos, who was among the herdsmen of Tekoa," and in 7:14 Amos says: "I was no prophet; neither was I a prophet's son; but I was an herdsman and a gatherer of sycamore fruit." In fact, this chapter, from the 14th to the 16th verse, gives the history of this medium's development.

In 3:7, 8, he says:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants and prophets. The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?"

Yah-weh does not reveal his secrets to everybody, but to his servants, the prophets. Yah-weh

had spoken, and the prophet asks, "who can but prophesy?"

In 7:7, he saw the Lord (Yah-weh) standing on a wall, with a plumb-line in his hand. Does anybody suppose this was the great "Deific Power, whom we have been wont to call God?" Mediums see such manifestations in connection with departed human spirits nearly every day.

In chapter 7:14 to 17, gives the history of his development as a medium or prophet. In chapter 8:11, 12, he prophesies of a time when mediumship shall be desired but not found. His words are as follows: "Behold, the days come, saith the Lord God, that I will bring a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro and seek the word of the Lord, and shall not find it."

That is, they shall seek to the word of spirituality for inspiration, for messages, for instruction—not for Bibles, as some have supposed.

The time probably never was, and never will be, when men shall wander from sea to sea, and from the north to the east, hunting Bibles, but thousands go from the north to the east and from sea to sea hunting mediums through which they can get messages from the other side. Some of them are more successful than the prophet here indicates.

"The Vision of Obadiah" has so little that is



spiritual in it, so little that anybody ever uses, that I will not disturb its slumbers.

Perhaps Jonah should be passed in the same way; yet Spiritualism does throw a little light on that book. "The Word of the Lord" came to Jonah. Jonah, knowing that God's residence was in the hills, fled and went down to Joppa, with the idea of going further down, to Tarshish, to get away from "the presence of the Lord." 1:3. He said to the sailors: "I am an Hebrew; and I fear Yah-weh." Verse 9. When the sailors found that Yah-weh was mad because he was trying to run away from him, they pitched him into the sea.

After his sea-bath and his sea-voyage in the stomach of a fish, Yah-weh spoke to the fish and he unloaded Jonah on dry land. 2:10.

Then the "Word of the Lord" came again to Jonah, and he prophesied, but this "Lord" was a mistaken or a lying spirit. The prophecy failed. As Jonah's reputation as a prophet was at stake, he got mad at the non-fulfillment of his prediction. 4:1.

The next prophet is Micha, who denounced the false prophets, and tells of a time when there shall be little or no mediumship, as follows: "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry peace; they even prepare war against him. 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; and the sun shall go down over the

prophets, and the day shall be dark over them. Then shall the seers be ashamed and the diviners confounded; yea, they shall cover their lips, for there is no answer of God. 3:5-7.

That the prophets and mediums of that day were mercenary, as many are to-day, is proved by the following from verses 10 and 11: "They build up Zion with blood, and Jerusalem with iniquity; the heads thereof judge for reward, and the priests thereof teach for hire and the prophets thereof divine for money; yet will they lean upon the Lord, and say, is not the Lord among us? none evil can come upon us; therefore shall Zion, for your sakes, be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

I verily believe this is true; I believe Jerusalem fell because of its lack of spirituality, and its sacrificing everything to mercenary purposes. I believe that if the Hebrews had kept *en rapport* with the Spirit-world they might have preserved their institutions indefinitely.

Notwithstanding all this, Micha's influences believed that God would continue his residence in the mountains and that the time would come when he would be at home, not only to Israel but to other nations. In 4:1, 2, he says:

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow

unto it. And many nations shall come, and say, come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

Thus it is discovered that Yah-weh would never, in Micha's opinion, give up the place of his residence. Verse 7 says: "And the Lord shall reign over them in Mount Zion." At that time Yah-weh will rid the land of all mediums who do not go direct to him. "And I will cut off the witchcrafts out of thine hand; and thou shalt have no more soothsayers."

There is nothing in the book of Nahum worth mentioning except his vision where he saw that God is jealous, and Yah-weh revengeth. 1:1, 2.

Habakkuk was commanded to write the vision and make it plain upon tables, that he might run that readeth. Hab. 2:2.

Verses 11 and 12 could refer to nothing but psychometry. They say: "For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him that buildeth a town with blood and establisheth a city by iniquity." "Woe to him that buildeth a town with blood." The time approaches when every stone or brick in a town will tell whether its owner came by it honestly.

Zephaniah did not like "them that worship the host of heaven," nor these that "swear by the Lord (Yah-weh), and swear by Malcham (Milcom, see 1

Kin. 11, 33), at the same time. In fact, the people were not only forbidden to worship these other gods or spirits, but they were forbidden to as much as mention their names. See Josh. 23:7.

Zephaniah found the priests, princes, judges and prophets as fallible as they are to-day. He says: "Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow. Her prophets are light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the law." Zeph. 3:3, 4. Please read, "her mediums are light and treacherous persons," and you will have the prophet's true meaning.

The "Word of the Lord" came to Haggai several times, but told him little truth. He prophesies that Yah-weh's spirit shall always remain among the people; that he will give all the nations a shaking up, and that the temple shall be rebuilt on a much more magnificent plan than before; none of which is true. See 2:5-10.

The Word of the Lord came to Zechariah, and told him many things; beside that, he sees some things worth recording. In 1:7-14, he not only sees a spirit man riding on a red horse, but he holds a long conversation with a spirit. This spirit is called an angel five times, a man once, and "the Lord of hosts" three times. In chapter 2:1, he sees a man with a measuring line in his hand. In verse 3, this man is an angel. He is also twice called "the Lord of hosts."

In 2:1-4, he sees a man—spirit man of course—with a measuring line in his hand. He talks with the man, whom he calls an angel in verse 2. In verse 3, this angel speaks to another angel, and tells him to speak to “this young man,” that is, to Zechariah, and tell him, “Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.”

In chapter 3, this medium saw an evil spirit resisting the good work of Joshua. This evil spirit he calls Satan. Verse 1. He also sees an angel standing by and helping Joshua. See verses 3, 5 and 6. Also in chapter 4, the angel came again and talked with Zechariah. See verses 1, 4-6, 11-14.

In verses 11, 12, he sees symbols, which, in verse 14, is explained to represent “two anointed ones,” or two Christs. The idea of only one Christ is foreign to the Bible.

In chapter 5, the angel continues his talk. He is called an angel in verses 5 and 10, the lord of hosts in verse 4.

In 5:5, an angel talks with this medium. In verse 9, are two spirit women. In verse 10, again he says, “the angel talked with me.”

In 6:4, 5, the angel describes four spirits to Zechariah. The “word of the Lord,” which I have proved to generally mean some kind of a spirit message, came to this prophet again in verse 9, and in 7:4, 8. Israel was scattered among the nations as a whirlwind because of its refusal to hear “the word of the Lord,” as spoken by the mediums.

Verses 11 to 14. In chapter 8, "the word of the Lord" came twice to the prophet. And in Zechariah's report of what "the word of the Lord" said to him, he said, "thus saith the Lord of hosts" nine times. The same communication is carried on, in the same forms of phraseology, in chapter 9.

In 10:2, the prophet is troubled because other mediums have "spoken vanity, and the diviners have seen a lie, and have told false dreams."

In 12:1, he says, "the Lord formeth the spirit of man within him."

In 13:2-6, it seems that the prophets had, through their almost universal falsifying, become very unpopular. The people seem to hail the prediction that they should cease. The prophet prophesies that "the unclean spirits shall pass out of the land." Each prophet should be ashamed to acknowledge himself such, and should deny his own predictions.

The record is as follows: "For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain; therefore they went their way as a flock; they were troubled because there was no shepherd."

Here not only spirits but the prophets—Yahweh's prophets—should each be ashamed of his predictions, and say, "I am no prophet." The fact is, the prophets were justly unpopular.

The last prediction in the Old Testament is found in Malachi, 4:5, 6, and is as follows: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he

shall turn the heart of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse."

Will Elijah come? If he does, then visitors come from the other world, and Spiritualism is true; if not, then the Bible, which prophesies his return, is false.

When I get into the New Testament, I expect to show the exact fulfillment of this prediction. John the Baptist was a medium under the influence of Elijah the prophet.

Here we take our leave of the Old Testament. The search thus far may have seemed as tedious to the majority of the readers as the studying and the writing has been arduous to myself. I hope you have found enough in them to set you to studying the Bible from a spiritual standpoint. The fact is the Bible is, all of it, our book; and we make a mistake when we surrender it to the enemies of Spiritualism. We can conquer them quicker with the Bible than with all other weapons combined.

I hope to find the investigation, so far as the New Testament is concerned, not so laborious, and yet the reader may confidently look for richer mines of evidence than have yet been encountered.

## CHAPTER XXIII.

## MATTHEW.

Easy Task—Hearsay Evidence—No Proof that Matthew Wrote This Book—Time When Written—Its Hebrew Characteristics—Chadwick on Authorship of Matthew—Holy Ghost; What it is—A Dreaming Medium—John the Baptist—Jesus' Development—Dove Did Not Fly Out of Heaven—The Multitude Saw no Bird—"My Son;" Meaning of—The Temptation—A Great Healer—An Inspired Discourse—"See Thou Tell no Man"—Jesus' *Formula*—Other Cases of Healing—The Twelve Sent Out—Like Master, Like Servant—John's Message—Who Does the Work?—"He Hath a Devil"—More Healing—Seven Other Spirits—Why Unclean Spirits Return—Two Lessons—Whence This Wisdom?—Herod's Opinion—Walking on the Water—*Phantasma*—Signs Demanded—The Transfiguration—Foretells His Own Death—Money Found—Angel Care—Small Seances—Clairvoyance Finds a Colt—Refutes Sadducees—Again Foretells His Death—Legions of Angels—Enemies Test Him—He Fails—Will Elias Save Him?—His Resurrection—His Promise.

THOUGH the New Testament has much more of Spiritualism in it than the Old, my task is much easier than it has been in going through the Old Testament. People are more familiar with it than they are with the Old—it is more within reach of the common people, and they can understand it better. Besides that, many good Christians who care but little for the Old Testament, regard the New as their particular book, and are therefore more familiar with its contents. They will understand and believe



that which comes from it more readily than they will the Old Testament.

The first three gospels of the New Testament, Matthew, Mark and Luke, are called "Synoptic Gospels," and are very much alike—so much, indeed, that at first I queried whether I should explain the Spiritualism of more than one of them. I have finally decided to be pretty thorough in the explanation of the Spiritualism of Matthew, and more brief in explaining that of Mark and Luke. One of the reasons is, Matthew was a personal acquaintance of Jesus, while it is very doubtful whether Jesus ever heard of Mark or Luke, and all they knew of Jesus was from hearsay.

I say Matthew was acquainted with Jesus; so he probably was; yet there is not, in all the world, a scrap of evidence that he wrote the book bearing his name. The heading of the book does not claim it; it only claims that it contains "the Gospel according to St. Matthew." That is, the gospel as it was probably learned from Matthew's preaching or from his talk. It is supposed that possibly Matthew originally wrote a book in Hebrew, called "The Gospel of the Hebrews," and that the Book of Matthew was based on that gospel.

The present Gospel of Matthew is probably based on prior documents. If not, it is a composition, perhaps, of a monk of the latter part of the second century. This Gospel, at least, was not accredited to Matthew until about the year 175.

Further, there is not a particle of evidence of the

existence of that Gospel until that time. It is doubtful whether this book ever had anything to do with the original Hebrew Matthew.

The Book of Matthew is the most thoroughly Hebrew of any book of the New Testament.

Some of its intensely Hebrew characteristics are:

1. Jesus, its hero, was not sent to the Gentiles, but "only to the lost sheep of the house of Israel." Matt. 15:24.

2. He forbade his twelve disciples preaching to the Samaritans or Gentiles. 10:5.

3. He promises his twelve friends that they shall sit on twelve thrones and judge the twelve tribes of Israel. 19:28.

4. While Jesus' Genealogy is by Luke traced to Adam, Matthew is content to present the proof, such as it was, that Jesus was a legitimate child of Abraham. Matt. 1:1-16. And yet the inferences are that he was four times illegitimate.

5. He refers to the Sabbath in a different tone from what he is represented as doing in any other book. When I refer to the Book of John I think I will show that one purpose of its author was to overthrow Judaism; just the opposite of the Book of Matthew.

On the question of the authorship of the four Gospels, Rev. Mr. Chadwick says:

"The question of the date and authorship and character of the Fourth Gospel is by far the most interesting question suggested by the four Gospels, but there are questions touching the mutual rela-

tions of the three Synoptics which are hardly less interesting or important. The traditional idea is that the four Gospels were written by the persons whose names they bear; two of them by Apostles, Matthew and John, and two of them by specially qualified companions of Peter and Paul. But there is nothing in the Synoptics declaratory of the authorship of Matthew, Mark and Luke, and the tendency was so strong among the early Christians to seek for Apostolic warrant for this writing, or that opinion, that every tradition of Apostolic authorship or sanction must be closely scrutinized. The case of the Fourth Gospel is different."

As I have no room to trace this matter out in extent, I leave it, referring the reader to "Gregg's Creed of Christendom," Taylor's "Syntagma," and W. H. Burr's "Antichrist," for all the facts needed on this subject.

I will now examine the paragraphs in this book which imply Spiritualism. They believed more in ghosts in those days than even Spiritualists do to-day. The holy ghost (the phrase holy ghost is never capitalized in the Greek Testament) figures everywhere in the New Testament. Of course, Christians have tried to make it apply to that mythical third person in the mythical trinity. How any scholar can stretch his imagination to make it cover such an hypothesis I cannot see. The first time the word occurs is in Matt. 1:18, where Mary was found with child "by the holy ghost." The phrase rendered "by the holy ghost," is "*ek pneumatos*

*haggion*," that is, out of pure spirit. *Pneuma* is spirit, *pneumatos* is spiritual, or pertaining to spirit. *Haggion*, or *'aggion*, is good or pure. The phrase "holy ghost," instead of signifying the third person in the trinity, signifies spirit power. When the holy ghost lit upon Jesus, and when it descended on the day of pentecost, and on the house of Cornelius, and on other occasions, it was simply a spirit power that descended on them. In the instance in Matt. 1:18, Jesus was begotten under spirit influence or spirit power; that is all any one is justified in saying.

The evidence of the Messiahship of Jesus was all based on Joseph's dreams; there is not anywhere else in the world anything on which to base a pretense of evidence, except that the angel of the Lord appeared to Joseph in a dream, saying: "Joseph, thou Son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the holy ghost." 1:20. The Greek word "of" is, in this instance, *ek*, and signifies out of. Joseph must have been a dreaming medium. He had five dreams in all, and on these dreams hang all Christianity. No wonder Watts said:

"Great God! on what a slender thread  
Hang all eternal things."

First, he dreamed that it was under spirit influence that Jesus was conceived. Second, a dream warned him of the danger to his little boy, and bade him depart out of the country. 2:12. Third, a dream sent him down into Egypt. Verse 13.

Fourth, a dream informing him of the death of Herod caused him to return to the land of Israel. Verse 20. Fifth, a dream sent him, with his wife and child, to Nazareth. Verse 23. It was "God," or "the angel of the Lord," who, in each instance, gave these warnings.

In 3:1, John the Baptist is introduced. John was a medium, and, I will prove in the proper place, was controlled by Elijah the prophet. Here he lives the life of Elijah, copying all his idiosyncracies. Verse 3 says: "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey." This was an exact copy of Elijah's dress and life. See 2 Kin. 1:8.

The history of the development of Jesus as a medium is found in verses 16, 17, as follows: "And Jesus, when he was baptized, went up straightway out of the water, and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven saying, this is my beloved son, in whom I am well pleased."

This text is generally read wrong and more generally understood wrong. It is read as though if the reader had been there he could have seen a trap-door opened in heaven and a bird fly out and light on Jesus's head or shoulder, and would have heard a voice call Jesus the son of God. The truth is they would have seen and heard nothing of the kind. Heaven was not opened to the multi-

tude at all; please read the text again: "Lo, the heavens were opened unto *him*"—no one else. The heavens were opened to Swedenborg and others; in those cases no one supposes that a literal door was opened into a walled heaven, but that the spiritual faculties were opened so that they could look into heavenly or spiritual matters. Again, "he saw the spirit of God descending," the people did not see it. He and John alone, both being mediums, saw it. John said: "I saw the spirit of God descending from heaven like a dove and lighting upon him." Jno. 1:32. The spirit of God was not, as has been supposed, like a dove; it was the descent that was like the descent of a dove.

Luke's record of the matter was afterward doctored up by theologians, so that it could be made to signify that heaven was opened to the multitude, and the spirit of God was like a bird, all of which is too transparent to bear the light of criticism for a moment. See Luke 3:21, 22.

Let us return to Matt. 3:17. This voice does not call Jesus the son of God, but says, "this is my beloved son"—that is, this power, this holy ghost, which, lights upon Jesus. The term rendered son, is *uious*, or *vious*, and does not signify son but child, and even then does not signify literal offspring, but a kind of spiritual relationship. The same is rendered "*children* of the resurrection," in Luke 20:36. The same word occurs in Luke 6:35, where it says that if we will love our enemies we shall be called "*the children* of the highest." In other

places we read of "*children* of disobedience," "*children* of wrath," "*children* of the kingdom," etc.; all means the same as when this power is called "my beloved son."

Jesus has now become a medium—become such at this baptism—(see Acts 10:38)—and other spirits—spirits whose influence was not desirable—took control of him. 4:1.

I hardly think that Jesus was carried bodily by the spirit called the Devil—*diabolus*—into an exceedingly high mountain, or that he was bodily set upon a pinnacle of the temple; though there is no reason why this spirit might not do this as easily as a spirit power carried Elijah, Ezekiel and Philip. I think this was a spiritual performance, similar to those which carried John in spirit several times. His forty days' fast put him in a condition where he might more easily be tempted than when under other conditions.

At the end of this effort on the part of a selfish or undeveloped spirit to turn Jesus aside, we are informed that "the angels came and ministered unto him." Verse 11. I believe that where persons resist influences of a lower order, there are always good influences, here called angels, ready to minister to them.

Probably the world has never heard of a greater healing medium than Jesus of Nazareth. His baptism and his forty days' fast were all calculated to bring out that peculiar phase of development. Verses 23 and 24 tell us that he was not only a

teacher, but "he went about healing all manner of sickness and all manner of disease among the people. Those who were made sick by evil influences were also healed. They brought unto him those who were possessed of the devil, and he healed them as well as others. See verse 24.

Chapters 5, 6 and 7 contain the sermon on the mount. No phenomena, except the one phenomenon of the delivery of the sermon, are recorded in these chapters. The sermon itself was an inspirational discourse of a very high order. I would give more for the inspiration that could deliver such a discourse than I would for the physical mediumship that could remove mountains. Almost every sentiment of the doctrines of this discourse was in direct opposition to all the traditions of that people, as well as to their church dogmas.

In verse 3 of chapter 8, he healed the leper with a touch. In this instance, as in almost every other, he warned the one restored not to tell. "See thou tell no man," follows every work he does. The most of his works were not only done in private, but he made an effort to keep them private. Probably the reason of this was, that a knowledge of his work would lead to discussions, which would render the multitude so positive that he could not benefit them. If thoughts are things, as Jesus said (see Matt. 15:18, 20), then it is easily understood that publishing his works and calling the attention of the public to what he was doing, would arouse the bigoted and determined Sadducees and Pharisees



against him, and their opposing thoughts might not only undo his work, in cases of healing already done, but might prevent him from future work.

In verse 13, Jesus healed the Centurion's servant and, verse 15, he healed Simon's wife's mother of a fever. In verse 16, he cast out evil spirits. In verses 28 to 34, he found two possessed with devils, and he sent the demons into the swine.

In 9:1, 2, Jesus healed one sick of the palsy. Jesus supposed that sickness was, in most cases, the result of sin, either on the part of the one afflicted or on the part of some one else, so he generally used the *formula*, "Thy sins be forgiven thee." This got him into many discussions; here was one of them—one, by the way, which proved Jesus to be a mind reader. The record says: "And, behold certain of the scribes said within themselves, this man blasphemeth. And Jesus knowing their thoughts said, wherefore think ye evil in your hearts? for whether it is easier to say, thy sins be forgiven thee; or to say, arise and walk." Verses 4-6.

In verses 20 to 22, a sick woman touched him and was made well. In verse 25, he took a supposed-to-be dead maid by the hand, after putting the people all out of the house, and raised her up. In verses 27 to 30, he healed two blind men. In verses 32, 33, he casts out more demons.

Some of these things I have touched lightly because comments will come in better when we get to the record as given by Mark and Luke.

In chapter 10, he gave his disciples power—that

is, power to overcome undeveloped and evil spirits; he also developed their healing powers, and sent them out to heal and to preach.

He warned them that they would be tested to the utmost. Not only would argus-eyed opponents watch for tricks and opportunities to expose them, but they would be brought before legal tribunals. In every trial he believed the inspiration of the hour would be sufficient for them. In verses 19, 20, he says: "But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the spirit of your father which speaketh in you." Some think the phrase, "the spirit of your father that speaketh in you," refers to their earthly fathers.

In verses 24 to 27, he says: "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not, therefore, for there is nothing covered that shall not be revealed; and hid that shall not be known. What I tell you in the darkness that speak ye in the light; and that which ye hear in the ear, that preach on the housetops."

I have proved that Jesus was a medium; further proof will be presented when we get to the Book of Acts. He here forewarns all mediums that the fate he suffered awaits them. Opposers will accuse

them, as they did him, of working by demoniac power. But, he declares "hidden things shall be revealed"—so they are. The medium gets many things "in the darkness," as he promised them. Also things are spoken "in the ear," that others do not hear. These things they were to proclaim on the housetops. All of this instruction applies to mediums. All this sounds like an old medium talking to younger ones whom he was developing for a certain work.

In 11:2 to 5, John sends a message to Jesus, and Jesus sends a reply. It is as follows: "Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again the things that ye do hear and see; the blind receive their sight and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the gospel preached to them."

Here Jesus did not answer John's question at all; he only stated the works done through him, and allowed John to draw his own conclusion from the work done. If the work was divine, Jesus' mission was divine, and *vice versa*. Suppose the churches were to-day to be tried by the same test, which one of them would prove its mission divine? Do they open blind eyes, unstop deaf ears, cause the lame to walk, and restore the apparently dead? Spiritual mediumship does more of this than all the

churches in Christendom. If mediums do not fill the bill, who does? Mediums are every day performing all the work Jesus claimed to do, except to raise the dead, and that never was done. With all our knowledge of science, even to-day mistakes are made about people supposed to be dead. Hundreds of people are buried alive. In the case of the ruler's daughter and in the case of Lazarus, they were supposed to be dead, but were not.

In verse 14, Jesus said of John the Baptist, "This is Elias which was for to come." This can have no other sensible interpretation than that Jesus understood John to be under the influence of Elias or Elijah, which is the same thing. That John was a medium was confirmed by what they said about him. Verse 18 says: "For John came neither eating nor drinking, and they say, behold he hath a devil." This language has become so familiar to mediums that they expect to hear it everywhere. The most common remark made about them is the one that they are obsessed by the devil. The word devil, in this instance, is from the Greek word demon, which, in the proper place, I will prove was by both the Jews and the Greeks applied to departed human spirits.

In verse 25 of this chapter, Jesus again refers to the inspiration given to or developed in mediums, as follows: "At that time Jesus answered and said, I thank thee, O father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hath revealed them unto babes."

In 12:15, he healed the withered hand, and did a few other cases of healing. In Mankato, Minn., in March, 1867, I, under a strong influence from the denizens of the other side, healed a withered hand and an arm about as suddenly and with about as little manipulation as this.

In verses 22, 23, Jesus healed one that was possessed with a devil. This caused the Pharisees to say, as they generally do, "This fellow casteth not out devils but by Beelzebub, the prince of devils." In this charge Jesus accuses them of blasphemy against the holy ghost, the *pneumatika haggion*; that is, the spirit power. Verses 31, 32.

Jesus not only believed that good spirits could control mediums for good and noble purposes, but that "unclean" or undeveloped spirits could influence for evil purposes. See verses 43 to 45, where Jesus says:

"When the unclean spirit is gone out of a man he (the spirit) walketh through dry places, seeking rest, and findeth none. Then he saith I will return into my house from whence I came out; and when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits, more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first."

This deserves a few words of comment. It is not the man, but the unclean spirit, that walketh through dry places seeking rest and finding none. The Emphatic Diaglott renders it as follows:

“When the impure spirit is gone out of the man it roves through parched deserts seeking a place of rest and finds it not. Then it says I will return to my house (the man) whence I came.” This is a case of obsession; the one spirit not being able to hold the medium goes and forms a circle or band of seven others, each of whom is as bad as he.

People who live in this world for nothing more than the gratification of their own fleshly desires, have cultivated nothing that they can enjoy in the spirit world. Such are always anxious to come back and attach themselves to some mediumistic person and thus get as thoroughly *en rapport* with fleshy enjoyments as possible. Swedenborg said he had known them to induce their subjects to over-eat and over-drink so they could at least enjoy the spirit of that which had fermented in the subject's stomach.

All this gives us at least two lessons, one is that we should in this world, cultivate the ethical, the intellectual, and the spiritual, and thus render ourselves fit subjects to enjoy the spirituality of the world beyond. In which case we would not have such an inordinate desire in the other world, to come back merely for personal enjoyment or gratification. The other lesson taught is to always steer shy of spirit control. Good, wise and noble spirits seldom seek to control; they seek rather to co-operate with a medium than to control him.

In 13:15 to 17, Jesus undertakes to show the Jews that the grossness of their hearts is the cause

of the lack of manifestations among them. His words are as follows: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed: lest at any time they should see with their eyes, and hear with their ears and understand with their hearts, and should be converted, and I should heal them. But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

It was not physical sight and hearing that the Jews had lost; nor does Jesus refer to the physical senses of sight and hearing when he says, "but blessed are your eyes, for they see; and your ears, for they hear." The fact is, the Jews were spiritually blind, as millions of otherwise good people are to-day, and from the same cause; grossness of heart—a lack of spirituality.

Here, permit me to ask, may it not be that our trust in the gross forms and ceremonies of the church have prevented many from seeing and understanding the truths of Spiritualism?

In verses 54 and 55 of this chapter the people could not find the source of Jesus' wisdom; they were astonished that an unlearned son of a carpenter could do such mighty works. Verses 57 and 58 show that he was subject to just such conditions as mediums are to-day. The record says: "And

they were offended in him. But Jesus said unto them, a prophet is not without honor, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief." Thus it seems that unbelief prevented even Jesus from giving all the manifestations he could have given under other circumstances.

Chapter 14:2 leaves little doubt that Herod thought Jesus was a medium. He had killed John the Baptist; now he said to his servants: "This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him." Herod did not suppose John's body had come up out of the ground, but he believed John had arisen from or out of the dead—that is, out of the body—and was now operating through Jesus.

In verse 25 is the account of Jesus walking on the water. This is a manifestation of the same kind as levitation. It is on record that the medium Home was carried out of an upper story window and taken around seventy feet and brought in at another window. Be it remembered that both of these cases were done in the dark. The case of Jesus walking on the water was in the fourth watch of the night. When the disciples on this occasion saw Jesus walking on the water, they were as skeptical as many are to-day. They could not believe it was a reality. In verse 26 they said, it is a spirit. Let it be understood that the word spirit, in this instance, is not from the word *pneuma*, which is over one hundred times in the Bible applied to the



spiritual part of man; but the word, in this instance, is *phantasma*, and means phantom, apparition, or will-o'-the-wisp. The disciples did not think that flesh, blood and bones could really walk on the water. In verse 35 of this chapter Jesus did more healing. He also healed other cases in 15:30. In fact, healing seemed to be his principal business.

In 16:1, the Pharisees demanded phenomena, or a "sign from heaven," as they termed it, but, perhaps, conditions were not proper, and Jesus refuses them. The phenomena they desired could only be obtained at rare intervals, and under fine conditions.

In chapter 17:1 to 5, is the case of the transfiguration of Jesus and the appearance to him of, and the conversation with, Moses and Elias. Moses had been transfigured fifteen hundred years before. See Ex. 34:29. So Stephen was transfigured afterward. Acts 6:15. There was also a bright cloud or spirit light seen, and a spirit voice heard by the disciples. See verses 5 and 6. This transfiguration brought out the conversation, that John the Baptist was Elijah, or, rather, was controlled by the spirit of Elijah. See verses 10 to 13.

In verses 22, 23, the spirit of prophecy descends upon Jesus, and he correctly foretells his own death. This is often done. I can refer to a dozen mediums who have done the same thing. A wonderful manifestation occurred in verse 27. It is as follows: "Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook and take up the fish that first cometh up; and when thou hast

opened his mouth, thou shalt find a piece of money; that take and give unto them for thee and for me."

In 18:10, Jesus emphatically teaches the doctrine of angel care over earth's inhabitants. He says: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven the angels do always behold the face of my father which is in heaven."

Spiritualists are great believers in seances—small and harmonious seances; Jesus believed in the same. He said, in 18:19, 20: "Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my father which is in heaven; for where two or three are gathered together in my name there am I in the midst of them."

In 20:18, he again foretells his own death, giving more particulars than he did before. Joan of Arc used very similar language in foretelling her betrayal and death.

- In 21:2, his clairvoyant powers tell him where to find a colt on which to ride. He sends for the colt telling his friends what to say to its owner, and foretells that the owner will send it to him. It will be discovered in 21:46, that the whole nation had discovered Jesus' mediumistic power.

Chapter 22:23-33, contain his noted debate with the Sadducees, where he proves that Abraham, Isaac and Jacob, are still living, for "God is not the God of the dead but of the living."

He foretells his betrayal and crucifixion the third

time in 26:2. Also in verse 12, he says his body is being prepared for its burial. In verse 21 it is revealed to him that it is one of his own disciples who is to betray him. In verse 31, he tells his disciples that they will every one forsake him. Peter denies it, but he tells him that even he will deny him three times before the cock crows the next morning. In verse 42, he foresaw the cup and prayed that if it were possible (consistent), it might pass from him. In verses 53, 54, he says he could secure the services of more than twelve legions of angels. In verse 68, his enemies undertook to test his mediumship, as the enemies sometimes undertake similar things to-day. They blindfolded him, and then slipped up to him and struck him with the palms of their hands and asked him to prophecy unto them who it was that hit him, but his clairvoyance was not equal to the task.

In 27:39, they tested him again. Even the priests this time asked him to prove his power by coming down from the cross. See also verses 41-43.

That the prevalent belief was that people could return and assist, when necessary, is proved by their misunderstanding of Jesus. They said, "Let us see whether Elias will come to save him." Verse 49.

Verse 50 says: "Jesus yielded up the ghost," that is, yielded up the spirit.

In chapter 28 is the history of that physical manifestation called the resurrection. In the first place the

stone was rolled from the door of the empty sepulchre. This was done in the dark, as usual. The angel's countenance shone as the lightning, his garments were as white as the snow. See verses 1 to 3. In verse 9 Jesus so thoroughly materialized that some of his disciples touched his feet. The manifestations connected with the appearance of Jesus, though they convince millions who never saw them, were not convincing to all who beheld them. Verse 17 says: "And when they saw him, they worshiped him; but some doubted."

Verse 20 says: "Lo, I am with you alway, even unto the end of the world." This idea comports more with the Spiritualistic doctrine of spirits on the other side remaining with mediums and being their guides than it does with the Christian idea that Jesus has gone off to heaven to plead with his father for poor sinners.

## CHAPTER XXIV.

## MARK.

A Go-Between—Why the Book was Written—How does Mark Know?—Things in the First Chapter—Sins Against the Holy Ghost—Jesus Rebukes the Wind—A Strong Medium—A Private Seance—Whence His Power?—Opposition too Strong for Jesus—His Walk on the Water—Heals the Deaf—Jesus' Remedies—Transfiguration—He Believed in Trance Speaking—His Numerous Appearances.

THE narrative called the Gospel according to St. Mark, is in every sense of the word a go-between that of Matthew and that of Luke. There are only twenty-four verses in it that cannot be found in very much the same language in one of these other synoptics. The world would perhaps be as well off and the Bible quite as good a book, if this had been relegated to the same stowaway, with numerous other gospels—not that there is nothing good in Mark, far from it, but because there is nothing in it but that had been as well said by the other two writers.

Nobody knows who wrote this book or why it was written, unless it was to assist in bridging the chasm between Matthew and Luke. These writers contradict each other squarely on the genealogy of Christ. Matthew traces Christ back to Abraham, and Luke to Adam, but the genealogies do not agree. Mark wisely leaves it out; nor does Mark say anything about the Immaculate Conception and

miraculous birth of Christ. The fact was, the genealogy was offensive to the Gentiles and the miraculous birth was offensive to the Jewish and Gnostic Christians. It is not probable that either of these synoptic Gospels had an existence until sometime in the second century.

As Mark never saw Jesus, and Jesus never heard of Mark, whoever Mark was, he wrote from hearsay, or from prior documents. Papius thought that Mark was Peter's interpreter and wrote from what he remembered hearing Peter preach. Others have said he wrote from hearing Paul preach. As Paul never saw Jesus during his lifetime, it may be inferred that even his knowledge of him was meagre.

We have gone so thoroughly through Matthew, that short work will be made of Mark.

In the first chapter he tells the stories about John's preaching in the wilderness, and describes his dress and food; tells of Jesus' baptism and the phenomena which occurred there; tells of his being driven into the wilderness and tempted; of angels ministering unto him; of the astonishment of the people at his doctrines; of his casting out devils; healing Simon's wife's mother and of getting up a great while before daylight and going to a desert to pray. It appears that Jesus loved to pray alone and in the dark.

In 2:4, 8, Jesus healed a man and told a man his sins were forgiven; this caused murmuring in the hearts of some that stood by, which Jesus spiritually perceived.

In chapter 3, he healed other sick persons, cast out unclean spirits, ordained the disciples and gave them power and sent them out. In verse 22, he is accused of doing his work by the power of the devil; to this he replies, and lectures them on their sin against the Holy Ghost, which sin was denying this spirit power. From this chapter we learn that Jesus thoroughly believed in mountainous regions for spiritual development; he also believed in developing mediums by ordination, or by the laying of his hands upon them. Verses 13 to 15 say: "And he goeth up into a mountain and calleth unto him whom he would, and they came unto him; and he ordained the twelve that they should be with him and that he might send them forth to preach."

In 4:39 is the history of the winds and waves obeying his rebuke. In that country sudden squalls came up, as they sometimes do here. It may have been that Jesus' clairvoyant powers told him just when to utter his "rebuke."

In 5:2, he drove out unclean spirits, even where the mediumship was so strong that they could not bind the medium with chains. I have seen many such mediums, and learned that though the spirits may not be unclean, they are not generally of a high order. The word "impure" is a better word, and better expresses the writer's idea, than the word unclean. Other devils were cast out, and other cases of healing occur in this chapter.

In verses 39 to 45, is the evidence that Jesus believed in private seances. There Jesus healed

the ruler's daughter, who was supposed to be dead. But Jesus said, in verse 39: "Why make ye this ado and weep? The damsel is not dead, but sleepeth." They were scoffers, and laughed him to scorn, *but Jesus put them all out.* The fact is, Jesus was determined to have a thoroughly harmonious circle, so he took with him only Peter, James and John, and the father and mother of the girl. Then he took her by the hand and spoke to her, and thus proved that he was clairvoyant when he said: "She is not dead, but sleepeth." In this case clairvoyance was worth more than the world's pseudo-science, which would soon have buried the girl.

This, and other manifestations set the people to inquiring, in chapter 6:3, 4, about the source of Jesus' wisdom and power. The people knew that the power and wisdom was not naturally in Jesus. There was some foreign power using him, yet the opposition was very strong.

That opposition affected Jesus much the same as it does mediums to-day is proved by verses 4 to 6. Here Jesus "could do no mighty works, save that he laid his hands on a few sick folk, and healed them," and he went around among the villages teaching. In this chapter he called the twelve disciples and sent them out to preach, to cast out demons and to heal the sick.

Jesus next went on the mountain as he was wont to do, to spend a part of the night in prayer; then he went to his disciples, walking on the water,



which, be it remembered, was in the fourth watch of the night. See verses 46 and 48. In fact, the most of the Biblical manifestations occurred in the night. In this same chapter also they brought the sick in touch of Jesus so he could heal them. See verse 56.

In 7:32, Jesus healed a man whom the world now supposes to have been stone deaf—probably born deaf—but he was not. The case reads as follows: “And they bring unto him one that was deaf, and had an impediment in his speech, and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit and touched his tongue.” This reads very much like modern spiritual healing. “He took him aside from the multitude.” The object was to get the patient where no magnetism except that from himself could affect him. For some reason Jesus adopted the popular custom of his time of using saliva as a remedy; this combined with magnetism, did the work. It will be found that he used it in Mark 8,23, and in John 9:6.

The next case of healing was that of the blind man, in 8:23 to 26. Here the remedies were saliva and magnetism. Also we find it took a second treatment to perfect a cure. This takes the whole case out of the realm of miracles, and makes it a perfectly legitimate case of spiritual healing. It seems, also, that Jesus did not want the man to report the case. A report would lead to discussion,

this would bring conflicting elements to bear on the man, and, perhaps, destroy the good work done.

In this chapter, also, is another instance of phenomena-hunters looking after a "sign from heaven." How many times curiosity-seekers have been disappointed in their sign-hunting! See verses 11 to 17.

In 9:9, is the history of the Transfiguration, and the conversation which ensued. In verses 24 to 30, is a case of obsession by a spirit which made a child deaf and dumb, and otherwise abused him. Jesus successfully rebuked the spirit, and compelled him to depart.

In 11:13, 14, Jesus curses the fig-tree because it did not yield figs out of season. While this phenomenon shows that Jesus was subject to about such caprices as many modern mediums, it shows that thoughts are things, and that they have much power for evil as well as for good, especially when put into words. They can kill as well as cure.

That Jesus believed in trance or inspirational speaking, especially in certain cases, is proved by chapter 13:11, where he says: "But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the holy ghost." Be it remembered that that holy ghost, which was to talk without premeditation on the part of the speaker, was the *pneumatika haggion* which I have elsewhere shown to signify spirit power.

Jesus had as much trouble with false Christs and false prophets, as Spiritualists have with false mediums. See verse 22.

After Jesus' death he appeared to his friends on numerous occasions. In 16:9, he appeared to Mary Magdalene.

Sometimes our spirit friends appear to us as little children; sometimes as feeble old people; again the same persons will appear in all the vigor of man and womanhood; so Jesus appeared in different forms; 16:12 says: "And after that he appeared in another form as they walked and went into the country. And they went and told it unto the residue, neither believed they them." This whole connection shows how skeptical they were. They not only would not believe the testimony of others, but some of them even doubted after they themselves had seen and talked with Jesus.

He afterwards appeared to all the eleven at one time, as they sat at meat. Verse 14.

That Spirit-Jesus believed that such spirit manifestations as healing the sick, etc., were to continue right along is proved by verses 17 and 18, which read as follows: "And these signs shall follow them that believe, in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

## CHAPTER XXV.

## LUKE.

Reasons for Thinking Luke Wrote—Writes from Hearsay Evidence—Divergence Between Matthew and Luke—Things not in Matthew—Promise to Zacharias—John Developed in the Mountains—Revelations to Simeon and Anna—His First Sermon—"Do It Here"—In the Mountains—Thinks John a Great Medium—Jesus' Associates—Influences Driven from a Powerful Medium—Opinions of Jesus' Mediumship—"Blessed are your Eyes"—Rich Man and Lazarus—"The Dead are Raised"—"They Test Jesus"—"Men in Shining Garments"—Jesus' Various Appearances—Case of Materialization.

NOBODY knows who wrote the Book of Luke, or when it was written. It is very doubtful whether it existed prior to the second century. This third Gospel has been supposed to have been written by Luke, because the Book of Acts purports to be written by the author of a "former treatise," and that former treatise must have been the Book of Luke. It is supposed Acts must have been written by a companion of Paul, because he gives so minutely Paul's journeyings, and, in some of Paul's epistles, Luke seems to be his companion. One thing we know; that is, the author of this book wrote from hearsay, or from older documents. He begins his narrative by saying: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most assuredly believed

among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." Luke 1:1, 2.

It will be seen that Luke was giving a "declaration," or *diegesis* of the things "believed among us," not of things known to him. Furthermore, he gives the things believed "as they were delivered" by those who "were eye-witnesses from the beginning," and "ministers of the word." Thus Luke, for his narrative, depends on the ministers—a class who could hardly be trusted for accuracy and truthfulness to-day. Luke says he has had a "perfect understanding"—not from what he has seen, but from what "they delivered unto us."

Luke contradicts Matthew in many points; besides he relates many things Matthew leaves out.

1. Matthew regards Bethlehem as the place of Joseph's residence, Luke does not: He thinks Nazareth was his home.

2. It is entirely beyond human ingenuity to harmonize the genealogy of Jesus given by these writers.

3. Matthew has Jesus' noted discourse on the destruction of Jerusalem, a strictly private talk between Jesus and his disciples at night. Luke

makes it a public discourse in the temple in the day time.

Again while Luke omits some things related by Matthew, he brings in many things that Matthew forgot or never knew.

1. Luke sends out seventy disciples to preach; Matthew only twelve.

2. Matthew knows nothing of the resurrection of the widow's son.

3. Matthew never heard of Jews weeping over Jerusalem. Luke related the matter in a very pathetic strain. Luke 19:41.

4. The parables of the prodigal son; the good Samaritan; Dives and Lazarus; the unjust judge; the unjust steward, etc., are omitted by Matthew.

5. The affectionate words of Jesus, "Daughters of Jerusalem, weep not for me but for yourselves;" the prayer of the dying thief, and Jesus' promise to him, are not told in Matthew. I must not follow these divergencies farther, they only show that the writings of the Gospels were, like other writings, fallible.

This book under review opens out with Zacharias, the priest in the temple, and the whole multitude without, praying; thus affording the very best opportunity for spirit manifestation. The manifestation came, the story says, "and there appeared unto him an angel of the Lord, standing on the right side of the altar of incense." Verse 11. This angel enters into conversation with Zacharias, in which he tells him that his wife Elizabeth shall have a

child that shall be filled with the holy ghost—that is, with spirit-power—from the time of his birth. In verse 17, he says: “And he shall go before him in the spirit and power of Elias (the spirit and power of Elias was the holy ghost) to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” In verses 18 and 19, the angel announces himself as Gabriel, called in Daniel, 9:21, “the man Gabriel.”

The Elias here announced as John’s control is none other than the Elijah of the Old Testament. As this is undisputed, I will not take the time and space here to present the proof.

Verse 22 announces that Zacharias was speechless because of the vision which he had seen. In verses 26 to 36, this same angel Gabriel appeared to Mary with the announcement that Jesus was to be born.

In verses 41–43, Elizabeth, who was a medium, was filled with the holy ghost, that is, spirit power, and prophesied. In verses 67 to 79, a spirit influence again fell upon Zacharias, and he made a very fine speech. Verse 80 shows that John went to the deserts and remained secluded until his development would justify his showing himself to Israel.

In 2:9, 10, the angels announce to the shepherds the birth of Jesus. In verses 25 to 30, Simeon, the medium, had a revelation from the holy ghost, that he should not depart this life until he had seen the Lord’s Christ—the Lord’s medium. This was literally fulfilled. In verses 29 to 34,

Simeon indulges in certain predictions concerning Jesus. In verses 36 to 40, the old medium, Anna, recognized the mediumship of Jesus. In verses 40 to 47, Jesus, at the age of twelve years, was filled with the spirit, and astonished the learned men of Israel with his questions and answers.

In 4:1, the spirit, that is, his influence, led him off into the wilderness to be tempted. In verse 14, the same spirit brought him back to Galilee, he having endured his temptation and thus fitted himself for work.

In verses 17 to 26, Jesus, after reading to the Jews from the Book of Isaiah, "The spirit of the Lord God is upon me, because he hath anointed me" (that is, *christened* me, christed me or made a medium of me), informed his hearers that in old times the manifestations were not nearly so common as they had supposed, nor should they be with him. His words on the subject are: "Ye will surely say to me this proverb—physician, heal thyself. Whatsoever we have heard done in Capernaum do also here in thy country." And he said: "Verily I say unto you, no prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land, but unto none of them was Elias sent save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisius,"



the prophet, and none of them was cleansed saving Naaman, the Syrian." Verses 23 to 27.

This text ought to forever stop the mouths of those who want manifestations—here, now, anywhere, with or without conditions. Such manifestations as the average sign-hunter is after never were and never can be universal.

In 5:20 to 24, Jesus heals one who was sick of palsy. This case of healing was so wonderful that it led the writer of this book to say: "And they were all amazed, and they glorified God, and were filled with fear, saying, we have seen strange things to-day."

In 6:12, he went to the mountain, 'as mediums always like to do when working for a particular development, and spent the whole night in prayer. In this chapter he also healed a few sick people and made a speech, in which he pronounced his blessings on the poor, the hungry and those who weep.

In 7:16, the people acknowledged Jesus to be just what he claimed—a medium. In verses 26-28, he tells them that there never was a greater prophet or medium than John the Baptist. Elsewhere he tells them that he was under the influence of Elijah. In verse 33, he talks to them about saying John had a devil.

In 37 to 39, Jesus associated with certain persons not supposed to be as "chaste as ice," and this caused certain ones to call his mediumship in question. They said: "If this man were a prophet

(medium), he would have known who and what manner of woman this was."

In 8:1-3, the lady out of whom he had cast seven devils came to him and administered to his necessities. In verses 27 to 38, he found a powerful medium controlled by a low order of spirits; he drove the spirits out; the spirits then chased a drove hogs into the sea, and the man who had been made insane by these spirits sat at Jesus' feet clothed and in his right mind.

In verses 52 to 56, Jesus, after putting the enemies of his work out of the house, raises the supposed-to-be-dead ruler's daughter.

In chapter 9, verses 7-9, and 18, 19, the people try to account for Jesus' peculiarities by saying he was influenced by John the Baptist, by Elias, by Jeremiah, or some of the old prophets; all of which shows that the people believed that such things could occur. In verses 28 to 35, is the history of the transfiguration. In verses 37-39, he casts an angry demon out of a young medium.

In 10:17, the disciples rejoiced that they had power over demons, and Jesus said: "Rejoice not that spirits are subject to you, but rather rejoice because your names are written in heaven."

Jesus knew that these things came by special revelation, and in verse 21 the record says:

"In that hour, Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and

prudent, and hast <sup>re</sup>vealed them unto babes; even so, Father; for so it seemed good in thy sight."

It is not through worldly wisdom but through special revelations that these things come. In verses 23, 24, Jesus continues in the same strain. He says:

"And he turned unto his disciples, and said privately, Blessed are the eyes which see the things that ye see. For I tell you that many prophets and kings have desired to see those things that ye see, and have not seen them; and to hear those things that ye hear, and they have not heard them."

In 11:11-13, he tells his friends that they can all be mediums and have good influences too, for "how much more shall your father give the holy spirit to them that ask him." In this chapter, he casts out other evil spirits; and, in verses 24-26, tells what evil spirits will try to do when cast out.

In chapter 13:11-13, Jesus cures a woman of an eighteen years' infirmity by simply laying his hands upon her.

The parable of the rich man and Lazarus, found in 16:19-31, deserves much more of a notice than I can give it here. Suffice it to say, it all belongs to this life and has no reference whatever to a future state. The parts quoted as against Spiritualism, are verses 27 to 31, and read as follows:

"Then he said, I pray thee therefore father, that thou wouldst send him to my father's house for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham

saith unto him, they have Moses and the prophets; let them hear them. And he said, nay father Abraham, but if one went unto them from the dead they will repent. And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

I will simply say Jesus is right. Mediumship, or one returning from the dead, has never yet been known to have any effect upon these rich robbers. They are denounced everywhere through the Bible; Jesus told them it would be easier for a camel to go through the eye of a needle than for one of them to enter the kingdom of Heaven. James told them of "the miseries that should come upon them," and all the prophets have testified in the same strain. Many of them belong to the church, but not one of them heed these voices from the past, neither will they heed the warnings given through mediums to-day. Jesus told them that "a man's life consisteth not in the abundance of things which he hath," Luke 12:15, but nothing will save them from the choking the abundance of riches inflicts upon them.

In 19:5, 10 is a proof of Jesus' clairvoyance, and his test to Zacheus. In 20:37-38, in Jesus' conversation with the Sadducees, he tells them that the dead are raised, and that all live unto God.

In 22:43, Jesus prayed, and the writer said: "And there appeared an angel unto him from Heaven, strengthening him." This not only shows the ministry of angels back there, but it also shows

that Jesus—be he God, medium or only an ordinary man—could be strengthened by an angel or spirit.

In verse 64, Jesus' enemies thought they would test his clairvoyance. The record says: "And when they had blindfolded him they struck him on the face, and asked him, saying: 'Prophecy who is it that smote thee.'" Jesus, who had told so many wonderful things, could not tell that. This satisfied his enemies that he was an impostor—just as thousands have been satisfied in this era that mediums are impostors.

When Jesus was crucified, it was said in 23:46, that he said: "Father, into thy hands I commend my spirit; and having said thus he gave up the ghost." A better reading would be, yielded up the spirit. This shows the writer to have believed the spirit to have been a separate entity, which the body gave up at death.

In 24:4, when the women went to the sepulchre, "two men stood by them in shining garments," and spoke to them. When the women returned and related the phenomenon, "their words were as idle tales, and they believed them not." Verse 11.

In verses 14 to 16, "Jesus himself drew near" to two of his former associates, "but their eyes were holden that they should not know him." In verse 23, the women told the story of the two men standing by them in the morning, but by this time the two men had become "a vision of angels."

Verses 28 to 30 read as follows: "And they drew nigh unto the village whither they went, and he

made as if they would have gone further, but they constrained him, saying, abide with us, for it is toward evening, and the day is far spent, and he went in to tarry with them. And it came to pass as he sat at meat with them, he took bread and blessed it, and brake and gave it to them, and their eyes were opened, and they knew them, and he vanished out of their sight." Here was a materialization, a breaking of bread and a dematerialization, or a vanishing out of sight.

Verse 34 says: "They said the Lord has risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread."

In verses 36 to 43, Jesus materialized and appeared in the midst of the twelve. He denied being a spirit—that is, being a phantom. The word rendered spirit in this instance is, in the best Greek version, *phantasma*, not *pneuma*, the word applied in over a hundred instances in the Greek Testament to the spiritual part of man. On this occasion he ate fish and honeycomb with them, and finally led them out as far as Bethany before he was parted from them. See verse 51.

## CHAPTER XXVI.

## JOHN.

John Not the Author—Imitation of Justin Martyr—Does Not Agree with Other Gospels—"First Miracle"—Jesus a Psychometrist—Nicodemus—Jesus at the Well—Healing at a Distance—Bethesda—Miracles Not Convincing to Those Who Enjoy Them—A Mind Reader—Not Miracles Enough—Jesus' Remedies—Turned Out of Church for Being Healed—A Spirit Voice—Rulers Did Not Believe—Jesus Preaches His Own Funeral Sermon—The "Comforter"—Promises to "Manifest"—Jesus Prophecies—His Mediumship Acknowledged—Knocked Down by Hypnotism—Jesus' Materialization—Comes in Through Closed Doors.

"THE Gospel according to St. John" was not written by John; its existence was not known until near the middle of the second century, after Jesus was supposed to have existed; and no one ever thought of charging John with this perpetration until it was done by Theophilus of Antioch about the year 180. If this book was written by a Jew at all, it was probably written by a Gnostic Jew, sometime this side of Justin Martyr, who wrote about the year 150. It contains all of Martyr's peculiar ideas; and if Martyr had known of the existence of such a book, he would have quoted from it. Instead of that the book seems to imitate him.

The most probable hypothesis is, that the book was written by a Greek, who was determined to fasten his theology upon the Jewish mind. It is

supposed by Christian scholars to have been written as a kind of *addendum* to the other gospels some thirty to fifty years after the others were written. It records many things not found in either of the other gospels, among them the story of Jesus and the woman of Samaria; the circumstance of the healing at the pool of Bethesda; the story of the woman taken in the very act of adultery; the resurrection of Lazarus, and many of Jesus' talks with the Jews.

In fact, while Mark has but twenty-four verses not found in either Matthew or Luke, two-thirds of the book of John is not in either of them. But with this I will not now meddle; my present duty is to bring out some of the main spiritual points in this book.

In chapter 1:32, 33, John tells of the test he got of Jesus' mediumship, In verses 48 to 51, Jesus demonstrates to Nathaniel his clairvoyant power, and promises more.

In 2:6 to 10, is the not very pretty manifestation of turning water to wine for people who had already "well drunk."

In verse 18, the Jews, who had been witnessing Jesus' mediumship, did not believe, and said to him, "What sign showest thou unto us?" Thus it seems always, that the more the people saw, the more they demanded and the less they believed.

In verses 24 and 25 the psychometric power of Jesus was described as follows: "But Jesus did not commit himself unto them, because he knew all



men, and needed not that any should testify of man, for he knew what was in man."

In 3:1 to 8, Nicodemus, a member of the Jewish senate, went to Jesus in behalf of the Jews, and acknowledged his mediumship. He said: "We know that thou art a teacher come from God, for no man can do those miracles that thou doest except God be with him." In speaking of Jesus' mediumship, John said: "God giveth not the spirit by measure unto him." Verse ~~23~~ 34

In chapter 4, is the conversation between Jesus and the naughty woman of Samaria. In this Jesus, after telling in a kind of blind way of his mediumship, asks her to call her husband. When she says she has none, he answers in verses 17, 18: "Thou hast well said I have no husband, for thou hast had five husbands, and he whom thou now hast is not thy husband." This caused the woman to say: "Sir, I perceive that thou art a prophet." Verse 19. Our modern idea of a prophet is a fortune-teller, or one who foretells future events. But though that may have been embraced in the idea, it was never the leading thought when the word was applied to Jesus. The word medium would always fit the case better than the word prophet. See Luke 7:16, 24:19; John 6:14, 7:40, 9:17. Jesus' talk to the woman convinced her so thoroughly that she went to her friends and said: "Come, see a man which told me all things that I ever did. Is not this the Christ?" There really is no better definition of the word

Christ than medium; the woman really said: *Is not this a medium?*

All the conversation between Jesus and this woman is not recorded, for in verse 39 she again says: "He told me all that ever I did."

In verse 42 the Samaritans said to the woman: "Now we believe, not because of thy saying, for we have heard him ourselves."

In verse 50, Jesus heals the son of a nobleman at a distance.

In 5:1 to 9, Jesus, at the pool of Bethesda, finds a "great multitude" of sick folks, and heals just one. If Jesus was a medium subject to all the conditions of modern mediums, I can see why only one was healed; but if he was an all-powerful and an all-good God, I cannot see why he did not, while he was in the miracle business, heal all this "great multitude." The position taken by Spiritualists is that his mediumistic power told him that there was one he could heal, and, having performed that one cure, he went away and left the whole multitude there sick.

In 6:17 to 20, is the history of Jesus walking on the water. John was very particular to say this was done in the dark.

In verses 28 to 30 of this chapter, is evidence that "distance lends enchantment to the view." Jesus naturally wanted that great multitude who had seen and tasted the evidence of his power to believe, but they were not half as willing to believe as are the people of to-day who receive the story

through the fourth or fifth trituration. All this proves that we see more through the eyes of other people, than we do through our own eyes. Those people who saw and tested that miracle said: "What sign showest thou that we may believe what dost thou work?" They then told the signs witnessed by their fathers—signs which they could believe, but in which these same fathers had no faith. See Heb. 3:17, 19; 4:6, 11.

Verse 64, of this chapter, shows that Jesus was a mind-reader. It says: "Jesus knew from the beginning who they were that believed not, and who should betray him."

In 7:15, the Jews marveled at Jesus' education, he never having learned his letters. People in this new dispensation have often marveled in like manner at the wisdom of some of the discourses given through some of our uncultivated mediums.

In 7:40-41, some of the Jews acknowledged Jesus' mediumship, others debated the question whether he was the Christ. Some are never satisfied with what they see and hear. The Jews of Jesus' day were eminently satisfied with what Moses had done fifteen hundred years before, but not with what occurred before their own eyes. All this proves that people are apt, as I have said, to see more through other people's eyes than with their own. See John 6:28-32. So in this chapter, verse 31, they say: "When Christ cometh, will he do more miracles than this man hath done?"

In verse 46, some acknowledged his power by

saying: "Never man spake like this man." Yet others were afraid to believe because the thing was not popular. They say: "Have any of the rulers or of the Pharisees believed on him?"

In 9:6-7, Jesus opened the blind man's eyes by spitting on the clay, and making a salve of clay and spittle, and anointing the man's eyes with it. This caused the man to say, in verse 17: "He is a prophet." That is, a medium.

A long discussion followed between these righteous church members and the young man who had his eyes opened by the medium Jesus, with clay and spittle, which culminated in the young man being turned out of the synagogue, or turned out of the church. See verses 22-34.

In 11:47-50, after he had raised Lazarus out of supposed death, the record says: "Then gathered the chief priests and Pharisees a council, and said: What do we, for this man doeth many miracles? If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them: Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year, he prophesied that Jesus should die for that nation."

The words, "and this spake he not of himself,"

shows that the writer acknowledged the influence accompanying Caiaphas.

Chapter 12:28 to 30, says: "Father glorify thy name. Then came there a voice from heaven, saying: I have both glorified it and will glorify it again. The people, therefore, that stood by and heard it, said that it thundered; others said an angel spake to him. Jesus answered, and said: This voice came not because of me, but for your sakes." Here a spirit voice speaks to Jesus, and even the Jews recognize it as the voice of an angel.

Prejudice was as strong in those days as it has ever been since. Verses 42 and 43 state the matter as follows: "Nevertheless, among the chief rulers, also, many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God."

In 13:21, Jesus is inspired to foretell that one of his supposed friends shall betray him. After a while he was able, by a physical manifestation through his own hand, to tell who it was. See verse 26.

In verses 33 to 38, Jesus foretells his own suffering and death. In verse 38, he uses language which afterward proved to be a test for Peter. See 18:27.

In 14:1 to 28, he delivers what might properly be called his own funeral discourse. He tells his friends that he goes to prepare a place for them, and that he will come again and receive them. Verse 3. He promises them that they shall have the power, and even greater power than he had.

Verse 13. This, by the way, does not look as though he esteemed himself as the one and only Christ; it looks more as though he regarded himself only as a medium.

In verses 16, 17, he promises them that he will send the comforter, even the spirit of truth, to them. In verse 18, he says: "I will not leave you comfortless; I will come to you." Many Spiritualists have made like promises to their weeping friends.

In verse 19, he says: "Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also." This is a plain promise to them of clairvoyance; besides that, he instructs them that the phenomenal evidence that he is alive is to be taken as evidence that they shall live also. That is the very kind of evidence that Spiritualists use.

In verse 21, he says: "I will manifest myself to him." Verse 26, says: "But the comforter, which is the holy ghost, whom the father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said to you." This comforter, the holy ghost, I have elsewhere shown to be spirit power. "He shall teach you all things." How many mediums there are in the world who never had any other teacher.

In verses 28 and 29, he says: "Ye have heard how I said unto you I go away and come again unto you. If ye loved me ye would rejoice, because I go to my father, for my father is greater than I. And now I have told you before it came to pass, that when it is come to pass ye

might believe." Stronger discourses on Spiritualism cannot be found in any of the mediumistic discourses of to-day than is found in this, Jesus' dying sermon.

In 15:26, the matter is again referred to as follows: "But when the comforter is come, whom I will send to you from the father, even the Spirit of Truth, which proceedeth from the father, he shall testify of me."

In 16:4, Jesus again indulges in prophecy, and asks them to remember what he told them, after it is fulfilled.

In verse 7, this "comforter" is again promised as follows: "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart I will send him to you."

In verse 13, he says: "Howbeit, when he, the spirit of truth, is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."

In verse 30, his companions acknowledge his mediumship in the following language: "Now we are sure that thou knowest all things, and needest not that any man should ask (teach) thee; by this we believe that thou comest forth from God."

In answer to all this, he tells them how suddenly their faith shall fail. He says: "The hour cometh, yea, has now come, that ye shall be scattered

every man to his own, and shall leave me alone." Verse 32.

In 18:6, Jesus seemed to have hypnotic power, which knocked his enemies down without touching them. Prof. S. B. Brittan did the same thing; so have many others.

The various appearances of Jesus after his resurrection out of the dead contain the most positive proofs of materialization. In 20:12, 13, Mary saw two angels, who spoke to her. In verses 13, 14, Jesus spoke to her, but she did not recognize him. In verse 16, she found out that it was Jesus. In 17, he says: "Touch me not, for I am not yet ascended to my father."

Verses 19 and 20 read as follows: "Then the same day, at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst, and saith unto them: Peace be unto you. And when he had so said, he showed them his hands and his side. Then were the disciples glad when they saw the Lord." Here it will be observed that Jesus stood in the midst of them as materialized bodies do. He did not break through the circle to get into their midst, but the first thing they knew he stood there.

Thomas was not much of a believer in materialization. The record in verses 24 to 27, says: "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples, therefore, said unto him: We have seen the



Lord. But he said unto them: Except I shall put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in their midst, and said: Peace be unto you. 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."

Here the doors were shut, and, no doubt, fastened, as in modern seances; no chance to smuggle a dummy into the room, and yet Jesus appeared as materialized forms do to-day. Thomas was like many others. Verse 29 says: "Jesus saith unto him: Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen and yet have believed." Thus it is proved that physical phenomena convinced Thomas. Why should not phenomena make converts to-day?

In 21:4 to 14, Jesus appeared on the seashore, cooked fish for his disciples, and again showed himself.

This finishes the story of Spiritualism of the four Gospels. In the books to follow, the evidence will be quite as strong, in many places stronger, but there will not be so much of a sameness. The next book to be examined has more Spiritualism in it than any other book I ever read.

## CHAPTER XXVII.

## ACTS OF THE APOSTLES.

The Title—Origin of the Book—Infallible Proofs—The Day of Pentecost—What was Done—Peter's Explanation—Baptism for Spiritual Development—Promise to all who are Called—Cripple Healed—The Modus Operandi—Ananias and Sapphira—Peter's Shadow—Prison Opened—The Same in Oswego—Stephen's Discourse—His Death—Philip's Work—Unclean Spirits Cast Out—Can Good Spirits Control?—Simon the Sorcerer—Philip Carried—Paul's Conversion—Wonderful Phenomena—Dorcas Raised—The Case of Cornelius—Peter Entranced—The Medium Agabus—Peter Let Out of Prison—It is His Angel—Paul and Elymus—Jesus Not Seen by All—Another Cripple Healed—"Spirit of Jesus"—Spirit Cast Out—Pythoness—Was Paul Jealous of the Girl?—Another Prison Opened—How it Occurred—Who were the Gods?—Holy Ghost at Ephesus—Magnetized Aprons—The Sons of Sceva—Paul Tells His Experience—Warning to Sailors—Destruction of the Ship Foretold—A Snakebite—Sick Healed—Conclusion.

THE Greek word rendered Acts is *Praxies*, and signifies Practice. I acknowledge I like the title *The Practice of the Apostles* better than I do the present title of the book. Really the title should be Acts, or "Practice of Apostles," or, "The Practice of Peter and Paul," for very little is said of any others: the first twelve chapters being devoted to Peter and his work, and the last sixteen to Paul. The fact is, the book was written in the first half of the second century to harmonize the *Petrine* and the *Pauline* Christians. Probably this book, as well

as that of Luke, was made up from prior documents, some of which may have been written by "Luke, the beloved physician."

The book, no matter when or by whom it was written, has more Spiritualism in it than any other book in the Bible. Indeed, a person can hardly bring out all the Spiritualism there is in it without reproducing the entire book.

This book purports to have been written by the author of the Book of Luke, and addressed to the same party. It begins with: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach, until the day in which he was taken up, after that he, through the holy ghost, had given commandments unto the apostles whom he had chosen."

It seems that he is through with telling what Jesus did and taught while in the mortal body: now he is to tell what he did in connection with some of his apostles after his exodus. He continues the introduction partly quoted above by saying: "To whom also he showed himself alive after his passion (suffering—Greek) by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God, and being assembled together, commanded them that they should not depart from Jerusalem, but wait for the promise of the father, which, saith he, ye have heard of me."

Here the evidence that Jesus was alive was that he showed himself alive after his passion, or suffer-

ing. These proofs are regarded as "infallible." Jesus was not only seen but he talked with them. Then he refers to the "comforter" promised in John 14:16 and elsewhere. In verses 9 to 11 a cloud received Jesus out of their sight, and two men—spirit men—spoke to the disciples and promised that he would return in like manner as they had seen him go away. This promise was many times fulfilled. The cloud that received Jesus was the same kind of a cloud that, in former days, rested on and in the tabernacle. See Numbers 11:25.

The manifestations in this book really begin with chapter 2:1 to 4. The account reads as follows: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the holy ghost and began to speak with other tongues as the spirit gave them utterance."

A brief explanation here might not be amiss.

1st. The thing that came with a sound as of a rushing, mighty wind, was the holy ghost—the *pneumata haggion*—spirit power.

2nd. It lit upon each of them in cloven tongues. In the Greek—divided languages.

3rd. Spirits spoke, or they spoke as the spirit gave them utterance.

4th. They had sat ten days in a seance before this spirit power came to them.

This power was as marvelous as anything in modern Spiritualism, and, of course, it was necessary, as it is now, for its opponents to explain it. These Galilean fishermen, understanding no language except the mongrel, provincial dialect of Galilee, were speaking seventeen different languages—were perhaps giving every one tests in their own vernacular. No wonder they were, as the writer says, confounded and amazed. See verses 6, 7 and 12. The only explanation they could give was the very absurd one that these men were filled with new wine. Verse 13.

This brings Peter to his feet, who quotes to them their prophet Joel, as follows: "But this is that which was spoken of by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and my hand-maidens will I pour out in those days of my spirit, and they shall prophesy." Verses 16 to 18.

Peter declares this to be a fulfillment of that prediction, and argues that Jesus was the controlling influence. He commences in verse 22 by saying: "Ye men of Israel, hear these words: Jesus of Nazareth, a man [not a god] 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." He carries this same argument on until, in verse 33, he says: "Therefore being by the right hand of God exalted, and having received of the father the promise of the holy ghost, he hath shed forth this, which ye now see and hear." He argues that Jesus did this, and that it is a proof of his *anastasis*, or his having risen out of death.

He concludes this discourse in verse 36 by saying: "Therefore let all the house of Israel know assuredly, that God hath made this same Jesus whom ye hath crucified both Lord and Christ." The meaning of that word Christ, when used as it is here, is about the same as the word medium.

In verse 37, the people were convinced by the manifestations and Peter's arguments and cried: "What shall we do?" Many think they asked: "What shall we do to be saved?" but they did not. It was: "What shall we do to obtain this power?" Peter's answer is to the point. He says: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy ghost. For the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Verses 38, 39. What they were after was the gift. The promise to which Peter referred was that found in Joel 2:28, of the pouring out of the spirit. It will be seen here that baptism was, as in other places, for spiritual development. The promise was, if they would be baptized for the

remission of sins they should receive the gift of the holy ghost.

Many think the promise of the holy ghost, or spirit power, was made exclusively to that people, and for that time. Not so. Verse 38 says: "For the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." I would like to ask our Christian friends, who do not possess the power manifested on that occasion, are you called? is the promise fulfilled in you? You cannot get so "far off" that the promise of this holy ghost, enabling you to do something of the same kind of work which was done on the day of Pentecost, does not reach you.

Verse 43 says: "And fear came upon every soul; and many wonders and signs were done by the apostles."

Chapter 3 opens with Peter healing the lame man. See verses 2 to 8. Verses 4 to 8 read as follows: "And Peter, fastening his eyes upon him with John, said: "Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said: Silver and gold have I none; but such as I have give I thee; in the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand and lifted him up; and immediately his feet and ankle bones received strength. And he, leaping, stood and walked, and entered with them into the temple, walking and leaping, and praising God."

Here Peter fastens his eyes upon him; and thus

a hypnotic power was imparted from Peter's eyes. Then Peter did his work in the name and by the power or influence of Jesus Christ, as mediums heal in the name of their spirit guides. Strength was imparted from Peter's hand: he received strength when he took him by the hand. When Peter saw the excitement of the people over the matter, he exclaimed that it was not of his power that this was done, but he, as a medium, did it by the power he received from Jesus Christ. See verses 12 to 16.

They afterward brought Peter to the rulers to make an explanation of this cure; which, under spirit influence, or under the influence of the holy ghost, he gives as follows: "Ye rulers of the people and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." See 4:8 to 10. Knowing Peter to be utterly uneducated, of course the people marveled and feared his power, and commanded them to desist from teaching the people. See verses 13 to 18. The answer of the apostles was: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard." Verses 19, 20.

Verses 24 to 30 contain the prayer made in consequence of the opposition they had to encounter.



As a result great physical phenomena occurred. Verse 31 says: "And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy ghost, and they spake the word with boldness."

Chapter 5:1 to 10, gives an account of the death of Ananias and Sapphira. These two persons, if there is any truth in the story, were either killed by spirit power or by Peter's hypnotic power; or they were thrown into a trance and buried alive. The hurry among that people, in those days, to bury the dead, caused them, no doubt, to bury people sometimes who were not dead. A post-mortem on their bodies would at least have killed them before they buried them, as it did Irving Bishop, the mind reader.

Verse 12 informs us that many signs and wonders were wrought among the people by the hands of the apostles. Here was also a wonderful development of healing power. Verses 15 and 16 speak of it as follows: "They brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed everyone."

Probably no one believes there was any virtue in the shadow of Peter, but there are magnetic mediums who carry an atmosphere of healing which

circulates within about the distance from their bodies that their shadows would reach. Peter carried in his body the contagion of health.

The next phenomenon is related as follows: "And laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said: Go, stand and speak in the temple to the people all the words of this life." Verses 18 to 20.

This was a powerful physical manifestation, but does the reader observe that it was in the night? If spirits could take the apostles out of prison in the night, as is here recorded, why could they not take Luke P. Rand out of jail, at Oswego, N. Y., as it is recorded they did in 1855? In both instances the officers made about the same report. It is as follows, "The prison truly found we shut with all safety, and the keepers standing without before the doors; but when we had opened, we found no man within." Verses 22, 23.

Chapter 6, in speaking of Stephen's mediumship, says: "He was full of faith and of the holy ghost," that is, spirit power. See 6:5. Again, verse 8, says: "And Stephen, full of faith and power, did great wonders and miracles among the people."

In verse 10: "They were not able to resist the wisdom and the spirit with which he spake."

Stephen was sometimes transfigured. Verse 15 says: "And all that sat in the council looking

steadfastly at him, saw his face as it had been the face of an angel."

In chapter 7, Stephen preaches the wonderful discourse for which they put him to death. In verse 2, he says "the God of glory appeared unto our father Abraham;" thus proving that Abraham was a medium. This "God of glory" I have before proved to be the spirit of a dead man. Verses 30 to 34 throw more light on the subject. They read thus: "And when forty years were expired, there appeared to him in the wilderness of Mount Sinai an angel of the Lord in a flame of fire in a bush. When Moses saw it he wondered at the sight, and as he drew near to behold it, the voice of the Lord came to him saying, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Then Moses trembled and durst not behold. Then said the Lord unto him, put off thy shoes from thy feet, for the place whereon thou standest is holy ground. I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them, and now come and I will send thee "into Egypt."

Here Moses' forty years' solitude in the wilderness had developed him as a medium. He saw the angel, that is, "the God of Glory." See verse 2. This angel was seen in a bush in a flame of fire or a spirit light. Next, a voice spoke to him telling him what to do. This "God of thy fathers," who spoke to Moses was an angel. See verse 38. *cat* 7

Stephen concludes his discourse by telling them that they had received the law—that is, the Ten Commandments—by the disposition of angels, and had not kept it. This is true, the Ten Commandments were spoken by an audible voice and in the dark.

Verse 44 says: “Our fathers had the tabernacle in wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.” The meaning of which is, Moses was a clairvoyant medium, and Yah-weh took him up into the mountain and gave him a clairvoyant view of the tabernacle he was to make. Probably Moses was shown the actual building in the spirit world.

The last testimony concerning Stephen is: “But he being full of the holy ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said Behold I see the heavens opened, and the son of man standing on the right hand of God. Verses 55, 56.

As Spiritualists invite spirits to be present when they pass away, so the record says: “And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.” Verse 59. The word God in this text is not in the Greek text, but is supplied by the translators to destroy the meaning of the text. The fact is, it was Jesus that Stephen was calling upon, as is evidenced by the words: “Lord Jesus, receive my spirit.”

In 8:5 to 7, the record says: “Then Philip went

down to the city of Samaria and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many that were possessed with them, and many taken with palsies, and that were lame, were healed." If there were no spirits, or no mediums, or if spirits never get possession of mediums, how, in the name of common sense, could they be cast out?

Again, if unclean, or wicked spirits have the power to obsess mediums in that way, why may not clean spirits do the same thing? has a just God turned legions of ex-carnated devils loose upon his helpless children and not allowed one of the good to look over the battlements of heaven, or to inquire of their earth-friends how fare your souls? Have the wicked so much more power than the good? When good influences enabled Philip to cast these unclean spirits out, they proved their superior power; then why might they not influence these same mediums, out of which they had driven these wicked denizens of other spheres?

In verses 15 to 20 is the history of Simon the sorcerer. He saw that mediums were developed by the laying on of the apostles' hands, and offered money that he might be developed, and be able to develop others, in the same way. He thought, as many do, that anybody could be developed; but Peter was more honest than many mediums are to-day, who take money from anybody and for any

purpose. Some try to make anyone believe that he or she will make a good medium; all they have to do is to pay them for development. Peter simply said: "Thy money perish with thee; because thou hast thought that the gift of God may be purchased with money." Paul's answer on a similar occasion was much more severe than Peter's, as will be shown in its proper place.

In verse 26, an angel came to Philip and sent him out to preach. On his way he saw a gentleman riding in a carriage, and a spirit spoke to him and told him to "go now, and join thyself to the chariot." Philip got into conversation with the man, which resulted in the man's baptism. It is recorded in verses 39, 40, as follows: "And when they were come up out of the water, the spirit of the Lord caught away Philip, that the eunuch saw him no more. But Philip was found at Azotus." This was rather a wonderful manifestation. If Philip was caught away from Gaza, or from between Jerusalem and Gaza, to Azotus, he could not have been carried less than thirty miles, as the reader can satisfy himself by examining a map of that country.

In 9:3 to 17, is the history of the conversion of Saul of Tarsus, afterward the apostle Paul. The record is too lengthy to reproduce here. Suffice it to say:

1st. As they journeyed a light shone from heaven—a spirit light which all could and did see.

2d. A voice, a spirit voice, spoke to Saul; and all heard the voice. See verse 7.

3d. Saul, afterward Paul, saw Jesus, but none of his companions saw him. See verses 7, 17 and 27. This proves that Jesus was not there in his physical body; had he been there in just such a body as Paul and his companions had, all could have seen him. This wonderful manifestation made a convert of Saul to the belief in immortality, and fitted him to preach immortality to the people.

4th. Saul was, as a result of this manifestation, stricken with blindness—hypnotic blindness. Verse 8.

5th. A medium in Damascus had a vision, informing him of Saul and his condition, and Saul at the same time had a vision of Ananias coming to him. Verses 10 to 12.

6th. Ananias, by putting his hands on Saul, caused him to receive the holy ghost, or this spiritual mediumship.

7th. Barnabas, in relating the matter, shows that Paul was a clairvoyant, and that he was converted by phenomena. In verse 27 he says: "But Barnabas took him and brought him to the apostles, and declared to them how he had seen the Lord in the way, and that he had spoken to him; and how he had preached boldly at Damascus in the name (that is, under the influence) of Jesus.

In verses 33, 34, Peter heals a man who had been sick eight years. The most marvelous manifestation is found in verses 36 to 40. It is the supposed

raising of Tabitha, or Dorcas, from death. They supposed she was dead; perhaps Peter's clairvoyance told him that she was not. Verse 40 says: "But Peter put them all forth, and kneeled down and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes; and when she saw Peter she sat up."

Does the reader notice that here Peter *put them all out of the house before he attempted this great manifestation?* Such critical cases of healing require very subtle conditions; the best way to get them is to be entirely alone with the patient.

All of the tenth chapter of Acts should be quoted, but I will only give a synopsis of its contents:

1st. When Cornelius was at prayer an angel came to him and told him to send men to Joppa, to the house of one Simon, a tanner, for Peter, who would come and tell him what he ought to do. Verses 3 to 7.

2d. Peter goes up on the housetop to pray; there he fell into a trance, as thousands of other mediums have done since. A spirit came to him, who claims to be the same angel who appeared in the vision to Cornelius. Verses 10 to 20.

3d. The men go to the house of Simon; the spirit informs Peter that they are there, and Peter knows them by inspiration. Verse 21.

4th. When Cornelius tells the story he says "a man," not an angel or spirit, appeared to him. This is rather a strong proof that angels or spirits are men.



5th. In Peter's sermon he relates the phenomena of Jesus' manifestations after his death, as proof of a future life.

6th. The holy ghost, or spirit power, fell on them, enabling them to speak in other languages, as had been done on the day of pentecost. See verses 44 to 48.

7th. In Peter's conduct in this matter he was led not only by his vision, but by a spirit voice. See verses 7, 13, 15.

In chapter 11, Peter was brought to trial before a committee of his brethren for introducing these phenomena among the gentiles. In defense he says he was moved by a trance, voice and a spirit, to do as he did. See verses 5, 7, 9 and 12. He also took the position that the man whom Cornelius said he saw was an angel. Compare 10:30 with 11:13. Then he relates the manifestations that occurred, much as a Spiritualist would describe the occurrences at a circle.

In verses 27, 28, a medium by the name of Agabus was inspired, and prophesied as follows: "And in those days came prophets [mediums] from Jerusalem unto Antioch, and there stood up one of them named Agabus, and signified by the spirit that there should be a great dearth throughout all the world: which came to pass in the days of Claudius Cæsar."

In chapter 12: Peter was put in prison; verses 5 to 11 read as follows: "Peter therefore was kept in prison: but prayer was made without ceasing of

the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold the angel of the Lord came upon him, and a light shone in prison; and he smote Peter on the side [a touch] and raised him up, saying, arise up quickly. And his chains fell off from his hands. And the angel said unto him, gird thyself, and bind on thy sandals. And so he did. And he saith unto him, cast thy garments about thee, and follow me. And he went out, and followed him; and he wist not that it was true which was done by the angel: but thought he saw a vision. When they were past the first and second wards they came into the iron gate that leadeth into the city; which opened to them of his own accord; and they went out and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself he said: "Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

Permit me, before quoting more, to offer a few brief comments on this. Was there ever anything more like modern Spiritualism than this? I will enumerate a few of the points:

1. Peter was in prison, chained with two chains and guarded by soldiers.
2. These manifestations occurred in the night, with no light only what the angel brought.

3. The angel came in with a light—spirit light—shining about him.

4. Peter's chains fell off as quick as the ropes or chains ever fell off the Davenport's, or any other mediums.

5. The prison doors were opened and Peter was let out. In exactly the same manner was Dr. Luke P. Rand let out of the Oswego, N. Y., jail in 1855.

6. Peter must have been entranced when this was done, as modern mediums generally are when such wonderful phenomena occur. The writer says, in verse 11: "And when Peter was come to himself he said: Now I know of a surety that the Lord hath sent his angel and hath delivered me out of the hand of Herod, and from all the expectation of the Jews." The expression, "was come to himself," is a very common one among Spiritualists.

Verses 12 to 18, tell of Peter's going to Mary's house and knocking at the gate for admittance. When Rhoda, Mary's daughter, went to the door she saw Peter, and said so; but they said: "The damsel is mad," and, as an explanation of the raps at the door, they said: "It is his angel." Did they believe that his spirit or his angel had left the form, and was there rapping? or did they believe it was his guardian angel? No matter, in any case they believed in spirit raps.

In 13:2, 3, Paul and Barnabas were ordained, or developed by the laying on of the apostles' hands. In verse 8 Paul begins his work as a medium. Verses 8 to 12 read as follows: "But Elymas, the

sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul (who is also called Paul), filled with the holy ghost, set his eyes on him, and said: O, full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness, and he went about seeking some one to lead him by the hand."

Here Paul was filled with a spirit power or the holy spirit, and set his eyes on him. The result was a psychologic or hypnotic blindness. Whether it was done by Paul's power or by the power of his guides, I cannot say. I am only sure of one thing, and that is, Paul was the stronger sorcerer, or medium, of the two.

Verses 30, 31 contains proof that Jesus was only seen by clairvoyants after his resurrection out of the dead, as spirits are seen to-day. They say: "But God raised him from the dead; and he was seen many days of them which came up with him from Galilee to Jerusalem, and who are his witnesses unto the people."

It has before been proven that in the 4th chapter of this book Paul was the only one who saw Jesus. In this text, was seen of certain ones who were his witnesses unto the people. Does any one believe

that if the people could have seen Jesus for themselves there would have been witnesses needed?

In 14:8 to 11, the writer says: "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked. The same heard Paul speak, who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice: Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done they lifted up their voices, saying in the speech of Lyconia: The gods are come down to us in the likeness of men."

Paul was a clairvoyant, and saw what could be done when "steadfastly beholding him," before he cried with a loud voice: "Stand upon thy feet."

This excited the people; they here saw the manifestation of a power they did not know existed. They believed it was "the gods," and so it was. Let it be remembered that these people believed the gods to be nothing more or less than the spirits of men and women whom the world calls dead.

It has before been proved that in the New Testament the word prophet does not necessarily mean one who foretells future events, but that it means medium. Verse 32 of chapter 15 is clear when interpreted in that light. It reads as follows: "And Judas and Silas being prophets also themselves, exhorted the brethren with many words, and confirmed them."

In 16:7, is one of the most positive proofs of

Spiritualism that can be found in the Bible. Our translation has literally robbed the text of its meaning. It reads as follows :

“Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the holy ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bythnia ; but the spirit suffered them not.” Where it says “the spirit suffered them not,” the reading of the Greek is, *to pneuma Jesou*. That is, the spirit of Jesus,” and the “Emphatic Diaglott,” and the “Revised Version,” were both honest enough to render it, “the Spirit of Jesus did not permit them.” The fact is the Spirit of Jesus was their guiding Spirit.

In verses 9, 10, a vision appeared to Paul, as visions appear to mediums to-day ; and a man—a spirit man appeared to him—a man from Macedonia—came to Paul and said: “Come over into Macedonia and help us.”

In verses 16 to 19 is an astounding manifestation—it will bear quoting: “And it came to pass as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying; the same followed Paul and us, and cried, saying, these men are the servants of the most high God, which show unto us the way of salvation, and this did she many days. But Paul being grieved, turned and said to the spirit: “I command thee in the name of Jesus

Christ to come out of her. And he came out the same hour."

In this instance Paul was evidently the stronger medium, and was jealous of the girl, who, under the influence of this spirit of divination, preached exactly the same doctrine as Paul was preaching. Paul, it is well known, did not believe in woman's preaching, anyway. See 1 Tim., 2:12; 1 Cor., 11:3-15. How many good mediums have been stopped in their work by just such men as Paul.

Paul cast the spirit of divination out of this girl. Just why the word "divination" was put there I confess I do not know. The Greek word is *Pyth-  
oness* and the translators were honest enough to put the word *python* in the margin, as they should have done in the text. Now if it was the spirit of pythoness that was driven from the medium, a little light can be found on the subject in the mythologies. It was among them that the word originated. Python was a great snake supposed to have been killed by Apollo; but it is hardly reasonable to believe that the spirit of a snake came back and preached Christ through this girl! We will be compelled to look deeper into the mythologies for a solution of this question. It is said that after Apollo killed Python, the name was given to an old woman, dressed in girl's clothes, who went about telling fortunes. At a later period the name was given to any one who could tell fortunes by a power derived from the spirits of the dead.

This spirit of python either refers to this spirit of

this old lady or it refers to any one who exercises this spirit power. At best, this can be no more than one medium casting the spirit of a so-called dead woman out of another, a jealousy existed among spirits and mediums in that day as it does among some spirits and mediums to-day. As "The Lord, thy God," would not give his glory to another, so Paul did not seem willing that one woman possessed of the spirit of another woman should assist him in preaching Christ. Be it remembered, Paul was an old bachelor, and was not willing that women should have much to do in public.

The next manifestation found in this book is in verses 25, 26 of this chapter. It reads as follows:

"And at midnight Paul and Silas prayed and sang praises unto God, and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. Let it be noticed:

1. The manifestation occurred at midnight, the best hour of all the twenty-four for such manifestations.

2. It came while they were singing praises. Singing, especially in the dark, brings about a unison in the elements used for such manifestations, as well as unison in breathing, in thought, and in all the spiritual vibrations; also a rhythmic action of the atmosphere, and gives the very best conditions for physical manifestations.

3. "The foundations of the prison were shaken."



Is not this manifestation the same in kind as that which shakes tables, lifts pianos and moves other ponderous substances?

4. "The doors were opened and every man's bands were loosed." These doors were opened and bands loosed by the same power which is now used to accomplish the same thing. Probably the "bands" were what would now be called handcuffs. I have been in seances where solid iron rings, so small that the hand could not be forced through them, have been put on and taken off the medium's hands and arms by spirit power; and I have heard of their being put on their neck.

True, in the cases of modern mediums as in the one under consideration, it was done in the dark. See verse 29. I am often asked why so many of the modern manifestations occur in the dark. All the answer that need be given here is that it is perhaps for the same reason that this manifestation and the one found in the 12th of Acts occurred in the dark.

In 17:18-20, the writer of this book refers to the doctrines of the Grecian philosophers as follows: "Then certain philosophers of the Epicureans and of the Stoics encountered him and said, What will this babblers say? other some, he seemeth to be a setter forth of strange gods; because he preached unto them Jesus and the resurrection and they took him and brought him unto Areopagus, saying, may we know whereof this new doctrine, whereof thou speakest is? for thou bringest certain strange things

to our ears; we would know therefore what these things mean."

Please do not understand by this that Paul preached Jesus as a god, for he did not; he only preached Jesus and the Resurrection. This doctrine was well known among the Grecians. All of them who believed in a future life at all believed in what they called the *apotheosis*—that is, that some people at death, or soon after, are elevated to a position among the gods. When Paul preached the *anastasis*—that is, that Jesus had risen out of death—they understood him to advocate their own doctrine of *apotheosized* men; and that Jesus was one who had been thus honored. Almost any work on Grecian mythology will show the Grecian gods to have been at one time men on earth. Took says:

"After Ninus had conquered many nations far and near, and built a city, called after his name—Nineveh—in a public assembly of the Babylonians he extolled his father—Bellus—the founder of the empire and city of Babylon, beyond all measure, representing him not only worthy of perpetual honor among all his posterity, but also of an immortality among the gods above. He then exhibited a statue of him, curiously and neatly made, to which he commanded them to pay the same reverence that they would have given to Bellus while alive. He also appointed it to be a common sanctuary to the miserable, and ordained, that if any offender should fly to this statue it should not be lawful to force him away to punishment. This privilege easily procured

so great a veneration to the dead prince that he was - thought more than a man, and therefore was created a god, and called Jupiter, or, as others write, Saturn of Babylon, where most magnificent temples were erected to him by his son."—*Panthcon*, p. 18. On pages 21, 22, this same author says: "And lastly, to this class also we must refer those gods and goddesses by whose help and means, as Cicero says, men advanced to heaven, and obtained a place among the gods; of which sort are the principal virtues, as we shall show in the proper place."

Some mythologists hold that Apollo was supposed to have had an earthly existence, and that it was in earth-life that he invented music, poetry and rhetoric; and that for those and other inventions he was exalted to a high position among the gods. That these gods, or demons, were spirits of the dead is established beyond dispute.

I am not sure but I have before quoted Dr. Campbell, who says: "All pagan antiquity affirms that from the days of Titan and Saturn, the poetic progeny of Cœlus and Terra, down to Æsculapius, Portius and Minos, all their gods were the departed spirits of human beings, and were so regarded by the most erudite of the pagans themselves."

Josephus, who certainly understood the theology of the Jews and Romans, informed his readers that demons were spirits of the dead, both good and bad. In his "Wars," Book 7, chapter 6, paragraph 3; he says:

"Yet after all his pains in getting [a certain root]

it is only valuable on account of one virtue it hath, that if it be only brought to the sick person, it quickly drives away those called demons, *which are none others than the spirits of the wicked that enter into men that are alive*, and kill them, unless they can obtain some help against them."

But Josephus and the Jews did not consider the demons all bad. He says in his "Wars of the Jews," book 6, chapter 3, paragraph 5:

"For what man of virtue is there who does not know that those souls which are severed from the fleshly bodies in battles by the sword are received by the ether, that purest of elements, and joined to that company which are placed among the stars; and *that they become good demons and propitious heroes*, and show themselves as such to their posterity afterwards."

Maximus Tyrius says:

"What the multitude calls death is but the beginning of immortality, and the birth into a future life. The soul, having put off this earthly body becomes a demon [*daimonion*], a word which, though employed only in an evil sense in the holy Scriptures, signifies among the Greeks an intermediate being between men and gods and may be either good or evil." Dissert, 27.

Thus it seems that the Greeks, from whom the Jews learned the word, used it to signify departed human spirits.

The following dissertation on demons I find prepared to my hand. Having examined the principal

authorities, I will vouch for its truth in every particular.

“*Demon* in the Greek is *diamon*, to *know*, a *god*, used like *Theos* and *Thea* of individual *gods*. It is defined and used by scholars, lexicographers and classical writers, thus:

Jones—*Demon*, ‘the spirit of a dead man.’

Cudworth—*Demon*, ‘a spirit, either angel or fiend.’

Grote, the celebrated Grecian historian, declares that ‘demons and gods were considered the same in Greece.’

Lucianus, a Greek writer, born at Samosata, in Syria, used *demon* in the sense of ‘departed souls.’

Archbishop Whately says: ‘The heathen authors allude to possession by a demon (or by a god, for they employ the two words with little or no distinction) as a thing of no uncommon occurrence.’

Alexander Campbell says:

‘The demons of Paganism, Judaism and Christianity were spirits of dead men.’

Euripides, (Hipp. 5, 141) makes the chorus address Phedra:

‘O young girl, a *God* (demon) possesses thee; it is either Pan, or Hecate, or the venerable Corymbantes or Cybelle that agitates thee.’

Dr. Lardner writes:

‘The notion of demons, or the souls of the dead, having power over living men, was *universally* prevalent among the heathen of those times, and believed by many Christians.’

Philo Judæus writes, (we quote from Yonge's Translation) referring to the departed and immortalized:

'Which those among the Greeks that studied philosophy call *heroes and demons*, and which Moses, giving them a more felicitous appellation, calls *angels*, acting, as they do, the part of ambassadors, and messengers. Therefore if you look upon *souls*, and *demons*, and *angels*, as things differing, indeed, in name, but as meaning in reality one and the same thing, you will thus get rid of the heaviest of all difficulties, superstition. For the people speak of good demons and bad demons; so do they speak of good and bad souls. \* \* \* Hence, the Psalmist David speaks of the 'operation of evil angels.'

Plato, speaking of a certain class of demons, 'They are demons because prudent and learned. \* \* \* Hence, poets say when a good man shall have reached his end, he receives a mighty destiny and honor, and becomes a demon according to the appellation of prudence.'

Hesiod, in his 'Works and Days,' has these lines :

'But when concealed had destiny this race,  
Demons there were, called *holy* upon earth,  
Good, Ill averters, and of Man the guard;  
\* \* \* \* \*  
Holy *demons* by great Jove designed.'

Worcester, in his synonyms, says: 'Demon is sometimes used in a *good* sense; as 'The demon of Socrates, or the demon of Tasso—and then, to

illustrate, quotes from that fine author, Addison: 'My good *demon*, who sat at my right hand during the course of this whole vision,' etc.

That learned *savant* Cardan, honored with the friendship of Gregory XIII., says: 'No man was ever great in any art or action, that did not have a demon to aid him.'"

In 18:9, 10, is the history of one of Paul's night visions, which reads as follows:

"Then spake the Lord to Paul in the night by a vision, be not afraid, but speak and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city." Just such visions as that are matters of almost daily occurrence among Spiritualists.

In chapter 19, Paul went to Ephesus and found certain disciples who had become such under the preaching of Apolos, a very learned Egyptian, but one who had never heard of the new developments which occurred at Pentecost and a few other places. Paul asked these friends if they had received the holy ghost, that is, the spirit power, since they believed. Their answer was that they had not so much as heard of the holy ghost. After Paul instructed them a little, he laid his hands upon them, and they were developed and manifestations followed. Verse 6 says: "And when Paul had laid his hands on them, the holy ghost came on them, and they spake with tongues and prophesied."

Paul next went to Asia, where he stayed two years and preached and held seances. Verses 11,

12 say: "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 evil spirits went out of them."

Paper was a scarce article in those days, so Paul used handkerchiefs and aprons. Mediums now send magnetized papers, which have precisely the same effect. The late lamented Dr. Dobson used to send magnetized paper with almost every prescription he sent. I saw Dr. Wilbur, of Chicago, cure a terrible case of dropsy; he used no other remedy than magnetized paper.

Verses 13-17 read as follows:

"And certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, we adjure you by Jesus whom Paul preacheth. And there were seven sons of Sceva, a Jew, and a chief of the priests, who did so. And the evil spirit answered and said, Jesus I know and Paul I know, but who are ye? And the man in whom the evil spirit was leaped on them and overcame them, and prevailed against them, so that they fled out of that house wounded and naked, and this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified."

These vagabond (traveling) Jewish exorcists undoubtedly thought the name of Jesus was a *talisman* word, and undertook to use it, but without the



power of the ascended Jesus behind it, it had no virtue. The spirit, or spirits, recognized these seven men, and turned upon them with fearful results. This manifestation was, of course noised abroad, so that it "was known to all the Jews and all the Greeks."

The next manifestation is found in 20:9, 10. It reads as follows: "And there sat in a window a certain young man named Eutichus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and was taken up dead. And Paul went down and fell on him, and embracing him said trouble not yourselves for his life is in him."

In verses 22, 23 of this chapter Paul says:

"And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the holy ghost witnesseth in every city, saying that bonds and afflictions abide me." I wish this word holy ghost was put in plain English wherever it occurs; the Bible would be easier understood. When the Bible is correctly translated the word ghost will not be in it. It was spirit influence that told Paul that bonds and afflictions abided him.

In 21:4, Paul and his company found certain disciples at Tyre and stopped with them a few days; these mediums being moved by the spirit, urged Paul not to go to Jerusalem, but Paul was not always obedient to the spirit. He went, and lost his liberty. In verses 9-11, Paul tarried with

Philip, the medium who was carried to Azotus by spirit power. This evangelist had four daughters who were also mediums. The writer says they "did prophecy." Thus it is seen that prophets did not cease at the opening of the Christian dispensation, as many suppose. Another prophet, who happened to be sojourning at that school of mediums, prophesied of the fate which awaited Paul. The record says:

"And as we tarried there many days, there came down from Judea a certain prophet named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, thus saith the holy ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." This prediction proved true in ever particular.

In chapter 22 Paul relates the wonderful phenomena that converted him. The story is too long to insert here; especially as it has been told and commented on as found in Acts 9. Suffice it to say, in verse 10 he tells of the light, the voices and the conversation with Jesus—a conversation and a light which those who were with him could not enjoy. After this Paul went to Damascus, and Ananias, a devout man and a medium, went to him, and after removing his hypnotic blindness, said to Paul: "The God of our fathers hath chosen thee, that thou shouldst know his will, and see that just one, and shouldst hear the voice of his mouth. For

thou shalt be a witness unto all men of what thou hast seen and heard."

In verses 17, 18, Paul says: "And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw him saying unto me, make haste and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me." Here, Paul was again entranced as thousands are to-day, and Spirit Jesus again spoke to him, as spirits speak to mediums to-day, giving him a true prophecy. In verses 19-20 Paul answered Jesus: "Lord, they know that I imprisoned and beat in every synagogue them that believed on thee; and when the blood of thy martyr, Stephen, was shed, I was also standing by, and consenting unto his death, and kept the raiment of them that slew him." Thus a real conversation occurs between Jesus, a departed Spirit, and Paul his medium.

In 26:13-15 Paul again talks about the phenomena which occurred at the time of his conversion. In verse 16 he says Jesus said: "But arise and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." Could anything be more spiritualistic than this?

In chapter 27 Paul relates his perceptions; and in verse 10 he says to his traveling companions: "Sirs, I perceive that this voyage will be with hurt

and much damage, not only of the lading of the ship, but also of our lives." Paul's warning was not heeded; the reckless master of the ship thought he knew more about the matter than all the mediums on earth, or than all the angels in heaven, so he sailed out and lost all, as Paul had foretold. After this disaster the writer says:

"But after long abstinence Paul stood forth in the midst of them, and said: Sirs, ye should have hearkened unto me, and not have loosed from Crete and to have gained this harm and loss. And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but the ship. For there stood by me this night, the angel of God, whose I am and whom I serve, saying fear not, Paul, thou must be brought before Cæsar, and lo, God hath given thee all them that sail with thee. Wherefore sirs, be of good cheer, for I believe God, that it shall be as it was told me. Howbeit, we must be-cast upon a certain island." Verses 21-26.

They were shipwrecked; but they were fortunate enough to find themselves landed among humane barbarians. 28:2 says: "And the barbarous people showed us no little kindness; for they kindled a fire, and received us everyone, because of the present rain and because of the cold."

Now follows the record of a wonderful manifestation. The story reads as follows:

"And when Paul had gathered a bundle of sticks and laid them on the fire, there came a viper out of

the heat, and fastened on his hand, and when the barbarians saw the venomous beast hang on his hand, they said among themselves, no doubt this man is a murderer, who, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds and said that he was a god." 28:3-6.

Comments cannot make the matter either plainer or stronger. This was just what Jesus said should be done. (See Mark 16:17, 18). This is also just what the churches do not do to-day. Another case of healing is found in verses 8, 9. It reads as follows:

"And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux, to whom Paul entered in and prayed, and laid his hands on him and healed him. So when this was done, others also, which had diseases, in the island, came and were healed."

There are thousands of cases similar to these; it is no part of my duty in giving an exposition of the Spiritualism of the Bible to give them. In closing this chapter, allow me to ask all Spiritualists, as well as all church members, to strive to imitate more closely the *Practice of the Apostles*.

## CHAPTER XXVIII.

## PAUL'S WRITINGS.

Oldest New Testament Writings—Some of the Epistles Spurious—The Purpose in Writing the Book of Romans—How Jesus Became a Son of God—The Greeks Inspired—Paul on "The Word of God"—No First Epistle to Corinthians—Waiting for the Coming of Jesus—Worldly Wisdom Not the Thing—Paul Not Wise But Inspired—Things Reserved for Us—Christ, Meaning of—Prophets in the Church—Gifts and Psychics—What the Spirit Imparts—The Points Summarized—Gifts "Set" in the Church—Charity and Mediumship—"Tongues" Depreciated—Comments—More About Tongues and Teaching—Controls Controlled—Covet the Best Gifts—Second Corinthians an *Addendum*—Glad He Made Them Sorry—Christ and Mediumship—Ministration of the Spirit—Moses' Transfiguration—Outward and Inward Man—False Apostles—Paul's Visions and Revelations—Heard "Unspeakable Words"—Thorn in the Flesh—Paul Boasts of His Mediumship—Galatians—Gospel Revealed to Writer—Spoke by Revelation—Ephesians—Writer's Knowledge of the Mystery—Prophets, Pastors and Teachers—Spiritual Wisdom—"Quench Not the Spirit"—Seducing Spirits—A Handy Text—How Timothy Was Developed—Hebrews Not Written by Paul—Ministering Spirits—The Word of God—Melchisidek—Innumerable Company of Angels.

THERE are no older books in the New Testament than the writings of Paul; though it is by no means certain that Paul wrote more than ten of the epistles attributed to him. I said Paul's were the oldest writings of the New Testament. Peter was the first author to canonize Paul. In 2 Pet. 3:16, Peter makes Paul a writer of scripture. He says:

"And account that the long suffering of our Lord is salvation; even as our beloved brother Paul, also, according to the wisdom given him hath written to you, as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned wrest, as they do also the other scriptures, unto their own destruction."

The Epistles which criticism most certainly attributes to Paul, are Romans; the two Epistles to the Corinthians, and Galatians. Those to the Ephesians, Collosians, Phillipians, Philemon and the two to the Thessalonians are rather doubtful. Those to Timothy, Titus, and the Hebrews, are most certainly not of Pauline origin. It would take a volume to present the evidence on these points, so I will not attempt to present any of it here.

As each epistle was written with a specific purpose in view we will not expect many direct arguments for Spiritualism in them. The Epistle to the Romans seems to have three definite objects; the first is to set forth, in chapters 1 to 8, the doctrine of justification by faith. In the next three chapters the apostle tries to reconcile this doctrine with Judaism. Then, in chapter 12, to the end of the book is more on the order of an exhortation. Chapter 12 is called one of the best chapters on daily living there is in the Bible.

In Rom. 1:4 Paul declares that Jesus was raised from (out of) the dead; and, that this is the way he became the Son of God. This is a truth taught

elsewhere in the Scriptures. All are children of God after the resurrection. Jesus says: (Luke 20:37) that the resurrected are equal to the angels, and are the children of God, being the children of the resurrection.

In verse 11 Paul talks about "spiritual gifts," and longs to see the Romans, that he may impart some gift to them; that is, that he may develop a mediumship in them. In verse 19 he thinks the Greeks inspired as well as the Jews. He says, that which may be known of God is manifest among them. The truth is, these Greeks, who never heard of a Bible, had among them all that could be known of God. In chap. 8 he gives reasons why all should be willing to be led by the spirit. "For as many as are led by the spirit of God, they are the sons of God." Verse 14. In verse 19 he talks about waiting for the "manifestation of the sons of God." That is the manifestation which proves that our kind live, and that demonstrate that there is more of us than flesh and blood and breath. In 10:8 he tells them what the "word" is. His views are the same as have been presented throughout these pages. In 15:19 he talks of the signs and wonders which accompanied his own preaching.

We now come to what is called the First Epistle to the Corinthians; but it is not the first. In chapter 5:9 he said: "I wrote unto you in an epistle not to company with fornicators." This proves that, whether we have spurious epistles or not, we have not all of Paul's epistles. The letter under



review first shows the schisms and divisions in the church, then attacks the moral character of some of its leading members; after which it talks of spiritual gifts, charity and the resurrection; then it closes with a few practical hints. There is much more of Spiritualism in it than there is in any other of Paul's writings.

In 1:7 he hopes they will "come behind in no gift, waiting for the coming of our Lord Jesus Christ." This text is another instance of the translators' "darkening counsel by words without knowledge." If the Bible were properly translated it would not talk of the "coming of our Lord Jesus Christ." The word rendered coming here is *apocalypse*, which means revelation. Indeed, it is the word from which the Book of Revelation derives its name. But if the translators had allowed Paul to say, "the revelation of our Lord and Savior Jesus Christ," his meaning would have been too transparent. In that case, instead of having a whole church, all over the Christian world, waiting for near two thousand years for Jesus to come, you would have had a seance whose members were in possession of all the gifts, and "coming behind in none, waiting for manifestations from Jesus," whom Paul regarded as the "guide" of that particular company.

In verses 19-27 the writer says:

"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of the world?

Hath not God made foolish the wisdom of this world? For, after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God; because the foolishness of God is wiser than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

The argument here is that these parties have learned something not to be obtained by the wisdom of the world—something that comes by direct revelation. Among these workers were "not many wise men after the flesh," yet they were confounding the mighty, and the great. Such a work as is being done by our Mrs. Richmonds, Lizzie Doten, Mrs. Watsons, W. J. Colvilles, J. Clegg Wrights, and many others.

In 2:1-5 Paul says:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know [make known] anything among

you, save Jesus Christ, and him crucified. And I was with you in meekness, and in fear, and in much trembling. And my speech, and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

Thus it is seen that Paul, himself, like those mentioned in the previous chapter, was an inspirational speaker and writer. How perfectly his language here corresponds with that I have heard from many mediums. They went to their appointments in meekness, fearing their inspiration might fail them; also "in trembling," partially under the power upon them, and partially in fear that the power might not be able to do the work expected of it. Then Paul makes the point that, while his own preaching lacked man's wisdom, it was in demonstration of the spirit and of power. This was all done that their faith should not hang on the words of some wise men, but on the spirit power, called here the power of God. I fail to see how anything could be more like this nineteenth century Spiritualism.

In verses 9-10 he informs his readers that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those that love him. But God hath revealed them to us by his spirit; for the spirit searcheth all things—yea, the deep things of God." In verse 12 he informs his readers that the spirit

which guides him is "of God." In verse 13 he departs from man's wisdom to that "which the holy ghost teacheth." Verses 14-15 read as follows:

"But 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. But he that is spiritual judgeth all things, yet he himself is judged of no man."

The idea here conveyed is that these spiritual things can never come through the physical senses—the spiritual senses must be opened to their comprehension or they cannot be understood. In 3:16, he tells the people that the spirit of God dwells in them. In 4:4, he says he knows nothing of himself. In 6:19, he tells them that their bodies are the temples of the holy ghost.

In 10:2-4, Paul says:

"And were all baptized unto Moses in the cloud and in the sea; and did all eat of the same spiritual meat; and did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ."

That the word Christ means medium or mediumship can be proved beyond a doubt. Certainly the rock that followed them—went with them—*Margin*—was not the man of Nazareth. It was mediumship that led them through the wilderness.

That there were prophets, or mediums, in the church in the days of Paul is proved by 11:4, 5.

There he says:

"Every man praying or prophesying with his

head covered, dishonoreth his head. But every woman that prayeth or prophesyeth with her head uncovered, dishonoreth her head. The 12th chapter of this book is of all Paul's writings, the chapter which, more than any other, proves Paul to have been a believer in mediumship, and manifestations similar to those in modern Spiritualism. The first eleven verses are so much to the point that they all should be carefully read. The first verse opens the subject of Spiritual gifts. The word "gifts" is not in the Greek, and is supplied by the translators to destroy the sense of the text. The word "spirituals" is in the plural, and the ellipsis should be supplied, I think, with the word medium. Some translations make it read: "Now concerning spiritual persons." The word *psychics*, proposed by Prof. Crooks, of England, has become a common word with persons who try to be more scientific than spiritual. The Greek word is the plural word *pneumatikon*. Literally rendered it would be *spirituals*.

Verses 4-11 read as follows:

"Now there are diversities of gifts, but the same spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but the same God which worketh all in all. But 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; but all these worketh that one and the self-same spirit, dividing to every man severally as he will."

1st. "The same spirit," does not signify the same individual in the spirit-world, but the same spirit power; enabling one to heal, another to teach, and another to exhort, etc., etc.

2nd. We learn from this that all are mediums. "The manifestation of the spirit is given to every man." That word man is an error in the translation; the Revised Version says, "to every one." This is better.

3rd. Next, Paul shows the different phases of mediumship. I think Paul was right; the same influence makes one prophecy, another teach, and another heal. Influence stimulates the best and strongest element there is in the one influenced; that is, in the medium or subject.

4th. As the human body has many members, all operated on by the same spirit, so the same spirit power operates to bring all these diverse manifestations to the human family.

Verses 27, 31 read as follows:

"Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversity 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."

No language could show the different phases of mediumship more plainly; and how plain it is that he thinks all these things are to continue! No good Christian believes that the church could now exist without pastors, teachers, helps and governments; then why should it exist without tongues, healers and miracles.—Powers—Greek.

In chapter 13, the superiority of charity over everything, even including mediumship, is shown. He commences by saying:

"Though I speak with the tongues of men and angels, and have not charity, I am become as a sounding brass, or a tinkling cymbal. 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." Here the gift of prophecy, and understanding and knowledge are all acknowledged; they run parallel with each other; but charity excells the best gifts. This I believe as firmly as did this inspired apostle.

In chapter 14 the same subject is continued. In verses 1-6 the apostle says: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto 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. He that speaketh in an unknown tongue edifyeth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I speak to you either by revelation or by knowledge, or by prophesying, or by doctrine?"

What can this chapter on the distribution of the gifts mean to the church whose members do not believe in any of them? Note the following points:

1st. Paul urges them to cultivate the best gifts; that is, the most useful gifts.

2nd. He says he that prophesieth, edifieth, that is, buildeth up the church, while he that speaketh in an unknown language, as hundreds of mediums do, only edifies, that is develops, or builds up his own mediumship.

3rd. He asks those who have the gift of tongues to also covet, or desire and work to attain the gift of interpretation, in order that they may edify somebody else beside themselves.

4th. In verse 6, he talks about speaking by "revelation" and by "knowledge." That is, some speakers tell what they know; others speak "the



words that are put into their mouths, as Balaam did."

In verses 12-19, Paul continues:

"Even so, forasmuch as you are zealous of Spiritual gifts, seek that ye may excell to the edifying of the church, wherefore let him that speaketh in an unknown tongue pray that he may interpret. For, if I pray in an unknown tongue, my spirit prayeth but my understanding is unfruitful, 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. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say, amen, at thy giving of thanks, seeing he understandeth not what thou sayest? for thou verily givest thanks well but the other is not edified. I thank my God, I speak with tongues more than ye all. Yet I had rather speak five words with my understanding that by my voice I might teach others also, than ten thousand words with an unknown tongue."

Here Paul urges that they do not work simply for manifestations, but for those manifestations which will instruct; this same thing I have urged upon mediums and spirits for over a quarter of a century. I do not know but that Paul was right, the spirit may understand all the twaddle that is spoken by mediums and called "unknown tongues," but as such manifestations contain little or no instruction for the hearers who need instruction, it can do them

very little good. Paul is right again in his desire that all manifestations appeal to man's understanding. He preferred five words spoken to the understanding, rather than ten thousand spoken in an unknown language. Paul himself had the gift of speaking in unknown languages (See verse 18), but he preferred to use other gifts.

Tongues are simply a sign to the unbelievers that a foreign power is using the organism of the medium. See verse 22. Paul argued that that way of using the manifestations bred confusion. See verse 26. He does not believe so much in control as he does in co-operation with the spirit intelligences. In verses 29-32 he says:

“Let the prophets speak, two or three, and let the others judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets.”

Here he urges that they can, if they will, control their so-called controls, that their influences must be subject to them, at least enough to have everything done decently and in order; “for the spirits of the prophets are subject to the prophets.” That is, the spirits of the prophets, who influence the mediums, have not such absolute control of the medium as to keep the medium's spirit in entire subjection.

In verse 39 he urges all to covet the gift of prophecy. I will not comment on the 15th chap-

ter of this book; suffice it to say, it is all Spiritualism. It even hangs the evidence that Jesus is alive on the various phenomena witnessed by persons named; among whom was himself. He makes Jesus' resurrection out of "the body of this death," a sample case. Verse 20. He does not mean the resurrection of the flesh and blood, for in verse 50 he states that "flesh and blood cannot inherit the kingdom of God." This must end our examination of this the most spiritual of all the books we have of Paul's writing.

Next in the order of Paul's Epistles is the second to the Corinthians. But little need be said in regard to the origin of this book, other than that it was written as an *addendum* to the former letter. The former had done its work, and its author was glad, and wrote a kind of congratulatory letter. In 7:8-12 he states the result as follows:

"For though I made you sorry with a letter, I do not repent, though I did repent; for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice not that you were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a Godly manner, that ye might receive damage by us in nothing."

This seems to be a sufficient introduction to this book; now let us glance at its spiritualistic hints. I have several times suggested that the meaning of the word Christ, in many places, is medium, or mediumship; this is indicated in chapter 1:21, 22, which says:

“Now, he which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given the earnest of the spirit in our hearts.” This would sound better and be more readily comprehended if it read: “Now he which hath established you in *mediumship*, and hath anointed, that is *christened*, or *christed*, or *mediumized* us.” This mediumship is sealed with the earnest of the spirit. That word, earnest, means pledge, promise or foretaste. Where Paul speaks of triumphing in Christ, in 2:14, he means the triumph of mediumship. In verse 17, he speaks of speaking in Christ, or through Christ; the meaning is, again, mediumship. While the word is not mediumship, it does mean what we usually mean by that word. In 3:3 he calls his brethren “The epistles of Christ,” or the work of mediumship. In verses 6-8 he says:

“Who also hath made us able ministers of the New Testament ; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away, how shall not the ministration of the spirit be rather glorious?”

Thus it will be observed that they are working not under the influence of the letter—that is, a written Bible—but under influence or ministration of the spirit. The apostle then contrasts the physical manifestation of writing and engraving on

stones, and the glory that was to be done away, with "the ministration of the spirit." He also tells of Moses' transfiguration, as hundreds have been transfigured in this new dispensation. He informs us, also, that Moses, when transfigured, had to wear a veil over his face, as is often done by modern mediums.

In 4:16-18 Paul speaks of the outward and of the inward man ; of the renewal of the inward man as the outward man perishes ; of visible things being only temporary, and of invisible things being eternal.

In 5:1-8 he talks of the man and of his earthly house or tabernacle, and of the heavenly tabernacle to be enjoyed when this is torn down. He also speaks of "being at home in the body," and of being "absent from the body." Thus he everywhere conveys the idea that the body is not the man, but only his temporary dwelling place.

In 11:4 this writer speaks of "other spirits," and "other gospels." In verse 13 he is troubled with "false apostles, deceitful workers." As there were false apostles and deceitful workers in those days, so there are now false mediums and deceitful workers in the ranks of Spiritualism.

In chapter 12, Paul has a quite a spiritual experience. Verses 1-4 read as follows:

"It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out

of the body, I cannot tell) God knoweth; such an one caught up to the third heaven. How that he was caught up into paradise, and heard unspeakable words, which it is not lawful [possible—Margin] for a man to utter."

1st. Here he comes to visions and revelations of the Lord. That sounds more like the talk of a modern medium than like that of a minister.

2d. He knew a man who was caught up; a better rendering would be, caught away, to the third heaven. This man was none other than the apostle himself. He is talking of visions which came to himself.

3d. He could not tell whether he was caught away bodily or out of the body. Spiritual visions are sometimes such realities that those who enjoy them can hardly be made to believe that they did not see and hear with their fleshly senses.

4th. If there had been nothing of Paul but body, then it would have been impossible to have taken him out of the body, as he thinks may have been done. In that case Paul could have settled the otherwise insoluble question as to whether his body was carried off as was that of Elijah, Philip, and others; or whether he was carried in spirit, as John was.

5th. When caught away he heard words, unspeakable words; that is, words that mortal lips could not speak. This shows that spiritual beings have a way of speaking that mortals have not.

6th. If Paul was out of his body, and he did not

know but that he was, then spiritual beings can hear words without the aid of physical ears, as they can speak words which are to us unspeakable.

Paul was a great medium; in verses 7-10, he says:

“And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, my grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly, therefore, will I glory in my infirmities, that the power of Christ [mediumship] may rest upon me.”

Here it is seen that he had “abundance of revelations,” which might, perhaps, have exalted him if he had made no mistakes; so a messenger of Satan—an angel adversary, *Greek*—was sent to buffet him. Afflict him—*Greek*. He prayed to have this removed, but strength came to him in weakness; and the power of Christ, that is, the power of mediumship, rested upon him.

Paul had trouble with James, Peter and other apostles who questioned his apostleship. In verses 11, 12 of this chapter he says:

“I am become a fool in glorying; ye have compelled me; for I ought to have been commended of you, for in nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of

an apostle were wrought among you in all patience, in signs and wonders and mighty deeds."

In 13:3, he says they seek a proof of Christ speaking in me. That is, they sought a proof of Paul's mediumship.

A few words must suffice on the Book of Galatians. In chapter 1:12 he tells how he got the gospel. His language is, "For I neither received it of man, neither was I taught it but by revelation of Jesus Christ." That is, as a medium he got it from Jesus, who appeared to him on more than one occasion. In verse 16 he says it pleased God to reveal his son in him. In 2:2, he says that it was by revelation that he had communicated the gospel to certain persons. The idea of the Greek is, that it was a revelation that told him to whom to communicate the gospel.

In 3:19 he speaks of angels committing the law to a mediator. The word mediator, in this instance, is from the word *mesitou*, and means medium of communication.

Paul is supposed to be the writer also of the Book of Ephesians. In chapter 3:2-6, he says:

"If ye have heard of the dispensation of the grace of God which is given me to you-ward. How that by revelation he made known unto me the mystery; as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets, by



the spirit." Here the point is that a revelation was made to Paul enabling him to explain a mystery hidden from the ages, and never revealed by the spirit through the prophets or apostles.

In 4:11-14, he says:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come into the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive."

I believe the church claims evangelists, pastors and teachers to-day; why should they, then, reject the apostles and prophets of to-day? All were given until we come to the unity of faith—until we arrive at perfect manhood. I fear we are yet a long way from that; then surely the gifts should not have ceased; and nothing but infidelity and materialism has caused their cessation.

In 6:12, this writer says: "For he wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." A correct rendering of that last sentence is, "wicked spirits in heavenly regions." If the

reader will consult the marginal reading in his own Bible, he will find it reading very nearly as I have said. That there are wicked spirits in the heavenly regions no Spiritualist doubts more than he doubts that there are wicked men in the earthly regions. Spiritualists who place themselves *en rapport* with the spirit world, unless they live upright and temperate lives, will be likely to have trouble with wicked spirits; just as I would expect, if I kept a resort for bad people, to have trouble with some of them. The better way is to carry nothing in your body or mind that will induce them to think of coming to you. There is perfect safety in being clad as Paul suggests, with "the whole armor of God."

In 1 Thess. 5:19-21 the Thessalonians are admonished to "Quench not the spirit. Despise not prophesyings. Prove all things; hold fast that which is good." "Quench not the spirit" means resist not the influences. If there were no prophesyings, why would they be inclined to despise them? Some things will come from the spirit world which should be rejected; but they must not reject it all; hence the admonition is, "Prove all things; hold fast that which is good." There must, then, be some good come from these prophesyings and these spirit influences, or we would be admonished to reject it all. Spiritualists who continually study these spiritual things will be more likely to not be led astray than those who have no experience in such matters.

In 1 Tim. 4:1, is a text which has been forced into service in the cause of every superstition which has attempted to arrest the cause of progress, since it was written. Spiritualists would feel slighted if it was not occasionally used as a break on the wheels of Spiritualism. It reads as follows:

“Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” This is a handy text; ready for any and every occasion. Poor Martin Luther suffered under this text, when he renounced Catholicism. It was hurled at him with all its force. Wesley, when he departed from the church of England found it could be used against him. It was again wheeled into requisition when the Adventists started out; but the Adventists have had their revenge by beating Spiritualists over the head with it. I have not the space here to apply this text to the great apostacy, for whom the writer intended it; suffice it for me now to say, that not one of the specifications of the context which follows applies to Spiritualism. The one who studies Spiritualism in all its bearings is the only one fully prepared to withstand these “seducing spirits, and doctrines of devils.” These seducers will, with their syren songs, hold you in their ecclesiastical organizations as long as possible.

In verse 14, of this chapter, this writer speaks of the “gift that is in Timothy, by the laying on of the hands of the presbytery.” That is, of the develop-

ment which came to him through mediumistic hands being laid upon him.

The Book of Hebrews, as we have it, is headed "The Epistle of Paul the Apostle to the Hebrews." This heading is comparatively modern. Who wrote the book is not known. Martin Luther thought it was written by Apolos or Barnabas. John Calvin would not admit that it was written by Paul. Its Pauline authorship was denied by the early church; it had a hard time getting into the canon, and not until in the fifth century was it admitted as one of Paul's letters.

With all deference to Paul's writings, I must say, none of his epistles come up to this one. This is one of the reasons why many claim that that learned Egyptian, Apolos, wrote it.

In the very first chapter, the writer talks of angels, especially in verses 4, 5, 7, 13 and 14. In the last verse referred to above he says of the angels: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" In 2:2, 7, 8 and 9, he continues his talk about angels. In 4:12, he says: "The word of God (that is, inspiration) is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discernor of the thoughts and intents of the heart."

In 5:6, 7, he begins his talk about Melchisedek—Abraham's spirit guide—and of the time when he lived in the flesh. The talk about this Melchisedek,

who had long since passed to an "endless life," is renewed in 7:1, and continued in verses 15, 16. In 8:5, in speaking of earthly priests, he says:

"Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle, for, see, saith he, that thou make all things according to the pattern showed thee in the mount."

This shows that the writer supposed that the real priestly work would be continued in the other world; indeed, that the other world is the real world, and this the shadow, and that Moses was clairvoyant, and builded the tabernacle in the wilderness after the fashion of the one in the spirit world.

In 12:18-28 is the history of the manifestation on Mount Sinai; and talk about the greater manifestations coming from "an innumerable company of angels," and of what we receive compared with what was received in former dispensations, which were regarded as but shadows of the present and following dispensations.

Here, concluding Paul is a good Spiritualist, we reluctantly bid him good-bye.

## CHAPTER XXIX.

## THE CATHOLIC EPISTLES.

Why called Catholic—What “James”?—A Strange Epistle—How to Get Wisdom—Anointing with Oil—Where and When Peter Was Written—“Lively Hope”—Gospel Preached to the Dead—“Surviving It in Spirit”—Jesus Preached to Spirits—Are There Men Out of the Flesh?—Second Peter a Later Document—Peter Overdone—Peter and His Tabernacle—Either a Reader of the Gospel or a Medium—Exodus—“Coming”—What It Means—What Was the Son?—Epistles of John, Who Wrote Them?—What They Had Seen and Handled—Krisma : Mediumship—The Anointing—Try the Spirits—The Book of Jude.

THE seven epistles supposed to have been written by James, Peter, John, and Jude are called Catholic Epistles, or General Epistles. The word Catholic means general or universal. Paul's Epistles were each one of them addressed to some particular church or person. James, the first of these Epistles, is addressed to the “Twelve Tribes scattered abroad.”

There were three of these Jameses—one “James the Elder.” It is certain he did not write this epistle, for he was beheaded by King Agrippa, not later than A. D. 44, before this epistle was written. The other two Jameses were James the son of Alphaeus, and James the Brother of our Lord. The brother of our Lord was only a half brother ; but whether he was a son of Joseph by a former

marriage or the son of Mary by a second marriage is not known. It is not known which of these or whether either of these wrote this book. Whoever wrote it, wrote one of the most able books of the New Testament.

This book was not dogmatic enough to suit Dr. Martin Luther, so he called it a "strawy Epistle," Luther being a strong Paulite, of course, could not like this Epistle. It will take but little space to "do" all the Spiritualism there is in this letter. The author, whoever he was, evidently believed in inspiration, for he said in 1:5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him."

Here he certainly advocates the Spiritualistic doctrine that wisdom comes as an inspiration, in answer to prayer. Prayer for wisdom, itself elevates the mind, and puts it in condition to receive the wisdom the higher intelligences were ready long before to bestow, but the subject was not prepared to receive.

In 5:14 this writer says: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."

Spiritualists very generally believe in those methods. The anointing with oil itself may do good;

beside that, no one can by any possibility anoint another without treating him or her magnetically, or as Naaman, the leper, said: he would "strike his hand over the place." 2 Kin. 5:11. The prayer of three or four elders over the sick will set the rhythm of thought force or spirit force to working in that direction; and contains within itself a strong healing element.

The first Epistle of Peter was written to "The strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bythinia." It was written from Babylon. Scholars—students of these questions, date it anywhere from A. D. 46 to 117. The first of these periods cannot be its true date. The fact that this Epistle purports to have been written from Babylon, has caused many to place its writing this side of the Apocalypse. It surely was not written from the old city of Babylon, where Peter never was in the world. Many think Peter spent the most of his days in Rome, which in the Apocalypse is called Babylon. Hence, the conclusion that it was written by some one who had read the Apocalypse.

In 1:3, the writer, whoever he may be, tells "the strangers," who were supposed to know little of the facts of the case, that they were "begotten again unto a lively hope," or hope of continued life, "by the resurrection of Jesus Christ from [out of] the dead." That is, the fact that Jesus had shown himself alive after his death was proof that men live after death. In verses 20, 21, he tells them



that Jesus was manifested in these last times to them that they might believe in God, who raised him from [out of] the dead. Surely when they saw him manifest they could not believe in anything else than that he was raised out of the dead. That Jesus was supposed by this writer to be living out of the fleshly body at that time is proved by 4:2, where he says that he, that is, Jesus, "should no longer live in the flesh to the lusts [desires] of men, but to the will of God." Indeed he holds that all are just as much alive after they have passed out of the flesh, as when in it. Verse 6 says: "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh but live according to God in the spirit." There is little doubt that Jesus did at least some of this preaching; he tells us in the previous chapter, verses 18-20): "For Christ hath also suffered for our sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit [a better reading would be "suffered the stroke of death in the flesh, but *surviving* it in the spirit."] By which also he went and preached to the spirits in prison, which sometime were disobedient, in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water." I can hardly see how the matter could be plainer; Jesus, when he suffered the stroke of death in the flesh, as a spirit went and preached to those who sinned in the days of Noah.

Now let us return to 4:6. Undoubtedly the intention was to say, the gospel was preached to the dead. This is proved by the statement, "that they might be judged according to men in the flesh." If there were not men out of the flesh this scripture has no meaning. If there are men out of the flesh then the flesh is not all there is of man.

The Second Epistle of Peter is of much later date than the first, and had no existence until in the second century. The only thing really known about it is that Peter did not write it. It may have been written by Clement Alexandrinus, late in the second century. It found its way into the canon in the very last days of the fourth century. It matters little who wrote this, or any other epistle; this epistle gives the views of the church at the time it was written.

The writer of this, in his attempt to act the Peter of the gospels, has overdone the thing in many instances; which must not be introduced here.

Chapter 1:13-21 reads as follows:

"Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance of these things; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For

he received from God the Father honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven, we heard when we were with him in the holy mount. We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in the old time by the will of man; but holy men of God spake as they were moved by the holy ghost."

It may be well to note the points indicating the Spiritual Phenomena and the Philosophy based on it.

1. The writer and his body are not one. He calls his body a "tabernacle" which he occupied, and that he expected to leave. He was soon to put it off "as the Lord Jesus Christ had showed him." If he had not read, and did not refer to Jno. 21:18, 19, he had received a special revelation from the departed Jesus.

2. He wants them, after his decease, to "have these things always in remembrance." The word decease is from the Greek word *exodon*, and signifies *exit*, or *departure*. He is not to cease to exist, but is to depart, or take his exit from his body.

3. "The power and coming of our Lord" was

made known. That word coming is *parousian*, and means presence, not coming.

4. We were "eye-witnesses of his majesty." A correct translation would be: "We were beholders of his greatness."

5. He next speaks of the voice—spirit voice—heard at the time Moses and Elijah appeared to him. It is doubtful whether the phrase, "this is my beloved Son," refers to Jesus. It may as well refer to Moses or Elijah, as to Jesus. "This is the son of me—the beloved—in whom I am delighted," would be a literal rendering of the text. I think the term "Son" refers, in this instance, to the power, honor and glory, introduced in this connection.

6. He then speaks of the "more sure word of prophecy." That does not refer to the prophecies of the Bible, but to the gift of prophecy, which they had.

7. He then refers to the prophecies of the scripture, or written prophecies, in confirmation of the same word which comes to them. "Holy men of old spake as they did, as moved by the holy ghost."

In 2:15, 16, he speaks of the money-loving medium Balaam, and the "dumb ass" speaking to him. I have before said, it was not the beast but an angel that spoke on that occasion.

Next are three anonymous Epistles, two of them private letters, which read like love letters to "the elect lady," evidently a widow, whom the writer had "elected." These letters are called the Epistles

of John, but there is not in the Epistles themselves, nor anywhere in all the world, evidence that either the John of the Gospels or of the Apocalypse ever saw or heard of them. The first of these books can be traced back to about the middle of the second century—no farther.

Whoever wrote this general letter was thoroughly imbued with Spiritualistic ideas. In the first four verses of chapter I the writer says:

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life. For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us. That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full.”

This writer was evidently a phenomenalist. He refers to what they had heard, what their eyes had seen, and their hands had handled of the Word of Life, as the evidence of continued life. This life was manifested and they saw it. What a description this is of the Spiritual Phenomena. He then says: “We bear witness and show unto you that eternal life.” He goes on to say, “we declare that which we have seen and heard.” Could anything be more Spiritualistic?

In chapter 2:20 he says: "But ye have an unction [*Krisma* —mediumship] from the holy one, and ye know all things." That is, all spiritual things, that the *Krisma* is to teach. Verse 27 reads as follows:

"But the *anointing* which we have received of him abideth in you, and ye need not that any man shall teach you; but as the same *anointing* teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

Here the word *anointing* is *krisma* again. I submit that if they had thought of, and used the word mediumship, in those days, and had put it in where the word *krisma* occurs, the text would have been more readily understood. It would read as follows: "But the *mediumship* which you have received of him abideth in you, and ye need not that any man shall teach you; but as the same *mediumship* teacheth you of all things, and is truth, and no lie, and even as it hath taught you, ye shall abide in it."

In 4:1-3, the writer's recipe for trying the spirits : "Beloved, believe not every spirit, but try the spirits whether they be of God; because many false prophets have 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 has come in the flesh is not of God; and this is that spirit of anti-Christ, whereof ye

have heard that it should come, and even now already is it in the world."

If there were no true spirits why does not he say: "Beloved, believe not *any* spirit, nor ever try one; for all are false. Good spirits never come back." The writer's rule for trying spirits may or may not be a good one. This writer fully believed that Christ had come in the flesh, and he would have no fellowship with any spirit who entertained a different opinion. The writer of the Book of Galatians was quite as dogmatic as this writer. He said: "If an angel from heaven preach any other gospel unto you than that we have preached unto you, let him be accursed."—Gal., 1:8. Paul, if he wrote this, believed in angels preaching, providing they preached what he believed, not otherwise.

The Book of Jude or Judas contains but one chapter; in that he talks of angels "that kept not their first estate," being reserved in everlasting chains, etc.—Verse 6. In verse 12 he speaks of "the errors of Balaam." Verse 14 says: "Behold he cometh with ten thousand of his saints." The word rendered with is *en*, and would be better rendered *in*. The word cometh is in the past tense; it should read: Behold, the Lord came in myriads of his saints, or holy ones. This must, for the present, finish our examinations on the Epistolary writings.

## CHAPTER XXX.

## THE APOCALYPSE.

What "John" Wrote It?—Not the Writer of the Gospel—The Writer a Medium—Jesus the Guiding Spirit—The Seven Spirits—First Begotten from the Dead—In the Spirit—Trumpet Voice—"Son of Man" Described—What the Spirit Saith—Good Counsel—Frauds in the Church at Ephesus—The Elders—Angelic Proclamation—Daniel and John—Juxtaposition—The Three Messages—Frog-like Spirits—Carried in Spirit—Prophets and Apostles Rejoice—The Word of God on Horseback—Spirits of the Prophets—Who was the Angel?—Bible Spiritualist's Book—Conclusion.

THE author of the Book of Revelations four times refers to himself as "I, John," what John he was, no one knows. It is only known that he was not the author of the Fourth Gospel. If he was, he was under a different influence from that which obsessed him when he wrote the Gospel. The Gospel, according to St. John, is little else than a quarrel between Jesus and the Jews; the Apocalypse gives the Jews the place nearest the throne of God. It seals one hundred and forty-four thousand as "first fruits to God and the Lamb," out of the twelve tribes of Israel.

The John who wrote this book, whoever he may have been, was a medium, under Spirit influence. His controls are called "the seven spirits of God." The opening words of this book are:

"The Revelation of Jesus Christ, which God



gave unto him, to show unto his servants things which must shortly come to pass, and he sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw."

Here the book is itself a "revelation of Jesus Christ" and the object is to "show unto his servants things which must shortly come to pass." This was signified, that is, made known by symbols, or signs, unto his servant John. This John bears witness to the word, that is, to the inspiration which came to him.

He then introduces the seven spirits, who dictate the book. He also introduces Jesus Christ, who is the "first begotten from the dead." That "first begotten from the dead" should be rendered the chief-born out of the dead—*prototokos ton nekron*. In verses 9, 10, he says:

"I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet."

Nothing further need be said as to what this "word" and "testimony" were; but the one to whom the revelation was made, was "in the Spirit on the Lord's day." That is, he was in a spiritual condition, it may be he was in a trance, as it has

been shown that both Peter and Paul were at different times. Then he heard behind him a voice as of a trumpet; spirits often speak through trumpets; they have been known to use three trumpets and three voices, and to speak three different languages at the same time.

In verses 12, 13, this medium turned to see where these voices came from, and he saw "one like the son of man." He describes this spirit, even his clothing, hair, eyes, etc., more minutely than the "woman" described Samuel, and quite as perfectly as the mediums generally describe spirits now. John was afraid when he saw this spirit, but the apparition laid his hand on the medium and reassured him, and told him to write all he saw. See verses 17-19. This spirit-Jesus, makes a preliminary address to the "seven churches" and seven times he says: "He that hath an ear, let him hear what the spirit saith unto the churches."

It is to be regretted that the churches have so far lapsed into materialism and infidelity, that they no longer "hear what the spirit saith;" while they "may have a form of godliness," the most of them "deny the power thereof."

In the language of this spirit-Jesus, I would counsel them to "buy gold tried in the fire," and "white raiment," and "eye-salve," that they may see how poor and miserable, and blind and naked they are. They are truly fulfilling that other text in the same book, where the boast is made, "I sit a queen and am no widow, and shall see no sorrow." Poor

churches, I can but say I fear the fulfillment of that other prediction, "in one hour is thy judgment come."

From verse 2, of chapter 2, we can but infer that the early church was troubled with tricksters who were trying to pass themselves off as apostles, exactly as many are trying now, more or less successfully, to pass themselves off as mediums. I only wish Spiritualists would treat such in a similar manner as did the church at Ephesus treat those other mountebanks. The reading of the verse is:

"I know thy works and thy labor, and thy patience, and how thou canst not bear them which are evil and thou hast tried them which say they are apostles, and are not, and hast found them liars."

In 4:1, a door was opened in heaven, and he heard a trumpet talking again. It called him away in spirit to where he could see the four and twenty elders clad in white raiment; and could hear what they had to say.

Angelic proclamations are made in many places in this book. *Vide* 5:2; 7:2, 8; 2, 3, 5, 7; 9:12-15. etc. As it is doubted whether these should be understood as literal celestial beings I refrain from commenting on them. Chapter 10:1-11, I think, can be better interpreted as applying to Spiritualism and its rise in 1848 than anything else; but this is not the place to argue the case.

In chapter 13, this medium seems to be inspired by the spirit of Daniel, the prophet, or by the influ-

ence which spoke through him. He sees all of Daniel's four beasts; Daniel's little horn, and prophetic periods, all in this chapter. To show how much like Daniel, John was in this particular, I will set a few paragraphs in juxtaposition.

## REVELATION 13.

Verse 1. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy."

Verse 2. "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority."

Verse 5. "And there was given him a mouth speaking great things and blasphemies, and power was given unto him to continue forty and two months."

## DANIEL 7.

Verse 7. "I saw in my vision by night, and, behold, the four winds of heaven strove upon the great sea." Verse 7. "And behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and break in pieces, and stamped the residue with the feet of it; and it was diverse from all that were before it; and it had ten horns."

Verse 8. "After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast also had four heads; and dominion was given to it."

Verse 8. "I considered the horns, and, behold, there come up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold in this horn were eyes like the eyes of a man, and a mouth speaking great things."

Verse 11. "I beheld then because of the voice of the

great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."

Verse 7. "And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds and tongues and nations."

Verse 25. "And he shall speak great words against the most high, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of times."

Verse 21. "And I beheld and the same horn made war with the saints and prevailed against them."

Other points of similarity might be adduced, but these are sufficient to convince the candid that Daniel must have been one of seven spirits who indited the Book of Revelation. If Samuel came back with all his peculiarities: and if Elijah, when he came back through John manifested all of his old traits, why should not Daniel bring his beasts and heads and horns with him from the spirit world?

In 14:6, 9, are three angels' messages which I fully believe, if they mean anything, refer to the work of Spiritualism. They enlighten the people, and thus bring the time when what is called death, is considered a blessing. Verse 13 says:

"Blessed are the dead which die in, the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

In 16:13, 14, is the story of the frog-like spirits.

This has been supposed to apply to Spiritualism, but as I have a smaller work, entitled "All About Devils," routing that idea, I will refer the reader to that work, instead of repeating the argument in an abridged form here.

Elijah, Philip and other of Bible heroes, were carried away bodily; Paul did not know whether he was carried bodily or in spirit; but this medium was carried spiritually. In 17:3 he says: "So, he carried me away in spirit;" this form of expression occurs several times.

In 18:20, the prophets and apostles, who long since had left their earthly scenes, are represented as not having lost their interest in earthly things; and they are called upon to rejoice over the overthrow of Babylon; Spirit voices were heard, in 19:1-6. In 19:10; the medium sees an angel which was a fellow-servant, and a brother, and he would have worshiped him had he not been forbidden to do so. I will not here comment, as almost exactly the same words occur in 22:8-10.

In verses 11-16, the medium saw heaven opened, and in weird symbols he saw the progress of the "Word of God," or inspiration.

This word of God is represented as a warrior and the armies of heaven are with him. He reaps the harvest of the earth.

In 21:10, he is again carried away in spirit. In verse 17, he finds the angel is a man.

In 22:6-10, is the statement, when correctly translated, that the spirit of the holy prophets in-

dited the book. Our translation reads as follows :

“And he said unto me, these sayings are faithful and true; and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Behold I come quickly; blessed is he that keepeth the sayings of the prophecy of this book. 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 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. And he saith unto me, Seal not the sayings of the prophecy of this book, for the time is at hand.”

But few comments are needed. I do not know why our translators left the word “Spirits” out of the translation of verse 6, where they have rendered it, “the Lord God of the holy prophets.” It is so flagrant an omission of a word, that it does not seem that it could have been done otherwise than on purpose. “The Lord God of the Spirits of the prophets,” as the Greek reads, would have been too spiritual for the translators; or why they should have rendered that word *pneumaton*, holy, I cannot tell. The Greek is *ho theos ton pneumaton ton propheton*. Language could not be stronger.

2. This one whom the writer calls an angel, was a servant with John and a brother with John, and a fellow servant of or among the prophets. Surely

nothing could be more Spiritual or more like Spiritualism than this.

In verse 16, the controlling genius of the medium says: "I, Jesus, have sent mine angel to testify unto you these things."

Thus, dear reader, I have gone through the Bible entirely too briefly, from its first chapter to its close. If I have convinced you that the Bible is the Spiritualists' own book, I have accomplished all I designed. If I have not, the more the book is read, the more will the weakness of my arguments appear. This book is but one of the beginnings of the interpretation of the Bible, from a Spiritualistic point of view. If this book should stimulate others to think, to read and write in the same direction, the design of the author will have been accomplished.





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